



**2005 Annual Meeting**  
**November 19-22**  
**Philadelphia, Pennsylvania**

## **PERSON, CULTURE & RELIGION ANNUAL MEETING SESSIONS**

### **Pre-Sessions:**

Friday, Nov 18, 2:00- 6:30 pm

**BOOK PANEL: *SHARED WISDOM: USE OF THE SELF  
IN PASTORAL CARE AND COUNSELING***

**PANEL: VISUAL EXPERIENCE IN THE  
WONDERING BRAIN**

**EXPERIENTIAL: THE PSYCHOLOGY AND  
SPIRITUALITY OF MARTIAL ARTS PRACTICE**

Friday, Nov 18, following Pre-Session  
**PCR DINNER**

Saturday, Nov 19, 1:00-3:30 pm

**WORKS IN PROGRESS**

**SPIRITUALLY-ORIENTED APPROACHES  
TO THERAPY**

**BUSINESS MEETING**

### **Main Sessions:**

Sunday, Nov 20,

1:00 pm-3:30 pm

**THE PSYCHODYNAMICS  
OF RELIGIOUS VIOLENCE**

Monday, Nov 21

1:00 pm-3:30 pm

(with Wesleyan Studies Group)

**TRANSFORMATION IN WESLEYAN TRADITIONS**

Monday, Nov 21

4:00 pm-6:30 pm

**THE PSYCHOLOGY OF ANOMALOUS EXPERIENCE  
AND THE NONUNITARY SELF**

**Program details on page 2&3**

## **IN THIS ISSUE:**

PCR Sessions	1	PCR Commentary:	7
Presession Details	2	Neuroscience and the Dalai Lama	
Regular Session Details	3	SBL Sessions	8
News from Members	4	Member Information	9
Job Openings	6	Steering Committee	9
Other AAR Sessions	6	Send us your information	10

# Person, Culture & Religion Annual Meeting Pre-Sessions

Friday, Nov. 18, 2005  
MP-Liberty Ballroom B

## 2:00-3:45 PM BOOK PANEL:

*Shared Wisdom: Use of the Self in Pastoral Care and Counseling*

by Pamela Cooper-White

Presider: **Lallene Rector**, Garret Theological Seminary

Panelists:

- **Rodney Hunter**, Emory University
- **Wally Fletcher**, Philadelphia
- **Bonnie Miller-McLemore**, Vanderbilt University
- **Pamela Cooper-White**,  
Lutheran Theological Seminary Philadelphia

## 3:45 COFFEE BREAK

## 4:00-5:30 PANEL

### VISUAL EXPERIENCE IN THE WONDERING BRAIN

Presider: **Diane Jonte-Pace**, Santa Clara University

Panelists:

- **Kelly Bulkeley**, Graduate Theological Union
- **Serinity Young**, American Museum  
of Natural History
- **Carol Rausch Albright**, Chicago, Illinois

## 5:30-6:30 EXPERIENTIAL SESSION: THE PSYCHOLOGY AND SPIRITUALITY OF MARTIAL ARTS PRACTICE

Presenters:

**Lisa Cataldo**, Union Theological Seminary

**James Jones**, Rutgers University

Saturday, Nov. 19, 2005

1:00-3:30 pm

LH-Commonwealth B



NOTE TIME CHANGE!

The pre-printed AAR program  
book is incorrect!

## WORKS IN PROGRESS

Presider: John McDargh, Boston College

## SPIRITUALLY-ORIENTED APPROACHES TO THERAPY: WHAT ROLES DO RELIGIOUS AND THEOLOGICAL STUDIES PLAY?

Carrie Doehring, Iliff School of Theology, Presenter

## BUSINESS MEETING

Pamela Cooper-White and Kathleen Bishop, presiders

## PCR Friday Dinner

Saturday, Nov. 19, 6:30- 9:30 p.m.

The traditional PCR dinner following the Friday pre-session will be hosted by Pamela Cooper-White at her home just outside of Philadelphia. At the end of the pre-session we will take a commuter train to her house, enjoy plenty of good food, drink, and collegial conversation, then return by train later in the evening. The cost will be \$30, half off for graduate students, with a surcharge for wine-drinkers. Many thanks to Pam and her family for their warm hospitality!

## ABOUT THAT RED SPOT

If you found a red dot on the address label on your copy of PCR NEWS, it means we have not received dues from you for several years. While we hate to drop anyone from our mailing list, it does cost us for duplication and mailing. Please consider sending in your dues!

