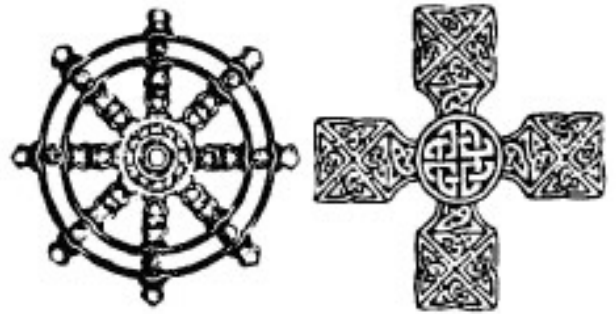


# Society for Buddhist-Christian Studies Newsletter



Vol. 47

Spring 2011

## *News of the Society*

### **Report on 2010 SBCS Annual Meeting**

**American Academy of Religion (AAR)  
October 29-30, 2010  
Atlanta, Georgia, USA**

Sandra Costen Kunz  
Phillips Theological Seminary

This past fall the Society for Buddhist-Christian Studies (SBCS) presented two sessions at the annual meeting of the American Academy of Religion (AAR) in Atlanta, Georgia. On Friday afternoon, Oct. 29, an extremely well-attended, and in many ways inspiring session on “The Scholarly Contributions of Rita M. Gross” was presented. The second panel titled “Can/Should Buddhists and Christians do Theology/Buddhology Together?” was presented on Saturday morning, Oct. 30. It also drew a considerable crowd.

Each of the six members of Friday’s panel addressed a different aspect of the work of Rita Gross, longtime SBCS leader and now Professor Emerita of Comparative Studies in Religion, University of Wisconsin–Eau Claire. She is also a senior teacher (*lopon*) in Jetsun Khandro Rinpoche’s U.S. Lotus Garden center. The session was organized and moderated by current SBCS president Miriam M. Levering, Professor of Religious Studies and Asian Studies at University of Tennessee, Knoxville and an international advisor at Rissho Ko-Sekei in Tokyo. I

will give highlights from the panelists’ presentations in the order in which they spoke.

Kathleen Erndl, Associate Professor of Religion at Florida State University, focused on Gross’s work as teacher and mentor. Although she taught primarily undergraduates, Gross, in her writing, speaking, and generous conversation with rising scholars, not only moved the field toward taking religious practices and women’s religious experience more seriously but also had a huge influence on how “women in religion” is taught. Gross was one of the first scholars to use the term “androcentric.”

Nancy Auer Falk, Professor Emerita of Comparative Religion at Western Michigan University, co-edited *Unspoken Worlds: Women’s Religious Lives* (1981) with Gross. Now in its third edition, this groundbreaking collection of case studies watered the flowering of cross-cultural studies in the lived religion of women. Falk reminded us of Gross’s role in the election of the first female member of the AAR’s board and the establishment of its working group on women and religion.

Judith Simmer-Brown, Professor of Religious Studies at Naropa University, focused on Gross’s work in Tibetan Buddhist studies, especially her pointing out the discrepancy between the prophetic voices about women’s roles in early Buddhist texts and Tibetan monasticism’s institutionalized androcentrism. Simmer-Brown emphasized the importance of Gross’s work in Buddhist theology—for example, her deconstructing “Theravada/Mahayana/Vajrayana put-downs” and “incipient fundamentalisms” in Western Buddhism.

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The fourth panelist, Paul F. Knitter, Professor of Theology, World Religions and Culture at Union Theological Seminary, described Gross's contributions to Buddhist-Christian dialogue, recounting that they met at the Society's founding conference in 1980. He said, "Rita is the Christian theologians' friendly gadfly, always asking questions that make us very uncomfortable." Particularly provocative has been her insistence that claims on the part of religious communities to religious superiority or exclusive truth are incompatible with support of religious diversity.

SBCS Vice-President Terry Muck, Dean of the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary, spoke about Gross's contributions to the Society, noting that she has held every office except treasurer. He and Gross co-edited *Buddhist Christian Studies* from 1995-2005, in part because the Society had decided—after founding editor David Chappell retired—that the ideal would be one male and one female editor and one Buddhist and one Christian editor. He usually handled the work with the publisher while she usually worked with article selection along with the reviewers.

Rosemary Radford Ruether, Professor Emerita at Pacific School of Religion, reviewed Gross's contributions to feminist scholarship. She reminded us that while still a student at the University of Chicago, Gross crafted a fundamental methodology for studying women and religion and insisted that turning a blind eye to 80% of the religious practice in various cultures is simply bad empiricism. Gross has consistently pointed out that colonialism is connected with privileging males and texts and that no one studies religion with "objectivity."

