

Society for Buddhist- Christian Studies



Vol. 63

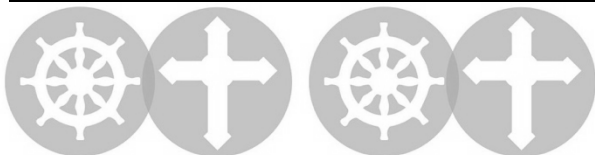
Spring 2019

News of the Society

Greetings from the Society for Buddhist-Christian Studies! The fall was busy us, including our Annual Meeting and the Parliament of Religions. As a group we have welcomed new board members and are continuing outreach efforts (check out our [website](#), [blog](#), or [facebook](#) page).

In this issue please find:

- A brief notice on the death of Gene Reeves
- An overview of the 2018 Annual Meeting, including board and members meetings and panels
- Information on upcoming events, including the European Network Conference this summer
- Streng award info
- Membership, contribution, and other contact info



Gene Reeves

We plan to offer a space on our facebook page for friends and colleagues of Gene to share memories. We would also welcome a memorial for the next newsletter.

We recently received news of the death of Gene Reeves, a longtime SBCS member and board member. [James Ford has written a moving memorial at Patheos.](#)



The Annual Meeting of the Society for Buddhist-Christian Studies

Concurrent with American Academy of Religions Annual Meeting Denver, November 2018

Sandra Costen Kunz

Every year the SBCS, as a “Related Scholarly Organization” of the American Academy of Religion, holds its annual meeting concurrently with AAR’s annual meeting. For many years the pattern has been to hold our board meeting on Friday morning and early afternoon and then host a paper session late that afternoon. Often we meet for dinner after this Friday session and visit a local Buddhist or Christian community, which sometimes hosts us for dinner. We also organize at least one other session, sometimes in conjunction with other scholarly organizations. When possible, we schedule one of these sessions for Saturday morning, and hold our annual members meeting immediately following that session in the same room.

Some highlights of this year’s meeting were:

- the election of four new board members and a new book review editor for our journal,
- the board’s amplification of our mission statement,
- a visit to the Tri State/Denver Buddhist Temple,
- Vice President Leo Lefebure’s report on the Society’s significant contributions to the 2018 Toronto Parliament of the World’s Religions,
- the presentation of the Streng Award to Massimo Rondolino.

FRIDAY BOARD OF DIRECTORS’ MEETING

*Joint Social Media and Website Committee and
Membership Committee Report*

President Kristin Largen called the meeting to order at 9:00 AM, and the board approved her agenda and the minutes of last year’s meeting.

Because of a schedule conflict, the first report was from Judith Simmer-Brown, chair of the Social Media and Website Committee and a member of the Membership Committee. Our membership is still growing and our website’s traffic has stabilized. Because it was re-designed specifically to draw younger viewers, she exhorted everyone to encourage their students to join, noting that the Society has the lowest membership fee (\$10) of any scholarly organization she knows about, and this includes our journal *Buddhist-Christian Studies*. Board member Mark Unno was unanimously appointed to the Social Media and Website committee in light of his experience conversing with students seeking online community support for contemplative practice.

New Welcome Added to Our Mission Statement

As part of a discussion about the content of our website, newsletter, and Facebook page, we discussed our overall goals and hopes for the Society. One factor that we kept in mind, as we considered whom we seek as conversation partners and what conversations we want to foster, is that the Society’s membership has included, since its founding, monastic and lay practitioners who are not academics. Another factor we considered carefully was the lack of resources for people who practice within, and/or identify with, both a Buddhist and a Christian tradition. Our membership includes a significant number of such “multiple belongers.”

The board agreed that, while the Society can’t provide an online spiritual home for people interested in Buddhist-Christian dialogue and interaction, including multiple belongers, we can indeed be more intentional about providing anyone who visits our website with examples of, resources about, and information for contacting groups who host Buddhist-Christian conversations. Board members committed themselves to adding at least one article per year to the blog. Ruben Habito volunteered to write a practice-focused piece for people who come to our website wondering if and how Buddhist and Christian practices can support each other. We decided to add to our mission statement a clarifying and expansively inclusive welcome, crafted by Thomas Cattoi. It reads:

The Society of Buddhist-Christian Studies welcomes scholars and practitioners who are grounded in different expressions of Buddhism and Christianity, as well as individuals who claim multiple religious belonging or do not identify with any specific tradition.

