

Society for Buddhist-Christian Studies



NEWSLETTER

No. 38 - Fall, 2006

News of the Society

SCHEDULE OF THE 2006 ANNUAL MEETING OF THE SOCIETY Washington DC, November 17-18

Our annual meeting promises to be a engaging experience of meaningful discussion, remembrance, and an interesting trip to the Holy Land Franciscan Monastery. Our Friday afternoon session will conclude with a short memorial service celebrating the life of Masao Abe, who passed on in September. Immediately following the conclusion of the Friday session, all are welcome for an evening visit to the Holy Land Franciscan Monastery. We will enjoy a tour of the church and monastery buildings, and join the community for dinner. This community specializes in supporting the presence of Christian communities in the Middle East, especially Israel-Palestine, Syria, and Lebanon. Also, the public visits this site as a type of "replica" of shrines in the Holy Land, making for an interesting comparison with other "replica" pilgrimage sites in other traditions, like Vrindavan for Vaishnavas, etc. The meal will be free; like any monastery, they will accept a free will offering if you wish to give one. We will travel together on public transportation to get to the monastery (travel time: approximately 20 minutes by metro). We need to give the monastery a number count for the dinner, so please RSVP by sending an email to Harry Wells at hlw2@humboldt.edu.

The program topic is "Religious Self-Fashioning and the Role of Community in Contemporary Buddhist and Christian Practice" with the narrative of the call for papers reading: "Many contemporary persons, at least in the United States, appear to adhere to the notion that one can fashion

Buddhist and Christian lives individually. Many American Buddhists claim their attraction to Buddhism is its 'self-reliance' and are 'book Buddhists', shaping their own version of practice separate from any tangible sangha. Similarly, for several decades, persons have been dropping out of church congregations, while continuing to identify themselves as Christians. How central is the nature of sangha and church to Christian or Buddhist practice? What is the importance of religious institutions in Buddhism and Christianity? Can one "go it alone" as a Christian or Buddhist? Paper submissions are invited from various perspectives: Theological/ philosophical, doctrinal, sociological, personal reflection, creative writing, etc., or a combination of perspectives." The complementary positions taken in the presentations will make for interesting discussion. Please invite your colleagues to attend our sessions and the field trip. We want more people to know what we do, and to join us as members!

Society of Buddhist Christian Studies
2006 Annual Meeting Program

Friday Afternoon, Nov. 17: 4:00-6:30 Room 208A Washington Convention Center

4:00-6:00 Panel: "Religious Self-Fashioning and the Role of Community in Contemporary Buddhist and Christian Practice"

Alice A. Keefe, University of Wisconsin – Stevens Point, Presiding

4:00-4:25 Sandra Costen Kunz, Princeton Theological Seminary

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"Christian and Buddhist Confession, Affiliation and Countercultural Action".

4:30-4:55 Gene Reeves, International Buddhist Congregation "Hoza: The Dharma Teacher Chapter Embodied"

5:00--5:10 Break

5:10-5:35 Duane R. Bidwell, Brite Divinity School, Texas Christian University, "Practicing the Religious Self: Buddhist-Christian Identity as Social Artifact"

5:40-6:00 Respondent
Sallie B. King, James Madison University

6:00-6:30 Memorial Service Honoring Masao Abe

Leave for Friday night field trip and dinner:

**Saturday morning, Nov. 18: 9:00-11:30 am
Room 203B Washington Convention Center**

9:00-10:30 Panel: "Religious Self-Fashioning and the Role of Community in Contemporary Buddhist and Christian Practice"

Harry Wells, Humboldt State University, Presiding

9:00-9:25 Kenneth K. Tanaka, Musashino University
"The Individual in Relation to the Sangha in American Buddhism: An Examination of 'Individualized Religion'"

9:30-9:55 Joseph A. Bracken, Xavier University
"Dependent Co-Origination and Universal Intersubjectivity."

10:00-10:25 Open Discussion

10:30-10:55 Jonas Barciauskas, Boston College
"The Buddhist-Christian Studies Database: A Web-Searchable Resource"

11:00-11:30 Business Meeting

A NEW EDITOR FOR SBCS NEWSLETTER

With this issue, I conclude my editorship of the SBCS newsletter. Peter Huff, a member of our society at Centenary College, has agreed to become editor in Spring, 2007. The SBCS board has approved this appointment and will seek Peter's confirmation from the general membership at the November annual meeting.

