

# Society for Buddhist-Christian Studies Newsletter



Vol. 42

Fall 2008

## *News of the Society*

### **2008 Annual Meeting of the Society**

**American Academy of Religion  
Oct. 31-Nov. 1, 2008  
Chicago, Illinois, USA**

**SBCS Board Meeting: Friday, Oct. 31  
9:00-11:30 AM, 1:00-3:30 PM**

**SBCS Session #1: Friday, Oct. 31, 4:00-6:30 PM**

**Theme: "Cognitive Science, Religious Practices and Human Development: Buddhist and Christian Perspectives"**

Sandra Costen Kunz (Phillips Seminary), presiding

Paula Arai (Louisiana State University) and Sascha de Lac (Salk Institute for Biological Sciences)  
"The Body and the Mind: Buddhist Bowing and Neuroscience"

Robert Aitken Roshi (Diamond Sangha, Hawaii)  
"Mine Eyes Have Seen the Glory: Zen and the Two-Hemisphere Brain"

Noreen Herzfeld (St. John's University, Collegeville)  
"'Your Cell Will Teach You Everything': How Practice Shapes Thought in Neuroscience and Early Christian Monasticism"

Wesley J. Wildman (Boston University)

"Cognitive Error and Contemplative Practices: The Cultivation of Discernment in Mind and Heart"

Thomas Cattoi (Jesuit School of Theology, Berkeley)  
"Verbal Imaging: Scientific Reflection on Visual Cognition in Light of Traditional Tibetan and Christian Theologies of the Image"

**SBCS Session #2: Saturday, Nov. 1, 9:00-11:30 AM**

**Theme: "Thomas Merton Forty Years after his Death: Buddhist and Christian Perspectives"**

Alice Keefe (University of Wisconsin, Stevens Point), presiding

Daijaku Judith Kinst (California Institute of Integral Studies)

"Self-Surrender in Merton's Writings and Contemplative Psychology"

Judith Simmer-Brown (Naropa University)  
"Thomas Merton Meets Tibetan Buddhism"

Paula Hirschboeck (Edgewood College)  
"Non-dual Wisdom as Feminine: Sophia and Prajnaparamita in Merton's Poem 'Hagia Sophia'"

Kristin Johnston Largen (Lutheran Theological Seminary, Gettysburg)  
"Was Thomas Merton's Soteriology Influenced by His Experience with Buddhism?"

## Help Wanted: SBCS Webmaster

Our volunteer webmaster (Harry Wells' son) has gone off to college and is no longer able to give us his time and energy. He has helped enormously over the last few years, designing and maintaining our present website: [www.society-buddhist-christian-studies.org](http://www.society-buddhist-christian-studies.org). We greatly appreciate his contribution to the Society!

Now we must search for a new SBCS webmaster.

Our site is used mainly as an online informational site about the Society and its sister international organizations. All Buddhist-Christian dialogue groups are invited to submit materials about their meetings to the webmaster.

The basic duties of the SBCS webmaster are (1) to rebuild the website from scratch (using a web editor program to his/her liking) and (2) to update regularly the information on the website received from SBCS Board members, the newsletter editor, the annual meeting program chair, and others. The new webmaster may also propose other functions for the website to the SBCS Board.

The Society runs on volunteer help. We need your help. Please contact Harry Wells if you are interested in serving in this important position: [hlw2@humboldt.edu](mailto:hlw2@humboldt.edu). We don't want to lose our online presence!

## CONFERENCES & DIALOGUES

### The Japan Society for Buddhist-Christian Studies: A Report on the 2008 Annual Meeting

TERAO Kazuyoshi  
Research Associate  
Nanzan Institute for Religion and Culture

The 2008 annual meeting of the Japan Society for Buddhist-Christian Studies was held at the Palace Side Hotel in Kyoto on 1-3 September.

The main theme of the meeting was the "Possibility of Religious Philosophy." The meeting

consisted of four sessions, one research presentation, and a general overview on the final day.

Two sessions were staged on the first day. They dealt with a reconsideration of the religious philosophy of Jan Van Bragt, following the meeting last year which generally covered his academic contributions.

Keta Masako (Kyoto University) read a paper on "A Configuration in the Contemporary World: A Response to Jan Van Bragt's Expectation and Disappointment at the Kyoto School of Philosophy." (Unfortunately I was unable to attend this session, so I am not able to summarize the presentation.)