## PCR News

Volume 28; No. 3

Fall 2005

Editor: Kelly Bulkeley

Layout: D. Andrew Kille

Person, Culture and Religion Website:

[www.pcr-aar.org](http://www.pcr-aar.org)

PCR-List online e-mail discussion group:

To subscribe send a message to:

[pcr-list-subscribe@yahoogroups.com](mailto:pcr-list-subscribe@yahoogroups.com)

# Person, Culture & Religion

## Annual Meeting Regular Sessions

A20-66, Sunday, November 20

1:00 pm- 3:30 pm, CC-103C

### **The Psychodynamics of Religious Violence**

**Pamela Cooper-White**, Lutheran Theological Seminary at Philadelphia, Presiding

**Terry Cooper**, St. Louis Community College District  
*Religious Aggression from a Cognitive-Behavioral and Psychoanalytic Perspective: A Comparison of Aaron Beck and Erich Fromm*

**Thomas B. Ellis**

**University of South Carolina, Columbia**

*Religion and Terrorism: Reflections on the Controversial Conjunction*

**Marsha Hewitt**, Trinity College

*Enemies of God:*

*An Exploration into the Psychodynamics of Religion and Violence*

**James W. Jones**, Rutgers University

*The Psychodynamic Roots of Religious Terrorism*

A21-118, Monday, November 21

4:00 pm-6:30 pm, LH-Regency C1

### **The Psychology of Anomalous Experience and the Nonunitary Self**

**Kathleen Bishop**, Madison, NJ, Presiding

**G. William Barnard**, Southern Methodist University

*Henri Bergson and William James on Paranormal Experiences and the Multi-Dimensional Self*

**Jaesung Ha**, Vanderbilt University

*Spirit Possession, Shin-Byung, and the Restoration of the Self in Korean Shamanism*

**Felicity Brock Kelcourse**

**Christian Theological Seminary**

*Intersubjectivity, Infantile Helplessness and Occultism: Non-Ordinary*

*Experience in the Dialogue between Freud and Jung*

**Andrea Mundis**, Drew Theological School

*Psychology, Neurology, and Their Attempt to Dismiss Mystical Experiences: Should They Succeed?*

---

## Co-sponsored with Wesleyan Studies Group

A21-73, Monday, November 21

1:00 pm-3:30 pm, MP-Salon A

### **Transformation in Wesleyan Traditions**

**Rebekah Miles**, Southern Methodist University, Presiding

**Keith Haartman**, University of Toronto

*Watching and Praying: John Wesley's Method of Personality Transformation*

**Lallene Rector**, Garrett-Evangelical Theological Seminary  
and **Lacey Warner**, Duke Divinity School

*A Psychoanalytic Investigation of the Transformative Impact of Sanctification Experience and Belief in the Conversion of Julia A. J. Foote, Nineteenth-Century Holiness Preacher*

**Hetty Zock**, University of Groningen

*Paradigms in Psychological Conversion Research: The Emergence of the Biographical-Narrative Approach*

Responding:

**A. Gregory Schneider**, Pacific Union College

**Felicity Kelcourse** (Christian Theological Seminary) has a trio of items to report: “Things have been a bit of a blur for me since our twins arrived last February. Here is the news in brief: 2/6/2004 - birth of Jonathan and Paul Kelcourse, fraternal twin boys born full term (7lb 14 oz and 7 1b 13 oz). Jon and Paulie join their now 14 year old sister Rosalind who thinks they’re cute, at least some of the time. Twenty months post-birth Mom and Dad are still adjusting to the challenging and joyful chaos as older, wiser parents - “all the no’s at once” as a friend observed. 11/2004 - *Human Development and Faith: Life Cycle Stages of Body, Mind and Soul* (Chalice Press, 2004) is now available for text book adoption. It is intended for introductory courses in pastoral care and counseling, for CPE groups, etc. Several members of PCR and the Society for Pastoral Theology contributed excellent chapters. Fall 2004 - I received tenure and promotion as Associate Professor of Pastoral Care and Counseling and Director of Training for Pastoral Psychotherapy. Our on campus counseling clinic is now Medicaid and Medicare approved which makes clinical supervision more challenging and tenure has naturally made me eligible for more academic responsibility as well during a time of curriculum revision. Perhaps it’s true that good things come in threes. I’m looking forward to a semester leave in spring 2007 when I can catch up with my writing projects.”