Gross's response to these presentations focused on how she had gotten to know each of the presenters. She explained that since she was often not able to teach the topics she wanted to at Eau Claire, she instead wrote about them, leaving others, including several of the panel's presenters, to teach about them. In reference to her decade of co-editing the journal with Terry Muck, she advised us that it is indeed possible to work with someone very different from yourself; "You just have to decide together *how* you're going to do it." This seems to be wise counsel for the future of the Society from someone who has shaped it since its founding.

The Saturday morning session began with moderator Terry Muck's noting several examples of rising interest in comparative theology. The opening paper by Amos Yong, Professor of Theology at Regent University, used the exclusivist-inclusivist-pluralist categories ("nuanced variously") to review five recent books in terms of their demonstration of, and hopefulness about, the usefulness of Buddhists and Christians doing Buddhology/theology together. He then analyzed the extent to which each book embodied the five virtues that Catherine Cornille describes as crucial for interreligious encounter in *The Im-Possibility of Interreligious Dialogue*. Yong suggested that "pneumatological imagination" could embody all of these virtues by offering an open-ended, future-focused hermeneutic for preserving religious alterity in ways that foster harmony without homogenization.

John Makransky, Associate Professor of Buddhism and Comparative Theology at Boston College, claimed it is revolutionary for Buddhists to ask "why" they might do Buddhology with Christian theologians. Answers about "how" are emerging from practicing comparative theology, he thinks. His own answers to "what" Buddhists might learn from Christians include: 1) being pointed back to the dharma's shaping of the person and to *tonglen* practice by Christian concepts of the objective nature of atonement and 2) being pointed back to the *Vimalakirti Sutra's* communal soteriology by the communal/ecclesiological nature of Christian salvation.

Wendy Farley, Professor of Religion at Emory University, said that she comes to interreligious dialogue without a reified understanding of Christianity, because she assumes that no religious tradition is self-contained, that the reality we desire is not available through signs and concepts, and that different religious practices lead to different results. "Believing things" has been a primary Christian practice, but dialogue reminds us of the inadequacy of symbol systems, an inadequacy described eloquently (and fatally) by Marguerite Porete.

The final panelist, Grace Burford, teaches religion, culture and regional studies at Prescott College. She pointed out asymmetries in cooperative Buddhology/theology that result in more Christian than Buddhist interest. First, "Buddhist claims about the Buddha leave room for Christians to admire the Buddha without compromising their Christian views and

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commitments, whereas parallel Christian claims about Jesus leave no such leeway for the Buddhists.” Second, Christians feel free to adopt Buddhist practices without a Buddhist worldview, but a Christian worldview seems to be a prerequisite for Christian prayer. Third, Buddhists tire of covert Christian cultural imperialism and essentialization of Buddhism. Burford suggested a different approach: using Buddhist and Christian ways of thinking as tools for addressing common causes together. The four panelists’ presentations were followed by a lively question and answer session.

## Joseph S. O’Leary: New Co-Editor of BSC Journal

Joseph S. O’Leary is the new Christian co-editor of *Buddhist-Christian Studies*. Joe is Professor of English Literature at Sophia University (Jochi Daigaku), the remarkable Jesuit university in Tokyo that is among the four most highly regarded among Tokyo’s myriad universities.

An Irishman, Joe is not a Jesuit, but he is a Catholic priest. His interests are in theology and Western philosophy in their intersection with Buddhism. He recently gave a series of six invited lectures in Paris on this subject. Earlier he won our Society’s Frederick Steng Book Award.

Joe regularly reviews new scholarly books on Buddhism published in several languages in the major Western-language journals on Japanese religions (*Monumenta Nipponica* and the *Japanese Journal of Religious Studies*), and comments on current Roman Catholic theology and Vatican policy on his blog. He also edits a small journal on missiology published at the Oriens Institute in Tokyo.

The SBCS Board of Trustees invited Joe to be the Christian co-editor of the Journal at our business meeting in November 2010.

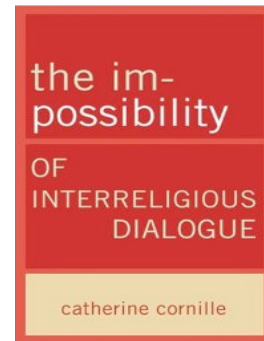
All submissions and correspondence should be sent to him henceforth. Prof. O’Leary’s email address is [josephsoleary@hotmail.com](mailto:josephsoleary@hotmail.com).

