

Society for Buddhist-Christian Studies



NEWSLETTER
No. 39 - Spring 2007

News of the Society

2006 ANNUAL MEETING OF THE SOCIETY Washington, D.C., November 17-18, 2006

Frances S. Adeney, Secretary
Louisville Presbyterian Theological Seminary

The theme of this year's meeting was "Religious Self-Fashioning and the Role of Community in Contemporary Buddhist and Christian Practice." The first session presented participants with three papers. The first compared Christian and Buddhist groups that fostered community and long-term commitment. A second paper developed the theme of community affiliation with a description of the Buddhist practice of Hoza. A third paper demonstrated how a dual practitioner could minister pastorally to both Buddhists and Christians. In the second session practical and philosophical foci met in the discussion of papers on individualized vs. Sangha Buddhism in the U.S. and co-origination and universal intersubjectivity in Buddhist and Christian philosophies. A rich feast indeed.

Dr. Sandra Costen Kunz presented her paper "Christian and Buddhist Confession, Affiliation and Countercultural Action" to start off the first session. In a study of Christian and Buddhist groups, she found interesting methodological parallels in the process that groups undertook to build commitment and community among followers of each tradition. Focused on specific congregations, her paper served to illustrate a trend toward community building that has broad implications for both Buddhist and Christian institutions in their work of fostering commitment and nurturing faith in participants.

Dr. Gene Reeves continued along the same theme with a description of the Buddhist practice of

Hoza in his particular Buddhist community in Japan. A weekly practice of meeting together to help one another demonstrates a deeper philosophical belief that all can become Bodhisattvas for others. Within the hierarchical Buddhist institutional structure, the meetings around Hoza display an egalitarianism that empowers ordinary people to see the Buddha nature in others and to realize it in themselves. In addition to empowering individuals, that process of mutual aid also solidifies the group.

According to both papers, individual practice of religion, Buddhist or Christian, and a group process of social solidification work together to deepen faith and community.

The third paper in this first session showed the results of that individual/social dialectic in the life of Dr. David Bidwell who presented his paper "Practicing the Religious Self: Buddhist-Christian Identity as Social Artifact." The main emphasis of this paper was that religion, as a socially-constructed reality, depends on community even in its most individualistic forms. As Buddhism and Christianity develop their traditions, those socially-constructed worlds can be penetrated by one who traverses between the two worlds. Two stories of pastoral care demonstrated his point. First, in a Buddhist setting, Bidwell, although perceived as a Christian, drew on his Buddhist practices to comfort the dying. In the second example, the situation was reversed. In a setting in which Christianity was the expected form, Bidwell drew on those resources to worship around the deathbed of a young man.

In her response to those three papers, Dr. Sallie King brought a critical dimension into the discourse as she asked questions concerning authority and decision-making in each context. "How is consensus decision-

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making balanced with hierarchical power in the groups studied?" she asked Dr. Kunz. "Given the equalizing power of Hoza, why is Reeve's organization so hierarchical?" was her question to Dr. Reeves. "And how," she asked, "did choice enter into Bidwell's religious identity?" Responses to those queries led to an interesting discussion providing food for thought for participants in this meeting.

The second session opened with Dr. Kenneth Tanaka's study of "The Individual in Relation to the Sangha in American Buddhism: An Examination of 'Individualized Religion.'" Dr. Tanaka spoke to both communal and individualized dimensions of American Buddhism by analyzing a sangha in Alameda County, California, and contrasting it with the Buddhist practices of converts who did not participate in a sangha. He showed that identity for sangha members in Alameda was primarily related to selective joining of group activities by members. In the case of converts, his research showed that their Buddhist identity was most strongly related to meditative practices. A high level of commitment to those practices, with a goal of spiritual development, marked the converts who were not active participants in a sangha. By contrast, the participation in group activities was primary in focusing the Buddhist identity of sangha members. Tanaka sees the ideal commitment to Buddhism as a balance between commitment to individual practice for spiritual development and a commitment to activities of a sangha that enable connection to the rich traditions of Buddhism.