**Lee Bailey** (Ithaca College) has just published *The Enchantments of Technology* (University of Illinois Press, 2005). The book challenges the conventional distinction between myth and machine in order to explore the passionate foundations concealed in technological culture and address its complex ethical, moral, and social implications. Drawing on the work of Jung, Heidegger, Ellul and Brun, the book shows the enchanting, seductive appeal of new technology and its ambivalent relationship to human desire.

**Judith W. Kay** (University of Puget Sound) has recently published *Murdering Myths: The Story Behind the Death Penalty* (Rowman and Littlefield, 2005), which examines the moral psychology of Americans’ support of capital punishment. Utilizing interviews with death row prisoners and violent criminals, the book shows how such perpetrators subscribe to the same story that the state tells to justify the death penalty. The book argues that the death penalty produces vices not only in perpetrators and practitioners intimately involved in the death penalty machinery, but also in bystanders as well. Judith also has two new articles in the works. First, “Is Restitution Possible for Murder? Surviving

Family Members Speak,” in *Wounds That Do Not Bind: Victim-Based Perspectives on the Death Penalty*, edited by James Acker and David Karp (Carolina Academic Press, forthcoming 2006). This essay is based on interviews with homicide survivors about their views of justice. Second, “Murder Victims’ Families for Reconciliation: Story-Telling for Healing, as Witness, and in Public Policy,” in *Handbook of Restorative Justice: A Global Perspective*, edited by Dennis Sullivan and Larry Tifft (Routledge, forthcoming 2006).

**Jon Alexander** (Providence University) is preparing a new seminar for the spring semester on American Veterans’ autobiographies. He would appreciate any articles or books PCR members could suggest on the POW experience from a psychological or therapeutic perspective. [email: [jalexand@providence.edu](mailto:jalexand@providence.edu)]

**Jim Higginbotham** (Earlham School of Religion) has two pieces of news to share. He has successfully defended his dissertation, “Scapegoating the Tragedy of Psychological Distress: A Pastoral Critique of the Diagnosis of Personality Disorder,” a portion of which he presented at a PCR session in Boston in 1999, and thus in December he will graduate with his PhD from Vanderbilt University. Secondly, he has been hired as Assistant Professor of Pastoral Care and Counseling at Earlham School of Religion (Richmond, Indiana).

**Kelly Bulkeley** (Graduate Theological Union) has recently published an edited volume, *Soul, Psyche, Brain: New Directions in the Study of Religion and Brain-Mind Science* (Palgrave Macmillan, 2005). The book includes chapters by Jim Jones, Charlene Burns, Jeremy Carrette, Lewis Rambo, Patricia M. Davis, Robert Emmons, Holmes Rolston III, and others working in the religion-and-psychology arena.

**Amod Lele** (Harvard University) has published an essay entitled “The various forms of constructive Buddhist studies.” It is a methodological piece on the application of Buddhist ideas to contemporary questions. It makes a few references to psychology, and its main idea-that there are a variety of ways to legitimately apply ideas from Buddhist tradition, many of which are neither “theological” nor (strictly speaking) “philosophical”-may be of methodological use to PCR members who are dealing with questions of applying traditions (especially non-Christian ones) in a contemporary context. It is found in Rita DasGupta Sherma and Adarsh Deepak (eds.) *Contemporary Issues in Constructive Dharma, vol. II: Epistemology and Hermeneutics* (Deepak Heritage Books 2005), pp. 131-40.