## Next SBCS Annual Meeting

The next annual meeting of the SBCS will be held in conjunction with the annual meeting of the

American Academy of Religion: November 18-19, 2011, San Francisco, CA, USA.

## Frederick Steng Book Award Goes to Dr. Catherine Cornille



The 2010 Frederick J. Steng Book Award for Excellence in Buddhist-Christian Studies goes to Catherine Cornille, author of *The Im-Possibility of Interreligious Dialogue* (Crossroad, 2008). Dr. Cornille is chair of the theology department at Boston College. Her research interests include the theology of religions, theories of interreligious dialogue, and issues in Buddhist-Christian dialogue and Hindu-Christian dialogue. Congratulations, Dr. Cornille!



## Newsletter Editor Signs Off

With this issue, I conclude my editorship of the SBCS newsletter. I began my service in the fall of 2006 with a healthy measure of “fear and trembling.” Since then, I have thoroughly enjoyed every aspect of the job. The editor has a privileged view of the world of Buddhist-Christian studies, and I am thankful for the opportunity to serve the Society and the broader community of participants engaged in Buddhist-Christian dialogue. I am especially grateful to all those who have contributed reports and news items to the newsletter.

I inherited the editorship from Harry Wells, as he was moving into the presidency of the Society. The

first editor was Don Mitchell, who created the newsletter when the Society was established. Each editor used “skillful means” as he faced the challenge of providing issues worthy of the Society’s fellowship of discriminating readers. Looking over the many issues of the newsletter we can see how vibrant the Buddhist-Christian encounter has been in the last few years. Peace be with you!

## Robert Aitken Roshi (1917-2010)

Aitken Gyoun Roshi, beloved teacher and founder of the Diamond Sangha, died August 5 in Honolulu at the age of 93. Although he had been in declining health for many years and was confined to a wheelchair, he continued to be active, attending weekly zazen at Palolo Zen Center, where he lived his final years, and working virtually to the minute his caregiver drove him to the hospital emergency room.

Born Robert Baker Aitken in Philadelphia, he moved to Honolulu at the age of five with his parents and younger brother, when his father, an anthropologist, joined the ethnology field staff of Bishop Museum. After growing up largely in Hawaii (with several intervals in California, living with one set of grandparents or another), at the outbreak of the war in the Pacific he was captured on Guam, where he had been working as a civilian. His amazingly fortuitous introduction to Zen came during his ensuing years of internment in Japan, through a fellow internee, the British writer R.H. Blyth.

After his release, Aitken Roshi resumed his interrupted college studies at the University of Hawaii, graduating in 1947 with a bachelor’s degree in English literature. He returned to the university for a master’s in Japanese studies, which he received in 1950. His thesis, concerning Zen’s influence on the great haiku poet Basho, later became the basis of his first book, *A Zen Wave*.

Between his degrees, he married society-page columnist Mary Laune, and the two of them lived briefly in California, where Roshi started graduate work at the University of California at Los Angeles and began Zen practice with Nyogen Senzaki, a disciple of Shaku Soen Zenji and a returnee from internment by the United States. Although he revered Senzaki Sensei and quoted him fondly ever after, this first stretch of practice with him was short lived, and Roshi’s next

step, on the advice of D.T. Suzuki, was to go to Japan to practice. His travel to Japan, funded by a fellowship, was nominally for the purpose of pursuing his academic interest in haiku but driven by his fervent desire to deepen his Zen practice. It came at considerable personal expense, carrying him away not only from Mary but also from their infant child, Thomas Laune Aitken, born just months before he departed.

Dr. Suzuki referred Bob, as he was then known, to Engaku-ji, the monastery in Kitakamakura where both Suzuki and Senzaki Sensei had trained half a century earlier under Shaku Soen. Its abbot at the time, Asahina Sogen Roshi, welcomed this rare American recruit kindly. Ill-prepared for the rigors of his inaugural sesshin, Aitken suffered such painfully swollen knees that afterward he took refuge from the monastery at the home of Dr. Suzuki and his wife, Beatrice.

While recuperating, he hit on the idea of going to Ryutaku-ji, where Senzaki’s close friend, the monk Nakagawa Soen, resided. With Soen’s encouragement, Roshi moved there and took up study under its venerable master, Yamamoto Gempo Roshi, who soon named the astonished Soen to succeed him as abbot. Soen promptly raised eyebrows himself by taking the young U.S. layman as his attendant when he paid the expected round of formal calls upon other Rinzaï abbots, including the esteemed Shibayama Zenkei of Nanzen-ji.