Next, Hanaoka Eiko (Nara University of Industry) presented a paper titled "In Search of the New Possibility of Religious Philosophy: Fundamental Experience and a Turning Point for Philosophy." She insisted that we need to keep in mind an overview of the religious philosophies of Nishida Kitaro, Tanabe Hajime, and Nishitani Keiji in order to understand Van Bragt's criticism of the Kyoto School.

Nishida's ideas of the "logic of the place of nothingness" and the "unity of mind and body" work together, she suggested; this polarity was "one," in accordance with the idea of the "self-identity of absolute contradictions." But in Hanaoka's opinion, Van Bragt sometimes placed a disproportionate emphasis on one side of the polarity. Hanaoka identified ten polarities in Nishida's absolute nothingness: (1) philosophy of self-awareness and philosophy of existence, (2) substantial philosophy and nonsubstantial philosophy, (3) experience and rationality, (4) plurality and unity, (5) continuity and discontinuity, (6) temporality and eternity, (7) matter and spirit, (8) process and reality, (9) true self and ego, and (10) philosophy and the philosophy of philosophy. Hanaoka argued that Van Bragt's doubts and persistence would have disappeared if he had fully experienced love as *that* which emanates from the "oneness" of the polarity of absolute nothingness.

On the second day of the meeting, Peter Baekelmans gave a presentation on "The Faith of *The Awakening Faith in Mahayana*." While he studied Buddhism, particularly esoteric Buddhism, at Koyasan University, he became acquainted with the *Daijōkishinron* (*The Awakening Faith in Mahayana*) and began to translate it into English. He found that the Hindu term *śraddhā* meant both "hope for achieving the goal" and "confidence in the method," and that the

former corresponded to the “faith of Mahayana” and the latter to the “generation of faith of Mahayana.” Baekelmans then extrapolated that the *Awakening of Faith* was composed in India. In addition, from the perspective of phenomenology he insisted that belief as the essence of the religious phenomenon and practice as the phenomenon itself together form unified spirituality. The deeper that belief becomes, he said, the less important the difference between belief and practice becomes. Some textual scholars in the audience expressed an objection that we needed more circumspect analysis to accept such a perspective.

At the third session, Kim Seung-Chul (Kinjōgakuin University) read a paper on “Christian Theology Facing Religion and Science.” He thought that the relation of religion and science was a “double reflection,” referring to theories by sociobiologist Edward O. Wilson and philosopher of science Ian Barbour.

Kim interpreted religion and science in Nishitani as a “superposition” of existential order. Kim focused on two meanings of nondiscrimination according to Nishitani: “nondiscrimination in nature,” found in science, and “nondiscrimination in love,” found in religion. The former was symbolized by matter and the latter by life. The place where these two nondiscriminations were coincident, he said, is exactly the “standpoint of emptiness.” Kim concluded that we must recognize that this “standpoint of emptiness” was the place where the “problem of Christianity and other religions” and the “problem of Christianity and science” can be dealt with simultaneously as “in an absolutely equal status” for their resolution.

Kobayashi Enshō (Hanazono University), the respondent to Kim’s paper, raised some critical questions. He wondered if scientists could accept the idea of “nondiscrimination in love,” and if a unified pluralism could become a true unity, avoiding a static “uniformity.”

At the fourth session, Yagi Seiichi presented a paper on “The Possibility of Religious Philosophy: The Standpoint of Christianity.” The topic of his research was the relation between three factors: (1) events at the deepest level in religion, (2) basic scripture, and (3) the interpreter. In Yagi’s opinion, the “principled basis of the Bible” has lost its authority through the development of biblical studies since the nineteenth century. As a result, the authority of dogmatic theology

no longer consists in the Bible itself but in ecclesial tradition. In this situation he finds the importance of the theology of the New Testament in a “unity”—that is, the efficient unity of divine and human action. Yagi insisted that the most basic category in theology is neither existence nor persona but “action.” He reinterpreted God, humanity, logic, ethics, history, and eschatology from the perspective of unity. Yagi’s final point was that such a reinterpretation must be the philosophy of religion in Christianity.

Takada Shinryō (Ryukoku University) responded to Yagi’s presentation and reminded us of a former, but highly suggestive, criticism to Yagi by Noro Yoshio, which regarded Yagi’s idea as essentially religious philosophy for super-historical and rational humans beyond Christianity.