A most interesting discussion about theoretical and practical aspects of the relation of individuals to religious communities was generated by the juxtaposition of Tanaka's paper with the final paper "Dependent Co-Origination and Universal Intersubjectivity" presented by Dr. Joseph Bracken. This presentation put forward a new paradigm of intersubjectivity that built on concepts of Buddhist co-origination and Whiteheadian process theology. Rather than envision a transcendent Trinity or a monistic unity beyond the reach of human understanding, Bracken presented a view of interconnected subjectivities operating in hierarchical fields. According to this paradigm, activity in overlapping fields ultimately influences all other fields in a vast relationality of mutuality.

Discussion of those two papers led both to a better understanding of the evolutionary/intersubjective paradigm and also to an illustration of that process in the concrete study of Tanaka. As new forms of Buddhism develop and new integrations among communal and individual aspects of Buddhism connect, the shifting patterns of interconnecting fields invigorate current forms and produce new ones.

Those insights can be applied to the papers from the first session as well. Kunz's study of Christian and Buddhist congregations suggested that new methods to retain members and deepen spiritual commitment may also be seen as small steps to more inclusive forms of religion. The practice of Hoza, as described by Reeves, also shows a form of Buddhist practice that enables individuals to see themselves in the larger scheme of things. Bidwell's experiences as a dual practitioner may also demonstrate a form of religion that is becoming more and more common as patterns of thought and action in overlapping fields throw up new socially-constructed worlds of religious meaning.

Our theme of religious self-fashioning and the role of community in contemporary Buddhist and Christian practice revealed new insights that will benefit our dialogues for years to come.

CALL FOR PAPERS: SBCS MEETING 2007

The Society for Buddhist-Christian Studies seeks papers for its 2007 annual meeting on the theme of "In or Out? Homosexuality, the Church, and the Sangha."

Proposals representing historical, theological, social, or personal perspectives are welcome. Papers or presentations may focus on a variety of topics, including queer theology, queer dharma, sexual identity and religious practices, theological and spiritual reflections on homosexuality and homoeroticism, celibacy and homosexuality, case studies, and Gay, Lesbian, and Bisexual sanghas or congregations.

To submit a paper, send a proposal of no more than 250 words in Word format to Alice Keefe: akeefe@uwsp.edu. The deadline for proposals has been extended to 30 April 2007. The 2007 SBCS meeting will be held in conjunction with the annual meeting of the American Academy of Religion in San Diego, CA, 17-20 November.

FROM THE EDITOR

I begin my service as SBCS newsletter editor with a healthy measure of “fear and trembling.” The dedication and “skillful means” of Don Mitchell and Harry Wells will be hard to match, and I know that the SBCS membership is a community of discriminating readers. I will do everything within my power to meet the standards established by my predecessors and serve the needs of the Society. I especially want to thank Harry for everything he has done to promote the goals of the Society and effect a smooth transition for the newsletter.

I welcome correspondence about news related to all dimensions of the worldwide Buddhist-Christian encounter and, of course, contributions to the newsletter itself. Please send items as MS Word attachments to phuff@centenary.edu. My institutional address is Religious Studies Department, Centenary College of Louisiana, 2911 Centenary Boulevard, Shreveport, LA 71134-1188 USA.

During the fall semester 2007, I will be on sabbatical at the Institute for Ecumenical and Cultural Research, St. John’s University. My email address will remain the same. My postal address will be Collegeville Institute, 14027 Fruit Farm Road, Box 2000, Collegeville, MN 56321 USA.