Officers' reports

Jonathan Seitz, Newsletter Editor, reported that the use of Mail Chimp software, and the decision to publish only an online newsletter, has reduced the time he spends on the newsletter's production and distribution. He suggested that we ask formerly-involved members who shaped the SBCS to write personal reflections about the Society's work, especially about members who made major contributions to Buddhist-Christian studies. These portraits, which could perhaps also draw on these members' students and protégés, could be published in our online media or the journal.

John Sheveland, Treasurer, reported that the balance in the Society's account is a little over \$9,023.21. Our primary expenditures are website software and maintenance and annual meeting costs. Dealing with the paperwork for the California bank account and tax-exempt status remains an ongoing task. Thomas Cattoi, being a California resident, agreed to serve as the California liaison for these matters.

Thomas, as a journal co-editor with Carol Anderson, began his report to unanimous accolades for the magnificent 2018 volume. It's the longest anyone can remember, and includes many papers from a conference in Pistoia, Italy that Cattoi attended. It celebrated the 300th anniversary of Jesuit missionary Ippolito Desideri's return to his hometown from Lhasa, where he was the first European to learn Tibetan well and engage in dialogue with Buddhist scholars there. Santa Clara University generously sponsored the translation into English of several Italian papers for this volume. After expressing thanks for Sid Brown's excellent work as the book review editor, Thomas recommended that we ask Massimo Rondolino (Carroll University) to step into that position. He

was unanimously added to the slate to be voted on at the Saturday morning members meeting.

International Advisors' Reports

Paul Swanson, representing the Japan Society for Buddhist-Christian Studies, recounted some of the history of our sister society and its relationship to the SBCS. Both trace their beginnings back to the two-week conference on Buddhist-Christian studies David Chappell organized in Hawai'i in 1980 and the subsequent Cobb-Abe Buddhist-Christian dialogues. These drew on John Cobb's process theology and Masao Abe's Kyoto School philosophy, but also included a wide variety of Buddhist and Christian perspectives.

The Japan Society was founded in 1982 and the SBCS in 1987. Annual meetings of the Japanese group have been held in Kyoto every year since then, usually in July, and papers are published in Japanese in the *Journal of the Japan Society for Buddhist-Christian Studies*. Having evolved with no financial connection to the US Society, in its early days the Japan Society used its dues to send a panel to present at the early international conferences for Buddhist-Christian studies, initially held every three years. They hoped other nations would develop similar societies and do the same. They have remained in conversation with the US Society, especially through the Nanzan Institute, and Paul would like to see that conversation increase now.

Elizabeth Harris, representing the European Network of Buddhist-Christian Studies, gave a report via video conference. The European Network and the World Council of Churches (WCC) are sponsoring a conference at St. Oillien Benedictine Archabbey near Munich at the end June 2019 that will commemorate the hundredth anniversary of the birth of Sri Lankan Methodist theologian Lynn de Silva. Participants will examine the present state of Buddhist-Christian dialogue in light of seven visionary themes that run through de Silva's publications. Plenary speakers include longtime SBCS members James Fredericks and Amos Yong and many Sri Lankan scholars including Wesley Ariarajah. At the end of November 2018, Liz participated in a WCC focus group that will produce a resource for Christians

living in countries like Sri Lanka which have a Buddhist majority. She also reported that a formal Buddhist-Christian dialogue is being formed in the UK and will meet at the Buddhist Society in London.

Committee Reports.

The Streng Book Award Committee Chair Abraham Vélez de Cea announced that Massimo Rondolino's book *Cross-Cultural Perspectives on Hagiographical Strategies: A Comparative Study of the Standard Lives of St. Francis and Milarepa* is this year's recipient. Neither David Gardiner nor Tom Hastings can serve on the committee next year. Abraham said he could serve only one more year. He noted that they hadn't received any book nominations via the online nomination form this year. Mark Unno volunteered to serve on the committee, and Sandra Kunz noted that since the Book Review Editor is aware of new titles in the field, it would make sense for that person to serve as well. Massimo agreed, and was appointed with Mark.

The nominating Committee, chaired by President Kristin Lagen, recommended that Peter Feldmeier (University of Toledo), Jay Ford (Wake Forest University), Carolyn Jones Medine (University of Georgia), and Kunihiro Terasawa (Wartburg College) be added as potential board members to the slate to be voted on at the Saturday members meeting. They were all unanimously approved by the board.