Aitken Roshi returned home to find his marriage headed for divorce and two years later moved back to Los Angeles, where he found employment in a bookstore and resumed practice with Senzaki Sensei. The mid ’50s was a difficult period for him until he landed a position teaching English at Krishnamurti’s Happy Valley School in rural Ojai, north of Los Angeles. In February, 1957, he married the woman who, as acting head mistress, had hired him the year before—Anne Hopkins, of San Francisco.

The Aitkens spent their honeymoon in Japan, where Anne “in spite of myself,” as she later put it, was drawn into Zen practice too, joining her husband and Soen Roshi in a seven-day sesshin with Yasutani Hakuun Roshi. An impassioned Soto priest, Yasutani had founded and was director of the Sanbo Kyodan, a small independent sect blending Soto and Rinzaï traditions. The karmic repercussions of this first encounter, though not evident at the time, are still

resounding.

After another year at Happy Valley School, the Aitkens moved to Honolulu, wanting to be closer to Tom, by then eight. They established first a bookstore and then, in 1959, a Zen group, initially in their living room. Senzaki Sensei had died in 1957, so the Aitkens sought the guidance of Soen Roshi, who endorsed the formation of the new group and served as the founding teacher. Soen named both the temple, Koko An, and the new organization itself, the Diamond Sangha. He also installed an altar figure of Bodhidharma seated in a chair, fulfilling a prediction he had made upon its purchase in 1951, when he had insisted that Aitken buy the unusual figure during the time the two had travelled together visiting Rinzai abbots.

Besides visiting regularly to conduct sesshin, Soen Roshi sent long-term advisors to live at Koko An and guide the nascent group—the priest Eido Shimano (1960-64) and the layman Katsuki Sekida (1965-71). These advisors doubled as translators for Soen Roshi during his visits for sesshin and, beginning in 1962, for Yasutani Roshi. Soen Roshi soon turned leadership of the Hawaii group over to Yasutani Roshi, and the Diamond Sangha's bonds with the Sanbo Kyodan were cemented formally. Yasutani Roshi came annually for sesshin through 1969, when at age 85 he gave up such demanding travel.

Aitken Roshi's day jobs during this period were mainly administrative positions with the East-West Center at the University of Hawaii, though at one point he taught college English. After returning from Japan in 1951, he worked as an organizer in Honolulu community agencies, and after moving home once again in 1958, he maintained steady involvement in organizations dedicated to peace, social justice, and civil rights. He helped to establish both the American Friends Service Committee program in Hawaii and a local office of the American Civil Liberties Union.

In 1969, Roshi retired from UH, the Aitkens put Koko An in the hands of its members, and they moved with Mr. Sekida to Maui. There, with support from a handful of Zen students, they created the Maui Zendo, initially a sort of mission to the hippie population inundating the island, morphing by degrees into an ever-more-serious residential Zen training center. Soen Roshi stepped in again to lead sesshin there and at Koko An until 1971, when Yamada Koun Roshi, Yasutani Roshi's successor as abbot of Sanbo Kyodan,

began his own long series of teaching visits.

The Diamond Sangha flourished in the 70s, riding the U.S. Zen boom of the day and inspired particularly by Yamada Roshi, who, besides being 21 years younger than Yasutani Roshi, was sufficiently fluent in English to deliver teisho and conduct dokusan without a translator present. The Aitkens intensified their own training by travelling to Japan annually, residing for several months each time near Yamada Roshi's temple in Kamakura. In 1972, Yamada Roshi sanctioned Bob Aitken, as he was still known, to begin guiding students under his supervision. Two years later, Yamada Roshi authorized Bob—henceforth Aitken Roshi—to teach independently, though it was another decade before all the formalities of Dharma transmission were completed.

By the mid-70s, Maui Zendo had outgrown its original site and moved to a much larger property. Major sesshin became more frequent, students started to arrive from such distant points as Australia, and Aitken Roshi himself began traveling to teach and published his first books. *A Zen Wave* appeared in 1978, with his primer, *Taking the Path of Zen*, following in 1982. With the Aitkens' backing, Maui sangha members founded a preschool to serve the indigent community in the temple's vicinity, launched the nationwide Buddhist Peace Fellowship, and began publishing *Kahawai*, the first journal to address gender issues explicitly in a Buddhist context.