On the final day, participants shared their impressions on the meeting. Many spoke highly of Van Bragt’s thought and expressed gratitude for his great accomplishments. Some persons suggested “reconsideration of mysticism” as the main theme of next year’s meeting.

At the end of this report, I beg the reader’s indulgence to let me express some of my own opinions. This Society had a serious discussion two years ago concerning its future, with reference to our history and even considering the possibility of dissolution. I received almost no new information in the presentations this year, particularly from long term members. On the other hand, I do hope that the Society can serve as a good place to pass on the accumulated fruits of their experience to young newcomers, even though they are not many. In order to make such a possibility come true, there are some barriers to overcome.

Here I will make some suggestions for the future. First, it is necessary to provide the young or mid-level members, who are interested in issue-oriented religious philosophy in the contemporary world, a place to criticize the existing performance of the Society. Book review sessions that address the primary works of Yagi Seiichi, Onodera Isao, Nishimura Eshin, Honda Masaki, and other long term members, including those who have already retired, may be beneficial.

Although the “East and West” in the Japanese title of the society (“Tozai Koryu Gakkai,” lit. “Society for East-West Communication”) has long meant “Buddhism and Christianity” or, to put it more accurately, “Zen/Pure Land Buddhism and

# Society for Buddhist-Christian Studies--4

Catholic/Protestant Christianity,” we have now reached the time when we should accept new members from other traditions, in order to enliven the discussion. Islam is a serious candidate, especially when we consider the worldwide religious situation. Prior to this, however, I would like to recommend inviting representatives from the new spiritual movements popular in the current Japanese intellectual and cultural scene to be participants in future meetings.

## Unitarian Universalist Buddhist Fellowship

March 27-29, 2009  
Oceanside, California USA

The Unitarian Universalist Buddhist Fellowship (UUBF) will hold its 2009 convocation at the beautiful and historic Mission San Luis Rey in Oceanside, California.

Shinzen Young (Community Meditation Center of Los Angeles) will be the speaker/facilitator. For information, contact the UUBF registrar Richard Swanson: rswanson@gmail.com.

## European Network of Buddhist-Christian Studies

June 11-15, 2009  
Munich, Germany

The European Network of Buddhist-Christian Studies will hold its 8th Conference at the Benedictine Arch Abbey of St. Ottilien (near Munich, Germany). The theme of the conference is “Authority in Buddhism and Christianity.”

Speakers for the conference include Rita Gross (University of Wisconsin), Kajsa Ahlstrand (University of Uppsala), Bhikkhu Bodhi (New York), Reinhold Bernhardt (University of Basel), Shenpen Hookham (Wales), Karl Baier (University of Vienna), Chatsumarn Kabilsingh (Thailand), Keith Ward (University of Oxford), Whalen Lai (University of California), and Michael von Brück (University of Munich).

One evening of the conference will be devoted to student research papers.

Information regarding booking, student/research papers, travel details, speakers, and cultural programs are available on the European Network website: [www.buddhist-christian-studies.org](http://www.buddhist-christian-studies.org). Send inquiries to Dr. Martin Rotting at [enbcs2009@occurso.de](mailto:enbcs2009@occurso.de).

The program is as follows:

Thursday evening: Introduction

Friday morning: *The Crisis of Authority in Modernity and Postmodernity*

Professor Rita Gross (Buddhist)  
Professor Kajsa Ahlstrand (Christian)

Friday afternoon: *Scriptural Authority*

Venerable Dr. Bhikkhu Bodhi (Buddhist)  
Professor Reinhold Bernhardt (Christian)

Friday evening: Student Papers

Saturday morning: *Spiritual Authority*

Lama Dr. Shenpen Hookham (Buddhist)  
Dr. Karl Baier (Christian)

Saturday afternoon and evening: free for visits

Sunday morning

Ven. Dhammananda (Professor Chatsumarn Kabilsingh) (Buddhist)  
Professor Keith Ward (Christian)

Sunday afternoon: Student Presentations

Sunday evening: free

Monday morning: *Political Authority*

Professor Whalen Lai (Buddhist)  
Professor Michael von Brück (Christian)

Monday afternoon: Meeting of Network and Society representatives

## **International Society for Universal Dialogue**

July 23-28, 2009  
Beijing, China

The International Society for Universal Dialogue (ISUD) will hold its 8th World Congress at Beijing International Studies University, July 23-28, 2009. The theme of the conference will be "Dialogue Among Cultures: Peace, Justice, and Harmony."