Peter and I were in graduate school together, and we reconnected a few years ago at an inter-religious dialogue event. He is smart, articulate, and disciplined; he will be a great editor. You can check out his CV at <http://www.centenary.edu/religion/phuff/petercv.htm> Starting with the next issue, all correspondence for the newsletter should be sent to him at: **Chair, Department of Religious Studies, Centenary College of Louisiana, 2911 Centenary Boulevard, Shreveport, LA 71134-1188**

FAX: (318) 869-5168 phuff@centenary.edu

In Fall, 1997, I took over the newsletter editorship from Don Mitchell, who had served the Society for ten years as newsletter editor from the Society's inception. I remember being quite intimidated taking on the task, but because Don was so thorough in describing every task and the means for accomplishing each one, the transition went very smoothly...until I opened the box from the printers and gasped. There, staring me in the face, was the brightest florescent canary yellow newsletter I had ever seen. I debated as to whether to ask for a reprint (I had ordered ivory to match all the previous issues), or to make my deadline and send them out. I chose the latter. The only comment I received from a society member was "Well, it was obvious we had changed editors!"

Several other changes have happened over the last ten years. Almost two-thirds of you now receive this newsletter electronically, and it, along with so much more, is available online from the SBCS website. While retaining the general structure of the newsletter's categories under Don, I added a bit more material that contained personal reflections by persons attending dialogues and conferences. I added a section on resources, including study opportunities, electronic and printed materials, along with inserting a quote or two from Cat Stevens along the way. Each editor brings his/her own style to the job.

As I sit here typing this up, I can't believe it, but a bit of sadness is creeping in. I realize I'm going to

miss this work. Why? With all those times I was pushing deadlines, or helping stick on labels, or trying to keep straight which lists needed what label for which postal sort, I wouldn't have expected this reaction from me. Upon reflection, I now understand what Don Mitchell said to me as he handed over the reins ten years ago, that he had enjoyed being editor because you come to know a significant amount of what is happening in Buddhist-Christian dialogue around the world. It puts you in a loop of conversation with this good work, and the responsibility of being editor of the newsletter keeps one there.

Peter has the mind and heart for this good work of dialogue and the skills for being editor. I plan to give him as thorough a helping hand as Don gave me to get started. And you bet that I'll be sure to tell him to check the paper color number on his first printing order.

IN MEMORIAM

Masao Abe, 91

Leader in Buddhist-Christian Dialogue

Professor Masao Abe, a pioneer in the international dialogue among Christians and Buddhists, died in Kyoto, Japan, on 10 September. He was 91 years old. Professor Abe was given a quiet funeral service reserved to family and close friends, according to sources in Kyoto.

After the death of his mentor, D.T. Suzuki, Abe became a leading exponent of Zen in the West and a driving force in the encounter between Buddhism and Christianity. Abe must be credited with much of the intellectual vitality of this dialogue, as well as its relevance to contemporary social problems.

Abe was a tireless exponent of the Buddhist doctrine of emptiness as the standpoint for realizing the True Self, yet was also willing to place this basic Buddhist teaching in dialogue with Christianity. Rejecting the notion that Christianity and Buddhism were either fundamentally similar or completely different, Abe saw in inter-religious dialogue an opportunity for the mutual transformation of dialogue partners and pursued dialogue to help Buddhists and Christians in confronting the threat of nihilism of the modern world.

In the ruins of post-War Japan, Abe began his studies

with Hajime Tanabe at the University of Kyoto, a prominent figure in the Kyoto school of contemporary Zen Buddhist philosophy in Japan. But it was his encounter with Shin'ichi Hisamatsu, another philosopher of Zen at the University of Kyoto, that would be decisive for Abe's turn to Zen. In a series of Zen retreats with Hisamatsu at Myoshinji Temple in western Kyoto, Abe was forced to confront the reality of nihilism within himself and eventually resolve this problem by entering the Zen standpoint of emptiness, wherein the enlightened self arises.