Vice-President Leo Lefebure chaired the Program Committee meeting that was incorporated into the end of the board meeting. He reported on the Society's heavy involvement in the Parliament of the World's Religions in Toronto two weeks before AAR. An emeritus member of the board of the Parliament of the World's Religions, he was immensely instrumental in organizing and publicizing six panels related to the Society. Most of our discussion about potential topics for next year's sessions at AAR centered around two issues. The first was the small number of both pastoral and scholarly resources about Buddhist-Christian multiple belonging. Despite the Society's having hosted panels on the topic before, it was generally agreed that the topic is still understudied and that our organization has particular strengths for

addressing it carefully. John Sheveland suggested that we could focus a panel on Buddhist and Christian resources for dealing with sexual violence within Buddhist and Christian communities. After discussion about both topics, the meeting adjourned at 3 o'clock.

FRIDAY AFTERNOON SESSION: SAVING ACTION IN SHIN BUDDHISM AND CHRISTIANITY

This panel, featuring two papers and two responses, was inspired by conversations within a ground-breaking series of Shin Buddhist-Christian-Muslim dialogues sponsored by Georgetown University, Ryukoku University, and the University of Münster. Shin Buddhism is a Pure Land tradition founded by Shinran in 13th century Japan.

Leo Lefebure (Georgetown) presented first, describing his paper as interfaith *lectio devina*, that is, "contemplative listening to a text, with an openness to being transformed . . . listening to the wisdom that the text offers to hear how it resonates with one's own tradition in one's own life." The "text" which he contemplated is Shinran's analysis of the human condition and how this condition can be transformed.

Drawing on Yoshifumi Ueda and Dennis Hirota, he described Shinran's radical perspective that "on our own we can do absolutely nothing to free ourselves" from the three poisons of ignorance, craving and anger—and from *hakarai*: self-interested calculative thinking. While acknowledging the differences, Lefebure noticed that Shinran's warnings about the dangers of calculating self-attachment resonate with some of Jesus' warnings in the Gospels of Matthew and Luke, and with the reflections of Roman Catholic theologians Augustine of Hippo, Bernard Lonergan, Shawn Copeland and Pope Francis.

For Shinran, the only release from self-deception is *shinjin*: entrusting oneself to Amida Buddha's compassion: an act which, although it's embodied in chanting the *Nembutsu*, is empowered only by Amida's own vow. Lefebure reflected on ways that positive and negative Buddhist assessments of Shinran's teachings reflect Christian controversies

(between Augustine of Hippo and Pelagius, and between the Dominicans and the Jesuits) over grace and free will, that is, the interaction of divine and human action in salvation. He closed by comparing Shin Buddhists' movement towards losing calculating self-identity through slowly coming to see themselves as united with Amida Buddha with the New Testament writings of John and Paul who describe moving towards the realization that that Christ lived in them and that they had "the mind of Christ."

Dennis Hirota (Ryukoku), who presented the second paper, noted that many people assume that all Pure Land traditions replace "practice" with "faith, i.e., that they replace the goal of moving out of samsaric bondage into awakening through practice with the goal of moving out this world at death into Amida Buddha's Pure Land through faith in his vow. This assumption misses, Hirota claimed, that while Shinran did radicalize the perception of the impure self's powerlessness to take any saving action on its own, liberative action does play a role for Shin Ran in experiencing the "suchness" at the heart of reality. Although agreeing with his teacher, Honen, that one sincere *Nembutsu* recitation has effective saving power, and that this egalitarian saving action is available to anyone at any time, Shinran didn't urge diligence in *Nembutsu* chanting with Honen's fervency.

Many Christian "faith" versus "works" controversies can be traced to interpretations of Paul's letters in the New Testament, Hirota noted. Heidegger's early lectures on Galatians and I and II Thessalonians can illuminate the relationship between human action and "other" action in two ways that can help Shin Buddhists and Christians alike. First, Shinran's radicalization of Shakyamuni Buddha's teaching that the core of self-deception is attachment to a nonexistent stable self can be read in light of Heidegger's radical insistence that all thought is culturally embedded. Second, Heidegger's interpretation of what he reads as Paul's failure to address questions about the whereabouts of dead believers and the timing of Jesus' return can help both Shin Buddhists and Christians negotiate the seemingly contradictory themes of "realized eschatology" and "anticipated eschaton" in each tradition.