**NEWS  
FROM  
PCR  
MEMBERS**

# NEWS FROM PCR MEMBERS

*Continued from page 4*

**Daniel Gaztambide** (Rutgers University) has this to say about his undergraduate studies and writings: “I recently published an article on the Society of Biblical Literature’s FORUM [[www.sbl-site.org/](http://www.sbl-site.org/)] on the relationship between the undergraduate student, the professor of the academic study of religion, and the psychological struggle that can take place in-between (“If You Can’t Take the Heat, Stay Out of the Classroom: Re-evaluating the Student-Teacher Relationship, Classroom Ambiance, and Religion,” Sept.2005), and I’ve received wonderful comments from students and teachers alike. In mid-September I gave two lectures before my college peers: one on the psychological underpinnings of high pressure groups (which stirred up some interesting dialogue on the Rutgers University campus, as well as a series of newspaper articles and interviews), and another on psychoanalysis and the transpersonal. Also, I recently put together an article on Psychological Biblical Criticism for *Wikipedia*, an online encyclopedia which people with knowledge on a variety of topics can edit articles and peer review, providing easy-to-access information to the public [[http://en.wikipedia.org/wiki/Psychological\\_Biblical\\_Criticism](http://en.wikipedia.org/wiki/Psychological_Biblical_Criticism)]. Thanks go to **Dr. Wayne G. Rollins** and **Dr. D. Andrew Kille** for their input and review of the article.” Daniel’s essay, “Self, Transference, and Divinity: A meditation on Psychoanalysis and the Transpersonal,” is available upon request [[gazti@eden.rutgers.edu](mailto:gazti@eden.rutgers.edu)]

**Susan Easton** (PCR Diplomat at Large) reports on her recent travels: “During our four month sojourn in Europe, I continued to research the life of Cardinal Adam Easton (1327-1397). A 1100 word introduction to Adam’s life was just published in the newsletter of The Sarum Group, a Stanford based collective which is connected to Sarum College. Sarum College is located in the close of the Salisbury Cathedral where Adam once held a benefice. Previously a seminary, Sarum College now hosts conferences on theology, spirituality, religion and politics, music and other special events year round. Note: The religion and politics certificate course is available worldwide via distance learning.” [[www.sarum.ac.uk/](http://www.sarum.ac.uk/)]

**Judith Van Herik** (PCR Masseuse at Large) has this to share: “I’m still doing the same thing, often with different people: massage in various modalities. I’m also painting. I won’t be in Philadelphia, for various reasons, but I want to

thank Greg Schneider for his characteristic probing honesty [in his essay in the previous issue of *PCR News*, 28.2]. It was a memoir, a genre for which I have great admiration. It takes courage.”

**Christopher Ross** (Wilfrid Laurier University) has two recent publications to report: “Psychological Type of Male and Female Evangelical Lay Church Leaders in England, Compared with United Kingdom Population Norms,” in *Fieldwork in Religion* (2005) 1, 1: 69-83, co-authored with Leslie Francis, Charlotte Craig and Tony Horsfall; and “Jungian Typology and Religion,” in *The Handbook of the Psychology of Religion*, D. Wulff (ed.) (Oxford University Press, forthcoming).

**Joseph George** (United Theological College) calls attention to a new edited volume with forty-two articles from scholars from various disciplines across the globe, titled *The God of All Grace: Essays in Honour of Origen Vasantha Jathanna* (Asian Tradition Corporation/United Theological College, 2005) The volume contains material relating to pastoral care and counseling, and his article in the book is titled, “Grace as a Theological Symbol in Health and Healing: Reflections from Therapeutic Traditions.”

**Jack Hanford’s** article titled “Normative Ethics In Health Care” will be published in *Ethics And Medicine International Journal*, Spring 2006. Also, his entry titled “Methodism” is now available in the Worldmark Encyclopedia Of Religious Practices.

**D. Andrew Kille** (Interfaith Space) has also written a reference work article- “Psychological Interpretation” appears in the new *Dictionary for the Theological Interpretation of Scripture*, just released by Baker Academic Press.

**Franz Metcalf** (California State University, Los Angeles) has provided what historical records show to be the most succinct responses ever provided to the PCR Newsletter information sheet.

*These days I find myself thinking about...: diapers.  
What we need is a good course in...: child-raising.  
Have you seen...: how cute Pearl is?*



# Job Openings

## Claremont School of Theology

Claremont School of Theology is conducting faculty searches in ethics and history. We have special need for faculty colleagues from underrepresented populations and for colleagues who are Methodist (or both!). If you have any nominations or other forms of guidance for us as we seek to identify such candidates, I'll be grateful if you contact me by email or telephone.

Kathleen J. Greider, Ph.D.

Professor of Pastoral Care and Counseling, Claremont School of Theology  
Professor of Religion, Claremont Graduate University  
1325 N. College Avenue  
Claremont, CA 91711  
Email: kgreider@cst.edu  
Telephone: 909.447.2540  
FAX: 909.447.6262

## Yale Divinity School

Yale Divinity School is seeking to fill a junior position in pastoral care and counseling, to begin July 1, 2006. Preference will be given to candidates with strong competence in pastoral care in diverse cultures and in systems theories. Experience as a practitioner of pastoral care in a community or institutional setting is required. Candidates must have proven ability as a teacher and must have completed the Ph.D. by July 1, 2006.