At age 40, Abe left Kyoto for New York in order to study at Union Theological Seminary with two of the most prominent Christian theologians of his day, Paul Tillich and Reinhold Niebuhr. This began a distinguished career of teaching, writing and, above all, dialogue with leading Christian thinkers, including David Tracy, Langdon Gilkey, Rosemary Radford Reuther, Jurgen Multmann and Hans Kung. Abe served as visiting professor at the University of Chicago, Purdue, Claremont, Columbia, Princeton, the University of Hawaii and other schools. In Germany, Abe taught at Heidelberg, Tubingen, and Munich. In addition to his many Japanese publications, Abe wrote extensively in English. These works include *Zen and Western Thought*, an award-winning collection of essays and a ground-breaking reflection on Christian belief in Christ interpreted from a Buddhist perspective, "Kenotic God and Dynamic Sunyata." This essay appeared in conjunction with responses from several Christian and Jewish theologians, making the book itself a dialogue. Abe also engaged Jewish intellectuals with his Buddhist reflection on the Holocaust.

In 1984, Abe and John Cobb convened a group of Buddhist and Christian intellectuals from Japan, North America and Europe for dialogue in depth over a sustained period of time on a number of fundamental issues. He was also a guiding influence on the Society for Buddhist-Christian Studies, which continues his work of dialogue today.

Masao Abe is survived by his wife, Ikuko Abe, his constant companion in a life of sojourn and dialogue in the West.

(In Memoriam written by Society member, Jim Fredericks.)

CONFERENCES and DIALOGUES

“RELIGION AND CULTURE”

**The Institute for the Study of Religion and Culture
Payap University, Chiang Mai, Thailand
June 24 – 30, 2007
CALL FOR PAPERS**

The Conference is being planned and hosted by Payap University’s Institute for the Study of Religion and Culture, and is being co-sponsored by a large number of academic and religious organizations including the Society for Buddhist-Christian Studies, Harvard University’s Center for the Study of World Religions, ASIANetwork, International Network of Engaged Buddhists, AMAN (Asian Muslim Action Network), Church of Christ in Thailand, Asian Christian Higher Education Institute, The Christian Conference of Asia (CCA), and the Philosophy and Religion Society of Thailand.

The Conference will coincide with the publication of the Thai translation of H. Richard Niebuhr’s *Christ and Culture*. Keynote presentations and panels will focus on the relation of religion and culture from inter-religious and cross-cultural perspectives. Speakers and panelists will include leading international scholars from Buddhist, Christian, East Asian, Hindu, Islamic, Modern Tribal and Secular traditions. Speakers will represent a variety of academic fields and disciplines, including the comparative study of religion, the history of religion, the study of particular religious communities, theology, and the social sciences.

Participants are invited to submit papers for presentation at the conference on a variety of topics related to the relationship between religion and culture in various religious and cultural settings. Papers may focus on a topic or theme from a particular religious tradition, or they may be comparative. Specific paper topics may fall under, but are not limited to, the general categories listed below:

Methodological Approaches to the Study of Religion and Culture, Critique of Niebuhr’s Understanding of Religion and Culture, Contemporary Challenges to the Relevance of Religion, Religion and Government, Religion and Science, Religion and Art, Religion and Peace-making, Religion and Sexuality, Religion and Economics, and Religion and Spirituality

The paper should be 15-25 pages, double spaced, and in a legible font like Times New Roman or Courier in size 12. The deadline for submission of abstracts is February 1, 2007 and the full paper by March 15, 2007. Please submit your paper to isrc@csloxinfo.com as an attachment, or if not possible, send a hard copy to

The Institute for the Study of Religion and Culture
Crystal Spring Campus
48/5 Huay Kaew Road
T. Sutep, Chiang Mai 50200
Thailand

The cost for registration for the Conference will be \$600 U.S. This includes lodging (Amari Rincome Hotel) and all meals from Sunday dinner, June 24, through Saturday lunch, June 30, as well as an all-day excursion and evening cultural show on June 27.