Papers will address topics such as the philosophy of culture, cultural diversity, and globalization from multiple perspectives.

Aside from the paper sessions, the conference will include a cultural program. Participants will tour the Great Wall, the Imperial Mausoleums of the Ming Dynasty, and the Forbidden City (Imperial Palace) at Tiananmen Square in Beijing.

Additional information about the organization and the conference can be found on the ISUD website: [www.isud.org](http://www.isud.org).

## **Parliament of the World's Religions**

December 3-9, 2009  
Melbourne, Australia

Plans are now underway for the 2009 Parliament of the World's Religions. An estimated 8,000-12,000 religious leaders, scholars, artists, and activists will gather in Melbourne, Australia for seven days of interreligious encounter, dialogue, and celebration.

The theme for the meeting is "Make a World of Difference: Hearing Each Other, Healing the Earth." The conference venue will be Melbourne's new Convention Centre, recipient of a Six Green Star environmental rating.

The Dalai Lama is scheduled to address the multi-faith gathering at the Parliament's closing ceremony on December 9. The following day will mark the 20th anniversary of the awarding of the Nobel Peace Prize to the Dalai Lama.

The original Parliament was held in 1893 as part of the World's Fair and Columbian Exposition in Chicago, Illinois, USA. Buddhist delegates represented Theravada, Zen, and Nichiren traditions. The definitive narrative history of the original meeting is Richard

Hughes Seager, *The World's Parliament of Religions: The East/West Encounter, Chicago, 1893* (Indiana University Press, 1995).

Subsequent Parliaments have been held in 1993 (Chicago), 1999 (Cape Town), and 2004 (Barcelona). The international events are organized by the Chicago-based Council for a Parliament of the World's Religions.

Information regarding registration, fees, accommodations, program details, the call for abstracts, and pre-Parliament events can be found at [www.parliamentofreligions2009.org](http://www.parliamentofreligions2009.org).

## **Buddhist-Muslim Dialogue Series at U.N.**

Maria Reis Habito  
Museum of World Religions,  
Global Family for Love and Peace

On Sep. 3 and 4, 2008, a Buddhist-Muslim Dialogue entitled "Towards a Global Family," commemorating the 60th Anniversary of the Universal Declaration of Human Rights, was held at the United Nations Headquarters in New York. This dialogue was the tenth in a series sponsored by the Global Family for Love and Peace ([www.gflp.org](http://www.gflp.org)), a non-governmental organization dedicated to building a harmonious world, organizing and directing activities for people in the field of social service, and sponsoring interfaith dialogues. It was founded in 1991 by Dharma Master Hsin Tao, the abbot of the Ling-jiou Mountain monastic community in Taiwan and founder of the Museum of World Religions in Taipei (see the article on the Taipei Museum of World Religions, *Buddhist-Christian Studies*, Vol. 22, 2002).

The Buddhist-Muslim dialogue series was initiated to open and foster new perspectives on how Buddhism and Islam can respond together to the challenges created by the political, religious, economic and cultural crisis facing the world in the 21st century.

More than three-fifths of the world's Muslims live in Asia, where the majority of Buddhists live as well. The members of these two religious communities combined comprise the vast majority of Asia's population. The dialogue's goals are to create a partnership between Buddhist and Muslim communities in order to face these challenges on a peaceful basis of cooperation and friendship.

# Society for Buddhist-Christian Studies--6

Muslim-Christian and Muslim-Jewish relations are being given much deserved attention, both in the academy and also the media, for obvious reasons. Issues in Muslim-Hindu, as well as Muslim-Sikh relations, are also among the tasks calling for attention. With a few exceptions, scant attention has been given to issues in Muslim-Buddhist relations and their implications for a shared global future.

The series of Buddhist-Muslim dialogues is filling in a lacuna in this regard. The first dialogue took place at Columbia University in New York City in March 2002, followed by dialogues in Malaysia, Indonesia, Iran, Spain, Morocco, China and Taiwan. One of the highlights of this series was the Buddhist-Muslim Dialogue Conference on Global Ethics and Good Governance at UNESCO headquarters in Paris in May 2003. The UN conference was comprised of three panels addressing the themes of (1) Peace and Human Rights, (2) Poverty and Social Inequality, and (3) Ecological Healing and Earth Rights, including women's perspectives on all of these issues.