IN MEMORIAM: ROGER JONATHAN CORLESS (1938-2007)

Harry Wells
Humboldt State University

Roger Jonathan Corless died on January 12, 2007, in San Francisco, California from complications associated with cancer. Born in Merseyside, England in 1938, he began studying religion at the age of sixteen, understanding himself as being Buddhist, though attending Christian churches. He studied theology at King’s College at the University of London, receiving a Bachelor of Divinity in 1961. In wrestling with the Hebrew and Greek texts of the Bible, and particularly in the sacrament of the Eucharist, Roger experienced God’s presence. He was baptized into the Roman Catholic church in 1964 after coming to the United States to pursue a Ph.D. in Buddhist Studies at the University of Wisconsin-Madison from which he

received that degree in 1973. From there, he joined the Department of Religion at Duke University and remained there until his retirement in 2000.

In 1980, Roger took refuge as a Gelugpa Buddhist under Geshela Lhundup Sopa, having first obtained permission from his Catholic spiritual director and having explained to Geshela what he was doing. His refuge or dharma name was Lhundup Tashi, “spontaneous fortune” or “luck.” Later, Roger also became a Benedictine oblate, taking Gregory as his oblate name after Pope Gregory, whose instruction to Augustine of Canterbury was not to destroy the pagan temples, but to bring them into the church by trying to find what was good and preparatory to the Gospel. Roger understood himself as a dual practitioner but did not seek to blend the two practices or traditions. Rather, he sought to be present to each in its own irreconcilable differences and deep riches.

Roger was always reflecting and writing on something, wanting to be open to the insights emerging from his studies and practices. He was a prolific scholar. Over the past thirty years, he published three monographs (*The Art of Christian Alchemy: Transfiguring the Ordinary Through Holistic Meditation*, Paulist Press, 1981; *I am Food: The Mass in Planetary Perspective*, Crossroad, 1981 and *Wipf and Stock* 2004; *The Vision of Buddhism: The Space Under the Tree*, Paragon House, 1989), one edited volume (with Paul Knitter, *Buddhist Emptiness and Christian Trinity: Essays and Explorations*, Paulist Press, 1990), essays in 31 books, 37 articles in 20 journals, articles in six encyclopedias, along with 27 papers.

Before his death, he had also completed six additional essays, forthcoming in edited volumes, and a draft of another monograph, *Where Do We Go From Here?: The Many Religions and the Next Step*. Over the years, his works examined Buddhist teachings and practices, Christian teachings and practices, Buddhist-Christian dialogue, interreligious dialogue, and more recently his focus had turned to queer dharma topics and same-sex issues.

A memorial service, *We are Life, Its Shining Gift*, was held for Roger on March 10, 2007 in San Francisco. Friends and colleagues spoke of Roger’s life and accomplishments and his impact on their lives. There were Buddhist chanting and Christian hymns, with the service opening and closing with two musical

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pieces selected by Roger for that purpose, “The Swan of Tuonela” by Jean Sibelius and “The Lark Ascending” by Sir Ralph Vaughn William.

Monetary memorial gifts are being received by the Society for Buddhist-Christian Studies to be used in some fashion toward the 8th International Buddhist-Christian Dialogue to be held in 2009. Gifts should be sent to SBCS Corless Memorial Fund, CSSR Executive Office, Rice University, MS 156, P. O. Box 1892, Houston, TX 77251-1892 USA. Persons wishing to donate by credit card may call 713-348-5721.

IN MEMORIAM: BENJAMIN WREN (1931-2006)

Peter A. Huff
Centenary College of Louisiana

Almost a year after hurricanes Katrina and Rita devastated his beloved New Orleans, Benjamin Wren, longtime member of the history department at Loyola University New Orleans, died on July 20, 2006. Wren joined the Loyola faculty in 1970 and taught popular courses in Chinese history, Japanese history, and world history. He is best remembered for his unprecedented courses in Zen and the unique campus zendo where he taught them. His courses integrated meditation practice, philosophical reflection, historical investigation, and a bit of group therapy into what many students have described as life-changing experiences.

Wren was the son of an American Marine and a Hong Kong native who met in Tientsin, China. Growing up in the American South during the Great Depression and the Second World War, he encountered firsthand the racism and xenophobia that defined the “Bible Belt” as a distinct cultural region in the first half of the twentieth century. He entered the Society of Jesus when he was 17 years of age and earned degrees from Spring Hill College, Saint Louis University, and the University of Arizona. Nearly fifty years later, he left the Jesuits and married Patricia Wren.