For further information, please contact us at isrc@csloxinfo.com or check our website at <http://isrc.payap.ac.th/>

First World Buddhist Forum, China April 13- 16, 2006

Leo D. Lefebure, Georgetown University

From April 13 through 16, 2006, I attended the First World Buddhist Forum, held in Hangzhou and Putuo-shan, China, southwest of Shanghai. About 1,000 delegates from across the Buddhist world attended and discussed how to develop Buddhist ecumenical and inter-religious relations and how to apply Buddhist virtues and practices to contemporary social, economic, and political issues. The overarching theme was “A Harmonious World Begins in the Mind,” with many discussions of how Buddhist practices can contribute to a harmonious mind and a peaceful world. The forum focused on unity and cooperation among Buddhists, on the social responsibilities of Buddhism, and the peace mission of Buddhism. I presented a paper on “Peace through Seeing Clearly: Buddhism’s Contribution to the World’s Religious Community,” in which I proposed a correlation between the Vatican’s four aspects of inter-religious dialogue with the four

Buddhist virtues of the Brahma-viharas (the Noble Dwelling Places).

There was a wide representation of different Buddhist traditions. Theravada Buddhists from Sri Lanka and Southeast Asia, who traditionally have been very critical of the Mahayana Buddhists of East Asia, expressed a spirit of openness to dialogue and called for better understanding. The deputy minister of Religious Affairs from Sri Lanka, Dr. Tissa Karalliyadda challenged Buddhists to move beyond the conviction that one tradition is superior to another and called for a level of cooperation between Mahayana and Theravada Buddhists that does not exist today. According to him, "There is one dharma: the different waters enter the same ocean." He proposed the establishment of a body of Theravada and Mahayana elders to study both traditions with a view to identify similarities and differences. He stated that Sri Lanka is prepared to send 500 missionaries to make Theravada Buddhism known to Mahayana countries, and he hoped that other countries would do likewise.

One evening there was an impressive outdoor candlelight procession at a Buddhist monastery in Putuo-shan. At this temple, the authorities opened a main entrance that traditionally had been reserved for the Emperor of China. At several of the temples we visited, there were crowds of people who came to see the visiting venerable Buddhist monks. At one temple in Hangzhou, a choir of Buddhist monks lined both sides of the courtyard and chanted to greet us. The final ceremony was outdoors on an island facing the ocean, beneath a huge statue of Guan-yin, the Bodhisatva (heavenly being) of Compassion, to whom sailors pray for safe passage at sea. One hundred and eight senior Buddhist monks marched in solemn procession, each escorted by a junior monk and sheltered by a parasol. At the end of the ceremony, fireworks, confetti, and holy water showered forth to celebrate the conclusion of the Forum.

Only two and a half decades after the end of persecution, Buddhism appears to be making a very strong comeback in China. The Secretary General of the Buddhist Association of China, the Venerable Master Ru Rui, stated that there are 4,000 Buddhist nunneries and 70,000 nuns in China. By sponsoring the World Buddhist Forum, the Association of Buddhists in China and the Chinese government are making an effort to reassert China's traditional role as a leader of Buddhism

in Asia. There were also reports of improving relations with the Vatican, with suggestions that the relationship of the Catholic Church and the Chinese government may be regularized before the summer Olympics come to Beijing in 2008. The one tragic element was that the world's most famous Buddhist leader, the Dalai Lama, and his followers were not welcome. The Chinese government has no official relations with him. Another Tibetan Buddhist leader, the Panchen Lama, who works with the Chinese government but who is not recognized by most Tibetans, delivered an address.

2005 International Lotus Sutra Conference of Rissho Kosei-kai

By Leo D. Lefebure. Georgetown University

In May 2005 Rissho Kosei-kai sponsored its annual conference on the Lotus Sutra for the first time in China, at the new conference center of Beijing Normal University. Chinese Buddhist scholars Zhang Fenglei and Wei Dedong of Renmin University participated, offering discussions of "Earthly Orientation of Tiantai Buddhist Doctrine" and "Zhanran's Doctrine About Nature of Insentient Beings and Its Ecological Implications," respectively. While the main focus of the discussions at the conference was on Buddhist interpretations of the Lotus Sutra in the T'ien T'ai and Tendai traditions, the organizers invited two Christian theologians, Ruben Habito and Leo Lefebure, to participate, thereby adding an inter-religious dimension. An illness in his family prevented Habito from attending, but the paper he had prepared on "Ultimate Reality and Religious Praxis: The Lotus Sutra, T'ien T'ai, and Nichiren," was presented and discussed. On the morning of the first full day, Lefebure presented a paper on "Wisdom, Compassion, and Charity: The Lotus Sutra and Augustine." In it he compared the rhetorical strategies of the Lotus Sutra and Augustine. The Lotus Sutra and Augustine articulate a dilemma of communication: the Sutra notes that only another Buddha can understand the wisdom of Shakyamuni Buddha, and Augustine warns that no human understanding is adequate to comprehend the mystery of God. According to the Lotus Sutra, the resolution of this difficulty comes through the use of *upaya* or, more specifically, *upaya-kausalya*, variously translated as "expedient" or "skillful" or "appropriate" means,