The first respondent, Karen Enriquez (Loyola Marymount) said both papers reminded her of Rahner's comment that it's a human tendency to try to quantify "what's human and what God's" in discussions about the source of saving action. Shinran's insistence on the destructiveness of attachment to religious practices rang true to her because she's haunted, in her current US context, by the power of ego-centric religious thinking that demonizes the other. The second respondent, Hsiao Lan Hu (Detroit Mercy) compared Shin Pure Land Buddhism with Taiwanese Humanistic Buddhist groups that draw on both Chan and Pure Land traditions. Humanistic Buddhist groups tend to emphasize building a pure land—here and now—more than a future rebirth in a pure land. Chan emphasizes "tireless chipping away of ego so you can realize Buddha mind." Both traditions involve looking harder and trying harder, she concluded.

VISIT TO TRI-STATE/DENVER BUDDHIST TEMPLE

Jonathan Seitz graciously handled the logistics for our visit to the Tri-State/Denver Buddhist Temple, a Jodo Shinshu congregation in Shinran's lineage, the US branch of which is known as the Buddhist Churches of America (BCA). This beautiful oasis of peace is a twenty-minute walk from the Denver Convention Center and anchors Sakura Square. When 1970's urban renewal threatened to break up the surrounding Japanese business district, the temple offered its block as a relocation space, preserving a downtown Japanese community and gathering place.

Rev. Diana Thompson, the resident minister gave us a tour, explaining how the congregation negotiated adapting Japanese religious practices for its American context, recounting its role right before, during, and after Japanese internment during World War II. She shared her journey as a non-Japanese child who grew up in the congregation and then studied at the BCA's Institute for Buddhist Studies (IBS) in Berkeley, an affiliate of the Graduate Theological Union. She and an assistant at the temple then conducted a question and answer session.

**SATURDAY MORNING SESSION:
RESOURCES FROM BUDDHIST-
CHRISTIAN DIALOGUE FOR ADDRESSING
RACISM AND (IN)DIFFERENCE**

Mark Unno (University of Oregon) presented first, emphasizing that racism is about land and bodies. He asked us to recall that the Buddha's first action after his enlightenment was to touch the land with his hand. He then asked us to remember that globally, racism is very much about land, for example, the US's erasure of more than three hundred treaties about land with native peoples. Nonwestern Buddhism, he claimed, is grounded in land and body, with 85% of Buddhist practice globally being "body practice," such as chanting. Racism is an embodied experience, an experience that intellectuals of color tend to avoid talking about because it takes so much time and effort. Unno recounted telling his father, then Professor of Religion and East Asian Studies at Smith, "Dad, why didn't you tell me academe is so racist?" and that making it through graduate school "was like being put in a cauldron of iron."

In US sanghas practitioners of color often feel their ethnicity must be submerged, he shared. It's hard to bring up the fact that "the problem" is white dominant culture, because in many leftist US Buddhist contexts everyone immediately "races to the politically correct side." This is really difficult for Buddhists of color. He said, "I want to feel safe in my sangha in a way I don't feel in the larger culture," but in the US, deep embodied histories collide, even in sanghas. The only way we can hold the karma of the universe in our bodies, he asserted, including the karma of embodied racism, is because of the even greater cosmic force of boundless compassion.

Peter Phan (Georgetown), began his presentation by stating that the ways race and caste are configured and intertwined in Asia—and the ways Roman Catholic churches in Asia have responded—are complex, given the discrimination against indigenous peoples by more dominant Asian peoples and discrimination based on language, religion and national origin. When the Jesuit Matteo Ricci first came to China he dressed, and tried to inculturate, as a Buddhist monk, because

his confrères in Japan had interacted extensively with Buddhists. When he concluded that Buddhism was held in contempt by those in power in China he switched, Phan recounted, to the silk robes and lifestyle of a Confucian scholar. Similarly, Jesuit Roberto de Nobili associated only with Brahmins in India, where the relationships between pigmentation and caste have complex, contested histories. Phan traced contemporary discrimination, in part, to these early Catholic attempts at the top-down conversion of Asia. Currently, 80 percent of India's Catholics are Dalit, and Brahmin Catholics are buried in separate cemeteries. At the investiture of a Dalit archbishop in Andhra Pradesh, his predecessor refused to shake his hand.

The Federation of Asian Bishops' Conferences, whose roots are in a 1970 gathering of 180 Asian bishops with Pope Paul VI, has addressed race and caste repeatedly, Phan asserted, attempting to indigenize Catholicism within Asian cultural norms while reducing both indigenous and colonial patterns of oppression. Their papers have tackled both the colonial creation of a mediator class who learned the colonial language and the colonial-forced, and ongoing, migration of workers from one Asian culture to another. Phan reported that Buddhist-Catholic dialogue is strong in Japan and is developing in Vietnam with engaged Buddhists.