Wren’s professional life did not follow the path of the conventional academic career. For several years he taught in Jesuit high schools. After discovering a book on the Japanese art of flower arranging in a Texas public library, he pursued graduate studies in Asian religion and history. Like many of his generation, he was influenced by Jean Dechanet’s *Christian Yoga* and Dom Aelred Graham’s *Zen Catholicism*. He studied

Zen with Yamada Roshi in Kamakura and *ikebana* with Sofu Teshigahara of the Sogetsu School in Tokyo. He initiated his Zen courses at Loyola partially in response to student unrest in the wake of the Kent State massacre.

Wren published very little and did not easily negotiate the tenure process. His *Zen Among the Magnolias* (1999) represents more personal testimony than scholarly argument. He did, however, have the extraordinary ability to stretch his students’ imaginations and aspirations beyond the formal limitations of higher education and professional expectations.

I saw this dimension of his work very clearly when he served as the keynote speaker for Centenary College’s 2004 one-day conference on “The Dharma in Dixie,” a program featuring leaders and practitioners from Louisiana’s Hindu and Buddhist communities. Wren’s animated talk, fusing a whirlwind tour of Chinese history with a riveting critique of contemporary American culture, was by all accounts the highlight of the event.

In *Zen Among the Magnolias*, Wren wrote, “The two symbols used to write the word Zen are the symbols for God and warfare. For us who come out of a Judaic/Christian background, we have the tradition of Jacob fighting with God and emerging from the fight with a new name, Israel (He who has fought with God).” By the time he spoke at my institution, Wren was already engaged in his final battle with cancer. During the chaos of Katrina, we lost track of each other. Then I heard of the memorial service to be held in his honor at an Episcopal church in a New Orleans suburb.

“Zen Ben” Wren’s brand of personal passion and intellectual integrity is a rare commodity in today’s corporate academy. “The best teachers,” he said, “never lose their student IDs, and they also bring out the master in their respective students.” Loyola’s zendo once housed an unforgettable teacher.

CONFERENCES and DIALOGUES

Conference on “Religion and Culture”
Payap University, Chiang Mai, Thailand
June 24–30, 2007

The cost for the conference is \$600 U.S. The fee includes registration, lodging, local transportation, all

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meals, a sightseeing excursion, and an evening cultural show on June 27. For more information, contact The Institute for the Study of Religion and Culture at isrc@csloxinfo.com or visit the website at <http://isrc.payap.ac.th/>. Written correspondence may be directed to Rev. Elizabeth Marie Melchionna, The Institute for the Study of Religion and Culture, 48/5 Huey Kaew Road, T. Suthep, Muang, Chiang Mai 50200, Thailand.

World's Religions After September 11 Montreal, Quebec, September 11-15, 2006

Frances S. Adeney
Louisville Presbyterian Theological Seminary

This global conference, organized by Professor Arvind Sharma and a team of international scholars, began on the fifth anniversary of the terrorist bombing of the New York City Trade Towers and the Pentagon in 2001. Conference themes stressed the commonalities among religions seeking peace, the unity all religions share in our common humanity, the necessity for religions to formulate cogent views of human rights, and the importance of nonviolent socially-engaged religion.

Those themes were carried through the congress in individual paper presentations, panel discussions and plenary sessions. The participants represented many nations and religions with Buddhist, Hindu, Jain, Muslim, Jewish, Islamic, and Christian scholars, religious leaders and lay persons participating at every level of the conference.

A central feature of many of the presentations was the connection between the political realm and religion. How religions could formulate their sources for human rights and press for human rights implementation, what forms of just war theory could be developed for the current age of terrorist warfare, and how religious groups could be protected from indiscriminate or dishonest proselytizing were among the topics addressed.