The Muslim participants of the UN Conference were:

Ms. Daisy Khan, Executive Director, American Society for Muslim Advancement;

Dr. Nawal Ammar, University of Ontario Institute of Technology, Dean of Faculty of Criminology, Justice and Policy Studies;

Prof. Mona Siddiqui, Professor of Islamic Studies and Public Understanding, Director of the Centre for the Study of Islam, University of Glasgow;

Ms. Salwa Kader, President, U.S. Federation of Middle East Peace;

Shayk Muhammed Hisham Kabbani, Founder and Chairman of the Islamic Supreme Council of America;

Dr. Imtiyaz Yussuf, Head, Department of Religion and Lecturer, Graduate School of Philosophy and Religion, Assumption University, Bangkok, Thailand;

Dr. Robert Hunt, Director of Global Theological Education, Perkins School of Theology, Southern Methodist University (scholar of Islam).

Buddhist participants at the conference were:

Rev. Jan Chozen Bays, Pediatrician, Teacher in the Zen tradition, Co-founder and Co-abbot of the Great Vow Zen Monastery, Oregon;

Rev. Hogen Bays, Zen Teacher, Co-founder and Co-Abbot of Great Vow Zen Monastery, Oregon;  
Sharon Salzberg, Spiritual teacher and Author, Co-founder of the Insight Meditation Society in Barre, Massachusetts;

Rev. Hozan Alan Senauke, Soto Zen Priest, Vice Abbot of Berkeley Zen Center, founder of Clear View Project, Senior Advisor to Buddhist Peace Fellowship;

Dr. Maria Reis Habito, International Program Director, Museum of World Religions, Global Family for Love and Peace, Dallas Office;

Dharma Master Hsin Tao, Founder of the Global Family for Love and Peace.

## THOMAS MERTON (1915-1968)

This year marks the 40th anniversary of the death of Trappist monk, spiritual writer, and interfaith pioneer Thomas Merton (Father M. Louis Merton, O.C.S.O.).

Numerous events around the world will commemorate the event and evaluate his legacy from a variety of perspectives. Many will celebrate his distinctive contribution to Buddhist-Christian dialogue.

Events memorializing Merton's death are listed on the websites of The Thomas Merton Center at Bellarmine University (Louisville, Kentucky USA) and the International Thomas Merton Society: [www.mertoncenter.org](http://www.mertoncenter.org).

Individuals and groups organizing services or lectures for the memorial occasion are invited to list their events on the Center's website. Send information to Dr. Paul Pearson: [pmpearson@bellarmine.edu](mailto:pmpearson@bellarmine.edu).

## THOMAS MERTON AT POLONNARUWA

In the posthumously published *Asian Journal of Thomas Merton*, Merton described his visit to Polonnaruwa, Ceylon (Sri Lanka) in the first days of December, 1968. In one of the best known passages in the entire Merton canon, written just days before his untimely death, he comments on his encounter with the massive stone images at the ancient site and reflects on the significance of that experience for his spiritual vision:

“Looking at these figures I was suddenly, almost forcibly, jerked clean out of the habitual, half-

tied vision of things, and an inner clearness, clarity, as if exploding from the rocks themselves, became evident and obvious. The queer *evidence* of the reclining figure, the smile, the sad smile of Ananda standing with arms folded (much more 'imperative' than Da Vinci's Mona Lisa because completely simple and straightforward). The thing about all this is that there is no puzzle, no problem, and really no 'mystery.' All problems are resolved and everything is clear, simply because what matters is clear. The rock, all matter, all life, is charged with dharmakaya . . . everything is emptiness and everything is compassion. I don't know when in my life I have ever had such a sense of beauty and spiritual validity running together in one aesthetic illumination. Surely, with Mahabalipuram and Polonnaruwa my Asian pilgrimage has come clear and purified itself. I mean, I know and have seen what I was obscurely looking for. I don't know what else remains but I have now seen and have pierced through the surface and have got beyond the shadow and the disguise."

From *The Asian Journal of Thomas Merton*, ed. Naomi Burton, Bro. Patrick Hart, and James Laughlin (New York: New Directions, 1973), pp. 233-236.

## THOMAS MERTON'S LAST WORDS

On December 10, 1968, Merton gave a talk on "Marxism and Monastic Perspectives" at a meeting of monastics from East and West in Bangkok, Thailand. He died later that same day.