including similes and parables. The wisdom of the Buddha that cannot be captured conceptually through pondering or analysis may nonetheless be conveyed in non-literal form through concrete narratives; and the Lotus Sutra presents a number of celebrated examples. These narratives promise to transform human existence decisively, freeing humans from attachments and awakening them to wisdom (*prajna*) and compassion (*karuna*). Through wisdom and compassion the Buddha establishes skillful means in order to heal the suffering of human beings and to lead them into these virtues.

During the same time that Kumarajiva and his companions were translating the Lotus Sutra into Chinese, Augustine of Hippo proclaimed that the gospel of Jesus Christ offered humans the possibility of victory over ignorance, sin and death, and supreme bliss in union with God in heaven. But he also insisted that God is strictly incomprehensible and the divine reality cannot be captured in any concept or image. Pondering and analysis cannot grasp the meaning of God, and so Augustine warned his congregation, "If you have comprehended, what you have comprehended is not God." Despite the inadequacy of all human thought and language to comprehend God, Augustine trusted that God has used finite signs, like the narratives of the Bible, to communicate saving knowledge of God's love. Signs point to realities; even though the signs posited by God never express the divine reality adequately and literally, they can nonetheless reorient human life away from untrammelled, self-destructive desire (*cupiditas*) and toward the self-giving love that Augustine calls charity (*caritas*). The wisdom and charity of God are the origin and content of the salvific signs, whose goal is to lead humans into the wisdom and charity of God.

Other papers explored the journey of the Lotus Sutra on the Silk road (Mariko Walter), Mind/Nature in Zhanran and Zhili (Brook Ziporyn), relative and absolute subtlety in Zhiyi and Jizang (Kanno Hiroshi), interpretations of the theory of Buddha-nature (Linda Penkower and Sandra Wawrytko), later Japanese Tendai interpretations (Paul Groner and Jacqueline Stone), and the making of vows in the Lotus Sutra (Shinozaki Michio). While Lefebure's paper was the only explicitly Buddhist-Christian discussion, comparisons between the traditions ran throughout many of the conversations.

On the morning of the last day of the conference, Lefebure responded to Shinozaki's paper and to many of the themes that had been circulating throughout the week. He agreed strongly with Shinozaki's insistence that "how we read the sutra, where we read it, when we read it, and for whom we read it are quite important." There is no view from nowhere or from everywhere. Our contemporary horizon increasingly includes the situation of reading scriptures from other religious traditions. Shinozaki concludes his essay by noting, "In the Lotus Sutra, the original vow of the Buddha is taken to be something like a primordial will of the universe to save all living beings. . . . It is important even for the Lotus Sutra that we are led to believe in the Eternal Buddha."

In response, Lefebure posed the question of what is implied in the claim that the universe has or is a primordial will. He also suggested that there seem to be competing or overlapping or mutually interpenetrating universal claims by the Lotus Sutra and traditional Christianity. The vow of the Buddha in the Lotus Sutra embraces all sentient beings, and at times was extended to non-living beings as well; the Letter to the Colossians presents Christ as the cosmic wisdom holding together all things in the universe and reconciling all things in heaven and on earth through the cross. Lefebure noted the current debate in Christian theology about how to interpret traditional Christian universal claims in relation to Buddhist universalist perspectives, with the competing options of mutually exclusive imperialisms, mutually inclusive affirmations of the other from one's own point of view, and dropping universal claims altogether.

Brook Ziporyn had discussed the mutual entailment: being in other beings, noting the profound paradox: "But it is precisely in *excluding* the other, judging it to be 'not-me,' that this object, this other, gets *in*". Ziporyn claimed that to be empty means "that the border separating it from its outside . . . cannot be coherently construed as unambiguous realities." Lefebure suggested that both Buddhism and Christianity have long histories of adapting and adopting, of drawing boundaries and then crossing them. Mariko Walter had discussed Buddhist confession texts influenced by Manichean Christians. The "Jesus Sutras" of the Church of the East from the Tang Dynasty portray the Messiah surrounded by the bodhisattvas in heaven, looking down on the world and

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seeing its suffering, and deciding to become incarnate out of compassion. Lefebure closed by posing a question for discussion regarding how we draw on the resources of another tradition to develop our own. The conference revealed a long history of creative interpretations of the Lotus Sutra, which have not yet exhausted its meaning.