Eventually, demographic changes shifted the sangha's energy back to Honolulu. The Aitkens moved there themselves in 1983, and later the Maui property was sold to underwrite purchase of land and construction of Palolo Zen Center. An almost entirely volunteer-built project, the Palolo temple was designed to provide housing for the Aitkens as well as offices and a complete facility for residential training. Koko An was ultimately sold, consolidating the Honolulu program and its resources.

Meanwhile, groups that Roshi had been visiting elsewhere began to seek formal affiliation, and by the mid '90s, the Diamond Sangha had mushroomed into an international network. Today it has affiliate groups in Australia, New Zealand, Germany, Argentina, and Chile as well as in a number of states across the U.S.

In 1988, Aitken Roshi announced the designation of his first four successors—Augusto Alcalde, Nelson Foster, Fr. Pat Hawk, and John



Tarrant. By the time he retired, he had added five to this number: Subhana Barzaghi and Ross Bolleter (authorized jointly with John Tarrant), Jack Duffy, Rolf Drosten, and Joseph Bobrow. He recognized Danan Henry as a Diamond Sangha master as well, Sr. Pia Gyger as an associate master, and two apprentice teachers, Marian Morgan and Donald Stoddard.

Aitken Roshi continued to teach after Anne Aitken's death in 1995 but at the end of 1996 retired to Kaimu, on the island of Hawaii, to live near his son. From there, he continued his work while also increasing his active participation in peace vigils and social justice causes. Teaching responsibilities at Palolo passed to Nelson Foster, who shuttled between Honolulu and his home temple, Ring of Bone Zendo in the Sierra foothills, until 2006, when his own successor, Michael Kieran, of Hawaii, was installed as the teacher at the Palolo temple.

Roshi and his son Tom moved back to Honolulu in 2004. Two years later, after trying out various housing arrangements and with his health weakening, Roshi settled in again at the Palolo temple. With the support of the Honolulu sangha and financial assistance from many friends, he lived out his days there productively and comfortably, assisted by a dedicated and loving cadre of Tongan caregivers. Among the principal joys of these late years was becoming grandfather to Tom's three daughters.

In the years after his retirement, Roshi published four additional books—*Zen Master Raven*, *The Morning Star*, *Vegetable Roots Discourse* (with Daniel Kwok), and *Miniatures of a Zen Master*. A final book, his fourteenth, tentatively titled *River of Heaven*, was in the works when he died. Most of these titles were originally published by his longtime editor and friend, Jack Shoemaker. Many have also been published in one or more translations.

Roshi's death came peacefully, of pneumonia, just over 24 hours after he had been admitted to the hospital. The outpouring of tributes it touched off is testimony to his work and the spirit in which he did it. The memorial service was held at the Palolo Zen Center on August 22.

For further information on his life, consult a brief 2003 autobiography on the website of the University of Hawai'i library, whose Special Collections hold his papers: <http://libweb.hawaii.edu/libdept/speccoll/aitken/autobio>

[graphy.html](#). A colorful account of his Zen background is available in "Willy-Nilly Zen," an appendix to *Taking the Path of Zen*. Additional material can also be found at the Honolulu Diamond Sangha website, <http://www.diamondsangha.org>, and at Roshi's blog, <http://robertaitken.blogspot.com>.

Editor's note: This memorial essay originally appeared on the website of the Buddhist Peace Fellowship ([www.bpf.org](http://www.bpf.org)). It is reprinted with permission from Everett Wilson, editor of *Turning Wheel*.

## William Johnston, S.J. (1925-2010)

We were also deeply saddened to hear of the death of William Johnston, S.J. this past fall. The author of *Christian Zen* and many other works in mystical theology, Johnston introduced many readers to the significance of Buddhist-Christian dialogue. His translations—of Shusaku Endo's *Silence* and Takashi Nagai's *The Bells of Nagasaki*—have had a tremendous impact on students of Japanese literature and culture. He was long affiliated with Tokyo's Sophia University. Johnston's autobiography *Mystical Journey* (Orbis Books, 2006) offers his own insightful view of his colorful life and career.

This eulogy from the blog "Brittonia" speaks for many: <http://brittonia.blogspot.com/2010/10/jesuit-mystic-william-johnston-passes.html>.

## European Buddhist-Christian Studies June 30-July 4, 2011

The next conference of the European Network of Buddhist-Christian Studies is coming close. It will be held at Liverpool Hope University in Britain, 30 June to 4 July 2011. The theme is: "Hope: A Form of Delusion? Buddhist and Christian perspectives."