Applications, a curriculum vitae, and a list of three references should be sent to Dean Harold W. Attridge, Yale Divinity School, 409 Prospect St., New Haven, CT 06511. Applications will be reviewed beginning November 1, 2005.

Yale University is an affirmative action/equal opportunity employer. Yale values diversity in its faculty and students and especially encourages applications from women and underrepresented minorities.

## Other AAR Sessions of Interest

### Religion and the Social Sciences Section

A19-12 Saturday - 9:00 -11:30 am, CC-110B

#### **BEYOND FREUD AND JUNG: NEW PSYCHOLOGICAL APPROACHES TO COMPARATIVE RELIGIOUS STUDIES**

A19-110 Saturday - 4:00 -6:30 pm, MP-Salon K

#### **RELIGIOUS DISCOURSE AND PARTICIPATION IN THE PUBLIC SPHERE: SOCIAL SCIENTIFIC ANALYSES**

A20-108 Sunday - 4:00 -6:30 pm, MP-Salon I

#### **CONTEMPORARY PSYCHOLOGICAL APPROACHES TO THE COMPARATIVE STUDY OF RELIGION**

A21-12 Monday - 9:00 -11:30 am, MP-Independence III

#### **NEGOTIATING BOUNDARIES: RELIGION, MIGRATION, AND CULTURAL INTERACTION**

A21-60 Monday - 1:00 pm-3:30 pm, CC-113A

#### **ROBERT WUTHNOW: THE SIGNIFICANCE AND METHODOLOGY OF HIS WORK FOR RELIGION AND THE SOCIAL SCIENCES**

A22-10 Tuesday - 9:00 am-11:30 am, MP-Salon K

#### **ETHNOGRAPHIES OF MEDIA: PERFORMANCE, AUDIENCE, AND MEANING**

# Neuroscience and the Dalai Lama

Kelly Bulkeley  
Graduate Theological Union

Just days before this year's AAR/SBL meeting in Philadelphia, another major scholarly conference will be grappling with the issues of religion, psychology, and culture. The Society for Neuroscience (SfN) will convene its annual gathering in Washington, D.C., Nov. 12-16, with an expected audience of more than 20,000 neuroscientists. Featured speakers will discuss such electrifying topics as "Translational Models for Treating Cognitive Dysfunction in Neuropsychiatric and Neurodegenerative Disorders," "Spatial Maps in Hippocampal and Parahippocampal Cortices," "Computations and Adaptive Plasticity in the Auditory System of the Barn Owl"-and, "The Neuroscience of Meditation." It is the latter presentation, by His Holiness the Dalai Lama of Tibet, that has sparked an especially intense pre-conference controversy. A petition of protest has been circulated by SfN members calling for a withdrawal of the Dalai Lama's invitation, while a counter-petition in support of the Dalai Lama's talk has also been signed by hundreds of SfN members. A brief analysis of these petitions reveals that both sides are failing to address the real issue at stake here-what's the best way to study religion and psychology?

Setting aside the political motivations of some of the ethnically-Chinese signers of the anti-Dalai Lama petition, the arguments against his presentation boil down to the following. 1) Inviting a religious leader to the SfN conference violates the organization's by-laws and mission. 2) Inviting this particular religious leader is particularly inappropriate since he advocates mind-body dualism and his legitimacy as Dalai Lama depends on a supernatural belief in reincarnation, "a doctrine against the very foundation of neuroscience." 3) The Dalai Lama's well-publicized interactions with Western scientists have been politically useful for him, but not productive of any real benefits for science. 4) The question-and-answer session following the Dalai Lama's talk will be unjustly restricted by the requirement that questions from the audience must be written on cards and passed to selected SfN leaders posted in each aisle. 5) Meditation is "a subject with largely unsubstantiated claims and compromised scientific rigor and objectivity," particularly in the case of Richard Davidson's research (a devoted Vipassana meditator and close friend of the Dalai Lama's).