In her presentation, Judith Simmer-Brown traced how her spiritual and intellectual journey has led her to realize, first, how privileged she is as a white scholar and Dharma teacher not to have to think about race every minute of the day and, second, that it's time for white people to dismantle racism. She offered the Four Noble Truths as a resource for such work.

The First Noble Truth helped her connect the intensely embodied nature of her own four years of suffering gender discrimination as a young academic with what nonwhites suffer daily. She learned to interpret its declaration of the universality of suffering in light of Mahayana teachings about the interdependence of all phenomena. The Second Noble Truth's connection of suffering with craving highlights, she noted, racism's roots in whites' craving more power. Buddhist understandings of the stubborn nature of craving's "ignorance" can support Robin

DiAngelo's work on white fragility and Peggy McIntosh's work on white obliviousness, especially with white progressives. The Third Noble truth offers hope, she suggested: dismantling individual motivations for racial oppression can lead to dismantling social systems of racism. The Fourth Noble Truth outlines the method, which in part means connecting wisdom, ethics and meditation. She recounted that what prompted Naropa's creation of the Office of Inclusive Community was the six-week occupation of a green space on campus by students living in tents and the decision to hold town halls each day. Applying gentleness to the task of waking up, rather than political correctness, is a good start. So is developing a humbler curiosity about who each person is.

The final paper, "Critical Race Theory Meets Internal Family Systems: Toward a Compassion Spirituality for a Multireligious and Multiracial World," was written by Aizaiah Yong (Claremont School of Theology) with contributions by his father, Amos Yong (Fuller Theological Seminary). Because Aizaiah was recovering from a serious freeway accident, it was read by Leo Lefebure. Yong presents four resources that can enhance each other's potential for empowering multi-racial people and others to work effectively for racial justice long-term.

The first resource is Jessica C. Harris' paper which reworks eight tenets of critical race theory in light of the complexities of white suppression of multi-race people in higher education. One example is using monoracial categories to identify them as either white or nonwhite in various contexts, depending on which is most advantageous to dominant whites. The second resource is practical theologian Frank Roger's contemplative reworking of Richard Schwartz's internal family systems theory, a non-pathologizing approach to identifying, listening to, calming and honoring the wisdom of "the manifold parts of human subjectivity." The third resource is Thich Nhat Hahn's book *The Miracle of Mindfulness: An Introduction to the Practice of Meditation*, especially its Buddhist practices for noticing the complexities of the present moment and one's actions within it, and for re-grounding oneself by following one's breath. The final resource is Frank

Roger's Christian perspective on what he calls Jesus' contemplative "three-fold rhythm of compassion": (1) awareness of God as the center of reality and reception of God's infinite compassion; (2) prayer: "extending compassion to his own experience the way he experienced it from God"; (3) radical compassion: "breaking societal norms and boundaries to show kinship with the suffering."

Yong concludes that "Buddhist mindfulness practice may cultivate deeper and clearer consciousness of how compassion works in the Christian's life, while Christian contemplation may prompt greater awareness of the transcendent horizon within which human creatures exist." Buddhists and Christians working to end racial oppression can benefit, he suggests, from both multi-racial critical race theory's naming and complexification of late modern intersectional identities and internal family system's "more expansive perspective on the what and the who of the core Self."

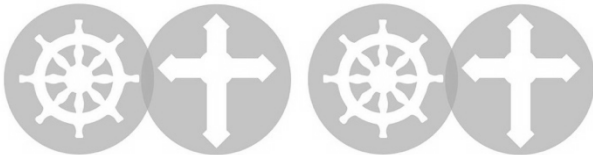
The session concluded with lively but poignant questions about, and responses to, the four presentations, moderated by Sandra Costen Kunz (Lancaster Theological Seminary).

MEMBERS MEETING

President Kristen Largen called the meeting to order at 11 o'clock. She presented the Streng Award to Massimo Rondolino, who was unanimously approved as the new book review editor. Peter Feldmeier, Jay Ford, Carolyn Jones Medine, and Kunihiro Terasawa were unanimously approved as new members of the board of directors.