In the conclusion of his final speech, he reflected on what Western Christians could gain from direct and sincere engagement with Asian religious traditions:

" . . . I believe that by openness to Buddhism, to Hinduism, and to these great Asian traditions, we stand a wonderful chance of learning more about the potentiality of our own traditions, because they have gone, from the natural point of view, so much deeper into this than we have. The combination of the natural techniques and the graces and the other things that have been manifested in Asia and the Christian liberty of the gospel should bring us all at last to that full and transcendent liberty which is beyond mere cultural differences and mere externals—and mere this or that.

"I will conclude on that note . . . . So I will disappear."

From *The Asian Journal of Thomas Merton*, p. 343.

## SOUL SEARCHING NEW DVD AND BOOK ON MERTON

In December 2008, PBS television stations in the USA will premiere Morgan Atkinson's new film *Soul Searching: The Journey of Thomas Merton*.

The 2007 documentary features interviews with Daniel Berrigan, Anthony Padovano, Michael Mott, Dom John Eudes Bamberger, Lawrence Cunningham, Paul Elie, Christine Bochen, Robert Inchausti, and many others who worked with Merton or have contributed to the critical literature on Merton.

The 67-minute film is available on DVD for \$25.00 (USD). To order a copy, contact Duckworks, Inc., 1236 Texas Street, Louisville, KY 40204 USA (502-637-7840, [mocoat@bellsouth.net](mailto:mocoat@bellsouth.net)). For more information on the film and its director, go to [www.morganatkinson.com](http://www.morganatkinson.com).

The companion volume *Soul Searching: The Journey of Thomas Merton* (216 pp., paperback, ISBN: 978-0-8146-1873-8) is available from Liturgical Press in Collegeville, MN: [www.litpress.org](http://www.litpress.org). The book is edited by producer Morgan Atkinson and Jonathan Montaldo. Montaldo has served as director of the Thomas Merton Center at Bellarmine and is president of the International Thomas Merton Society.

## DVD ON LIFE OF D. T. SUZUKI

The 2006 award-winning film "A Zen Life: D. T. Suzuki" is now available on DVD.

The 77-minute documentary by Michael Goldberg narrates the international career of Daisetz Teitaro Suzuki and features appearances by Robert Aitken, Shojin Bando, William Theodore de Bary, John Cage, Erich Fromm, William Johnston, Elsie Mitchell, Thomas Merton, Mihoko Okamura, Gary Snyder, Huston Smith, Albert Stunkard, and others.

The DVD sells for US \$40 (personal use) and \$150 (institutional use). It can be ordered at [www.martygrossfilms.com](http://www.martygrossfilms.com). The project website is [www.azenlife-film.org](http://www.azenlife-film.org).

---

# Society for Buddhist-Christian Studies--8

## CONTRIBUTE TO THE NEWSLETTER

The *Society for Buddhist-Christian Studies Newsletter* is published two times annually: in the spring and the fall. Please contact the Editor to share information with our readers. The deadline for the spring issue is March 1. The deadline for the fall issue is September 1. Your contributions ensure the continued existence of our newsletter. All submissions are subject to editing for clarity and length. Send items as MS Word attachments to Peter Huff: phuff@centenary.edu. All other correspondence may be sent to:

Peter A. Huff  
Religious Studies Department  
Centenary College of Louisiana  
2911 Centenary Boulevard  
Shreveport, LA 71134-1188 USA  
(318) 869-5049  
FAX: (318) 869-5168

## MEMBERSHIP IN THE SBCS

To enroll as a member of the Society for Buddhist-Christian Studies, send your name and address to:

CSSR Executive Office  
Rice University MS 156  
P. O. Box 1892  
Houston, TX 77251-1892 USA

Enclose a check for \$45.00 (\$25.00 for students, senior citizens, and monastics) payable to CSSR, indicating that it is for SBCS membership. The Society cannot accept foreign currency or personal checks from foreign countries unless drawn on a U.S. bank. International money orders in U.S. dollars are acceptable. Payment by credit card is possible by calling 713-348-5721. Members receive the CSSR *Bulletin* as well as our Society's *Newsletter* and our annual journal *Buddhist-Christian Studies*.

---

## SOCIETY FOR BUDDHIST-CHRISTIAN STUDIES NEWSLETTER

**Peter A. Huff, Editor**  
**Religious Studies Department**  
**Centenary College of Louisiana**  
**2911 Centenary Boulevard**  
**Shreveport, LA 71134-1188 USA**