The petitioners in support of the Dalai Lama's talk largely ignore these points. Instead, they emphasize the fact that the Dalai Lama will be speaking under the auspices of a special type of SfN session called "Dialogues between Neuroscience and Society." While granting that it would be inappropriate for him to speak in a scientific session, the Dalai Lama is praised as "an excellent choice" for the special session. Yes, the subject of meditation may be controversial, but "such controversies are most effectively resolved by the light of reason and the free exchange of ideas." In the most dramatic portion of their petition, the Dalai Lama's supporters not only reject a sharp distinction between religion and science, they go so far as to dissolve the distinction entirely: "the very opposition to mixing religion and science may itself be a form of religious belief!"

At this point it seems likely the Dalai Lama's talk will go on as scheduled, and the foundations of neuroscience will probably survive the experience. What these dueling petitions reveal is the poor quality of public discourse about religion and psychology. The pro-Dalai Lama side seems the more reasonable of the two, asking that he simply be allowed to have his say. He's unquestionably interesting and controversial, his topic is well within the bounds of SfN's mission, and he's perfect for the "Dialogues" session. No one is being forced to accept what he says, it's all part of the free exchange of ideas, right? Well, yes, but then what about those rather un-free restrictions on the Q&A session? What kind of dialogue is it when the speaker won't accept direct personal questions? And don't the anti-Dalai Lama petitioners have a point that his religious/philosophical beliefs are very much at odds with the principles of

mainstream neuroscience? Is he going to directly address that disagreement, or are we simply to accept his particular vision of religion-science integration? It's easy to dismiss the anti-Dalai

Lama people as hopeless materialists (e.g., Dr. Zvani Rossetti, who reportedly said, "No opportunity should be given to anybody to use neuroscience for supporting

## PCR COMMENTARY

*Continued on Page 8*

Continued from page 7

transcendent views of the world”). It’s much harder, however, to articulate a view of human nature, psychological functioning, and spiritual growth that takes into account all the findings of contemporary neuroscience (not just a few studies by friendly investigators) with the tremendously diverse phenomenology of human religion (which of course includes more than just Tibetan Buddhism). The pro-Dalai Lama petition’s glib comment about science being a form of religious belief is true only in a superficial sense, and it suggests a naïve misunderstanding of the formidable challenges faced by anyone trying to build bridges between religion and science. On this point, the anti-Dalai Lama petition’s skepticism offers a more realistic appraisal of the current situation.

And what about the putative subject of the Dalai Lama’s talk, meditation? Unfortunately, neither side seems able or willing to do it justice. A number of high-quality, scientifically-rigorous research studies have been conducted on the brain-mind effects of meditation<sup>1</sup>, refuting the

criticism that this is an inherently impossible or illegitimate topic to study. However, the findings of those studies provide no special endorsement of Tibetan Buddhism or any other particular religious or spiritual tradition. The Dalai Lama is naturally most interested in research on his tradition’s approach to meditation, but of course there are many other contemplative practices in the history of human religion, and neuroscientific research is now beginning on some of those other traditions. Taken as a whole, present-day research on meditation shows that sustained contemplative practices do indeed change the normal functioning of the brain-mind system, in ways that correlate with the particular features of that practice. Those fascinating religion-psychology correlations are what must now be explored by researchers in many different fields, whatever the Dalai Lama does or does not say in his SfN presentation.

<sup>1</sup> Reviewed in Chapter 4 of *The Wondering Brain: Thinking About Religion With and Beyond Cognitive Neuroscience* (Routledge, 2005).

**What these dueling petitions reveal is the poor quality of public discourse about religion and psychology.**

---

---

## **SBL Sessions of Interest**

### **Psychology and Biblical Studies Section**

S19-20: Saturday, 9:00 AM to 11:30 AM

**PERSONALITY DEVELOPMENT IN THE BIBLICAL CONTEXT: HEART, SOUL, AND MIND**

S19-68: Saturday, November 19th, 1:00 PM to 3:30 PM

**AGGRESSION AND THE DESTRUCTIVE POWER OF THE BIBLE I:  
ANGER AND AGGRESSION IN SCRIPTURE**

S19-121: Saturday, November 19th, 4:00 PM to 6:30 PM

**AGGRESSION AND THE DESTRUCTIVE POWER OF THE BIBLE II:  
THE BIBLE AND CULTURES OF VIOLENCE**

Includes a Panel Review of *The Destructive Power of Religion*,  
J. Harold Ellens, ed. (Praeger, 2003)

See the Psybibs website for complete listings and location information: [www.psybibs.org](http://www.psybibs.org)



# PCR MEMBERSHIP

---

Membership in PCR entitles you to three copies of PCR News, goodies at the Friday pre-session, advance copies of the papers for PCR sessions, plus the warm glow of knowing that you're helping us distribute PCR-related information to scholars, clinicians, and clergy members interested in our work.