Leo Lefebure next lead a discussion of topics for next year's panels, starting with the two raised at the board meeting the day before. Mark Unno suggested that a session on Buddhist-Christian multiple belonging should include some consideration of helpful online resources. While we discussed the possibility of a panel on sexual violence in Buddhist and Christian communities, Massimo Rondolino suggested we reach out to radical feminists. John Sheveland suggested we might include consideration of the particularity of

children within such violence. Elizabeth Liebert suggested we use Thich Nhat Hanh's expansions of the five lay precepts as a resource for addressing the topic. After more discussion, Leo asked members to email him recommending specific panelists, and Kristin adjourned us at 11:53.



European Network of Buddhist-Christian Studies

European Network of Buddhist-Christian Studies Biennial Conference 2019 (in partnership with the World Council of Churches)

27 June - 1st July 2019

Buddhist-Christian Encounter - a Visionary Approach: A Conference inspired by Lynn de Silva (1919 -1982)

To be held at the Archabbey of St Ottilien, Nr. Munich, Germany.

Invited speakers include: Wesley Ariarajah, Andre van der Braak, James Fredericks, Elizabeth Harris, Jude Lal Fernando, Kurt Krammer, Gudrun Lowner, Joseph O'Leary, Perry Schmidt-Leukel, Annewieke Vroom and Amos Yong.

Further information can be found at: www.buddhist-christian-studies-europe.net

(Lynn de Silva was a Sri Lankan Methodist minister and a scholar of Buddhism, who pioneered Buddhist-Christian dialogue in Sri Lanka, and inter-religious encounter at the World Council of Churches)



Japan Society

For information on our sister society, see The Japan Society for Buddhist-Christian Studies

<http://nirc.nanzan-u.ac.jp/en/activities/jsbcs/>

A report on their annual meeting is provided in the Fall newsletter.

Membership



If you haven't renewed for 2019, please do so now. Membership includes our newsletters, our journal, and other benefits. [You can renew via our website.](#)

Some of you have asked about how membership works. Here is a brief Question & Answer

What are current dues?

Dues range from \$10 for students to \$25 for Adjunct Professors, Independent Scholars, and Assistant Professors and \$45 for Associate and Full Professors.

What are the terms of membership?

You may join or renew at any point during the calendar year, although it is more convenient to join at the start. Membership is for the current year (2017), but regardless of when you join you receive the same benefits for that year.

What is included in annual membership?

Membership includes an annual print copy of *Buddhist-Christian Studies*, inclusion on our email list (two e-newsletters), and voting rights in member meetings.

How does membership contribute to broader Buddhist-Christian cooperation?

Our dues support a variety of recent efforts. We have worked to make the Journal more easily available, have added to our webpage (for instance, it includes the last 12+ years of newsletters), and continue to work on ways to connect scholars.

Website, Facebook, Blog

Our blog is up and can be found on the website, and we are now doing monthly entries. If you'd like to contribute an entry write to us and we will happily include it.

Our website is:
<http://www.society-buddhist-christian-studies.org/>

Check out our Facebook page and give it a like:
<https://www.facebook.com/BuddhistChristianStudies/>

To Nominate a book for the Streng Award

The book must have been published within the last five years. Nominations can be made by any person using the [downloadable nomination form](#) or the [online form](#). The completed form may be sent electronically to J. Abraham Vélez de Cea (abraham.velez@eku.edu), who will respond to all nominations.

Nominations are welcomed. Publishers of books must be willing to supply review copies to members of the committee for evaluation in order for the book to be considered.

CONTRIBUTE A REPORT TO THE NEWSLETTER

The *Society for Buddhist-Christian Studies Newsletter* is published twice annually: in the spring and the fall. Please contact the Editor to share information with our readers. The deadline for the fall issue is September 1.

In addition to reports on our annual meeting (concurrent with the American Academy of Religion) and calls for the Frederick Streng Book Award for Excellence in Buddhist-Christian Studies and for the Graduate Student Essay Prize, the *Newsletter* also publishes information on conferences, retreats, lectures, and other events. We welcome obituaries and reports on major figures in the field of Buddhist-Christian Studies.

We are always grateful for information, news, or other submissions that members and others can share with the Society. Submissions may be edited for clarity and length. Send items to newsletter editor Jonathan Seitz
jaseitz@gmail.com

SOCIETY FOR BUDDHIST-CHRISTIAN STUDIES NEWSLETTER

Jonathan A. Seitz
Editor SBCS Newsletter
Xinyi Road, Section 4,
Lane 199, #33 (3) Da'an District
Taipei, TAIWAN