After the conference ended, many participants journeyed together to the mountains area of Wu-tai Shan, where we visited numerous historic Buddhist temples, as well as an impressive new monastic foundation for Buddhist women, which housed nearly 600 women in various stages of monastic life. It was quite moving to see long lines of young women with shaved heads walking in line to and from the various buildings. A senior male scholar would come in the afternoons to lecture to both the monastics and lay hearers on Chinese Buddhist scriptures and traditions.

RESOURCES FOR BUDDHIST-CHRISTIAN DIALOGUE

SBCS WEBSITE

www.society-buddhist-christian-studies.org

The Society has a new website that is attractive and active. It now includes links to upcoming and ongoing Buddhist-Christian dialogue and practice opportunities, upcoming conferences and summaries, and related links such as the new Buddhist-Christian database and online chat groups. If you have a Buddhist-Christian event or site that you would like to be considered for listing, please send all relevant information to Harry Wells, hlw2@humboldt.edu.

Dr. Robert A. Jonas has just finished a major overhaul of **the Empty Bell website** <www.emptybell.org>. New essays reflect on the contemplative Christian vision in light of Trinitarian theology and Christian-Buddhist dialogue. The Empty Bell experience—begun in 1993—is offered as a model for a lay community that meets regularly to practice.

Starting at the beautifully laid-out homepage, browsers can explore the Empty Bell mission and vision, along with some Empty Bell on-the-ground

history. Other “cyber-rooms” include basic instruction in specific prayer and meditative practices and reflections on how the Christian contemplative path can contribute to personal and community healing and political action. Essays on the Christian-Buddhist dialogue include reports from three retreats led by Fr. Laurence Freeman and the Dalai Lama.

The site is enhanced with Jonas’ nature photography, his Sui-Zen shakuhachi music and podcasts of nature recordings, music and interviews. On the bottom right of each page there’s a different piece of music from Jonas’ CDs and links to downloads. Feedback and ideas for improving the site are welcome. Email Robert at rbtjonas@aol.com.

OPPORTUNITY TO PUBLISH

Scott Elliott (selliott@drew.edu), editor of the CSSR Bulletin, invites SBCS members to submit articles.

This is an excellent venue for publication within the academic study of religion, and it is also an excellent way of heightening awareness of what is occurring within inter-religious dialogue as part of that study. The bulletin covers a vast array of topics and provides a forum for ongoing conversation among those engaged in the academic study of religion. The CSSR Bulletin seeks to address issues related to pedagogy and the field as a whole by publishing essays of general interest that highlight trends and developments in the field in order to raise awareness and stimulate debate. Serving as a prime vehicle for showcasing new innovations in the discipline and the work of seasoned and emerging scholars alike, it represents an ideal place to publish articles and essays aimed at a broad audience. Essays emerging from symposia, conferences, and discussions taking place in various sectors of the field (including organizational reports from constituent and affiliated societies) are welcomed. Submissions should be sent to the editor as an email attachment. Articles should be 3,000-3,500 words or less, with a minimum of endnotes and bibliographic references, and composed in Microsoft Word, Wordperfect, or RTF following the Chicago style.

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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 write to the Editor whenever you wish 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. Send any items (preferably email) to:

Peter Huff
Chair, Religious Studies Department
Centenary College of Louisiana
2911 Centenary Boulevard
Shreveport, LA 71134-1188

phuff@centenary.edu
FAX: (318) 869-5168

MEMBERSHIP

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
Enclose a check for \$45.00 (\$25.00 for students, senior citizens, and monastics) payable to CSSR, indicating it is for membership in SBCS. 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. These dues will entitle you to receive the CSSR *Bulletin* as well as our Society's *Newsletter* and our annual journal, *Buddhist-Christian Studies*.

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Peter Huff, Editor
Chair, Religious Studies Dept.
Centenary College of Louisiana
2911 Centenary Boulevard
Shreveport, LA 71134-1188