\$15.00 Regular Membership; \$10.00 Student Membership (with copy of student ID). Checks should be payable to Person, Culture, & Religion Group. Send to: Kelly Bulkeley, Secretary/Treasurer, 226 Amherst Avenue, Kensington CA 94708; Phone: 510-528-7198; Fax 510-528-0226; E-mail: [kellybulkeley@earthlink.net](mailto:kellybulkeley@earthlink.net)

2005 paid members to date are listed below; if you think we missed you, contact Kelly Bulkeley (see address above)

Jon Alexander	Marjorie H. Davis	Jill McNish	Wayne G. Rollins
Hans Alma	Anthony Ephirim-Donkor	Daniel Merkur	Christopher Ross
Bill Barnard	Robert C. Fuller	Franz Metcalf	Mary Ellen Ross
Steve Bauman	Nancy Grace	Bonnie J. Miller-McLemore	Karen Scheib
Kirk Bingaman	Jack T. Hanford	Hester Oberman	Greg Schneider
Kathleen Bishop	John Haule	Linda E. Olds	John Shea
Lucy Bregman	Andrea Hollingsworth	William Jay Peck	Paul Shrier
Peter Schuyler Brown	James W. Jones	Laura Praglin	Angela Son
Kelly Bulkeley	Diane Jonte-Pace	Kelley Raab	Hendrika Vande Kemp
Meredith Burns-Simpson-	Merle R. Jordan	Lewis Rambo	Trevor Watt
Ovichegan	Felicity Kelcourse	Lallene Rector	David M. Wulff
Charles Davidson	Elizabeth Koenig	Christine E. Reimers	Hetty Zock

## STEERING COMMITTEE 2004-05

---

Kathleen Bishop (Co-Chair)  
58 Shadylawn Dr.  
Madison NJ 07940  
[KBish97@aol.com](mailto:KBish97@aol.com)

Pamela Cooper-White (Co-Chair)  
Lutheran Theological Seminary  
7301 Germantown Ave.  
Philadelphia PA 19119  
[pcooper@ltsp.edu](mailto:pcooper@ltsp.edu)

Bill Barnard  
Dept. of Religious Studies  
Southern Methodist University  
PO Box 750202  
Dallas TX 75275-0202  
[bbarnard@mail.smu.edu](mailto:bbarnard@mail.smu.edu)

Felicity Kelcourse  
Christian Theological Seminary  
1000 W. 42nd Street  
Indianapolis, IN 46208  
[fkcourse@cts.edu](mailto:fkcourse@cts.edu)

Lallene Rector  
Garrett Evangelical  
Theological Seminary  
[ljr@garrett.edu](mailto:ljr@garrett.edu)

Greg Schneider  
Pacific Union College  
Angwin, CA 94508  
[gshneider@puc.edu](mailto:gshneider@puc.edu)

Kelly Bulkeley (Secretary)  
226 Amherst Ave  
Kensington CA 94708  
[Kellybulkeley@earthlink.net](mailto:Kellybulkeley@earthlink.net)

D. Andrew Kille (Webmaster)  
160 Maro Drive  
San Jose CA 95127  
[revdak@worldnet.att.net](mailto:revdak@worldnet.att.net)

INFORMATION FOR PCR NEWSLETTER VOL. 29 NO. 1

I. These days I find myself thinking about . . .  
CURRENT RESEARCH INTERESTS AND WRITING

II. What we need is a good course in . . .  
COURSES BEING TAUGHT OR PLANNED

Would a syllabus be available on request? yes \_\_\_ no \_\_\_

III. Have you seen ? . . .  
ARTICLES, BOOKS AND PRESENTATIONS THAT YOU WOULD LIKE  
TO BRING TO OUR ATTENTION  
[PLEASE GIVE FULL CITATION IF KNOWN]

IV. INFORMATION OF GENERAL INTEREST [calls for papers, announcements, travel, promotions, job searches . . . anything you would like to share in the newsletter]

Your name and Address:

New Member Suggestion:

Send to: Kelly Bulkeley, 226 Amherst Ave., Kensington CA 94708  
email: [kellybulkeley@earthlink.net](mailto:kellybulkeley@earthlink.net)