Eleven invited speakers from Australia, the USA, Japan, and Europe will address different aspects of the theme. There are also three open sessions for which a call for papers has been issued. We are still accepting registrations and can also accommodate a few more papers within the open sessions, if this will make it easier for participants to gain funding. It would be wonderful if we could have

more participation from the Society for Buddhist-Christian Studies.

Information about the conference, the open sessions and registration can be found at [www.buddhist-christian-studies.net](http://www.buddhist-christian-studies.net). Please contact Dr. Elizabeth Harris, Department of Theology, Philosophy and Religious Studies, Liverpool Hope University, at [harrise@hope.ac.uk](mailto:harrise@hope.ac.uk).

## Helping Japan: Earthquake/Tsunami

Information about relief agencies working in Japan can be found at Japan Volunteers (<https://japanvolunteers.wordpress.com>) and the Buddhist Peace Fellowship ([www.bpf.org](http://www.bpf.org)).

## PCID's Annual Message to Buddhists

Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue (PCID), recently issued the Vatican department's annual message to the world's Buddhists for the feast of Vesakh/Hanamatsuri.

Entitled "Seeking Truth in Freedom: Christians and Buddhists Live in Peace," the text can be found on the website of the Holy See: [www.vatican.va](http://www.vatican.va):

Dear Buddhist Friends:

1. On behalf of the Pontifical Council for Interreligious Dialogue I am happy once again to offer heartfelt good wishes to all of you on the occasion of *Vesakh/Hanamatsuri*. I pray that this annual feast may bring serenity and joy to Buddhists throughout the world.

2. In the light of an exchange of mutual friendship, as in the past, I would like to share with you some of our convictions in the hope of strengthening relations between our communities. My thoughts turn first to the relationship between peace, truth and freedom. In the pursuit of authentic peace, a commitment to seek truth is a necessary condition. All persons have a natural duty to seek truth, to follow it and freely to live their lives in accordance with it (*Cf.* Second Vatican Ecumenical Council, Declaration on Religious Freedom *Dignitatis Humanae*, no. 1). This human striving for truth offers a fruitful opportunity for

the followers of the different religions to encounter one another in depth and to grow in appreciation of the gifts of each.

3. In today's world, marked by forms of secularism and fundamentalism that are often inimical to true freedom and spiritual values, interreligious dialogue can be the alternative choice by which we find the "golden way" to live in peace and work together for the good of all. As Pope Benedict XVI has said, "For the Church, dialogue between the followers of the different religions represents an important means of cooperating with all religious communities for the common good" (*Message for the World Day of Peace 2011*, 11). Such dialogue is also a powerful stimulus to respect for the fundamental human rights of freedom of conscience and freedom of worship. Wherever religious freedom is effectively acknowledged, the dignity of the human person is respected at its root; by the sincere search for what is true and good, moral conscience and civil institutions are strengthened; and justice and peace are firmly established (*Cf. ibid.*, 5).

4. Dear Buddhist friends, we pray that your celebration of *Vesakh* will be a source of spiritual enrichment and an occasion to take up anew the quest of truth and goodness, to show compassion to all who suffer, and to strive to live together in harmony. Once again allow us to express our cordial greetings and to wish all of you a Happy Feast of *Vesakh/Hanamatsuri*.

## Pope Announces Assisi III

Pope Benedict XVI will convene a World Day of Prayer for Peace in Assisi, Italy on 27 October, 2011. In his message for the 2011 [World Day of Peace](#), he announced his plans: "The year 2011 marks the twenty-fifth anniversary of [the World Day of Prayer for Peace convened in Assisi in 1986 by Pope John Paul II](#). On that occasion the leaders of the great world religions testified to the fact that religion is a factor of union and peace, and not of division and conflict. The memory of that experience gives reason to hope for a future in which all believers will see themselves, and will actually be, agents of justice and peace."

## Visit the SBCS Website

[www.society-buddhist-christian-studies.org](http://www.society-buddhist-christian-studies.org)

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## 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: [huffp@xavier.edu](mailto:huffp@xavier.edu).

## MEMBERSHIP IN THE SBCS

To enroll as a member of the Society for Buddhist-Christian Studies, complete the form at <http://society-buddhist-christian-studies.org/membership.html>.

Annual dues are \$45.00 for regular membership and \$25.00 for students and seniors (over 65 years of age).

Members receive the Society's *Newsletter* and our annual journal *Buddhist-Christian Studies*.

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## SOCIETY FOR BUDDHIST-CHRISTIAN STUDIES NEWSLETTER

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