The Global Congress on World's Religions After September 11 brought together people of different religions, political persuasions, and cultures around issues crucial to us all.

Zen/Ch'an-Catholic Dialogue

Francis V. Tiso
United States Conference of Catholic Bishops

The first in a second quadrennium of dialogues between Catholics and Buddhists on the West Coast was held at the City of the Ten Thousand Buddhas, Ukiah, California, on the topic: "Abiding in Christ; Taking Refuge in the Buddha." The January 24-27, 2007 meeting was co-chaired by Venerable Rev. Heng Sure of the Institute for World Religions, Berkeley, California, and by The Rev. Canon Francis V. Tiso, Associate Director of the Secretariat for Ecumenical and Interreligious Affairs of the USCCB. Fr. Tiso was substituting for the Catholic co-chair M. R. John C. Wester, auxiliary bishop of San Francisco and newly designated Bishop of Salt Lake City, Utah.

The dialogue began with a public session, attended by Ukiah religious leadership and by monastics, students, and faculty of the City of Ten Thousand Buddhas, established by the late Ven. Master Hsüan Hua (1918-1995). A panel of participants discussed the unique features of this dialogue, linking it to the original intention of Venerable Master Hua to promote interreligious dialogue, based on his long friendship with Paul Cardinal Yü Bin. The panel explored those great themes of our respective traditions that have been at the heart of our previous four years of dialogue: *Walking the Bodhisattva Path/Walking the Christ Path* (2003); *Transformation of Hearts and Minds: Approaches to Precepts* (2004); *Practice: Means Toward Transformation* (2005); *Meeting on the Path* (2006). These dialogues have built strong bonds of friendship and have contributed to a deeper understanding of one another's terminologies, histories, and practices. The participants are now moving into a new series of dialogues that will ask religious questions arising from the conditions of contemporary secular culture.

In the course of two days of spiritual exercises and closed-session dialogues, the participants examined the basis of Christian and Buddhist commitments. The Buddhist "Refuge" practice, entailing "taking refuge" in, or relying upon, the Buddha, his Teachings, and the enlightening Community (the "Three Jewels" of Buddha, Dharma, and Samgha), was paired with the Catholic Sacraments of Initiation (Baptism,

Confirmation, and Eucharist): both constitute the basis for entry into the spiritual life, and both continue to impact the integration of faith with daily life.

Fr. Robert Hale of New Camaldoli Monastery, Big Sur, California, developed the topic of “Abiding in Christ” in writings of St. John and St. Paul in the New Testament. The classic images of organic unity--the vine and the branches, the body and its members--are the primary metaphors on which the New Testament writers base their presentation of abiding in Christ. The New Testament is rich in the language of embodiment, incorporation, enfleshment, and participation, even as it borrows the images of the Guest, the Friend, the Beloved, the Spouse from Hebrew prophetic writings. All the relational images refer to the Christian’s participation in the life of the Blessed Trinity, Father, Son and Holy Spirit, conferred in the Sacrament of Baptism. Since the metaphors are relational, they direct our attention to a dynamic participation in the shared love of God, which constitutes our deepest center and true self. All ascetic practice is ordered to that end: the gracious, divinizing participation in the life of God. Practices of the spiritual life dispose the Christian to receive the gift of divine life more fully, consciously and fruitfully. Even the “language” of the spiritual life is provisional and, as it were, “a stuttering” meant more to nudge human consciousness more deeply into communion with the gift given as “mystery” than to define stages and states of mystical attainment.

Venerable Rev. Heng Ch’ih of Gold Buddha Monastery, Vancouver, British Columbia, examined the nature of faith as the basis for Taking Refuge in Buddha, Dharma, and Samgha in the Ch’an Buddhist tradition. One makes the choice of taking refuge on the basis of a faith that has been matured through reflection. The phenomenology of the act of taking refuge entails going before a qualified spiritual preceptor who performs the rite in accordance with the traditions of the lineage. The prior action of reflection can then unfold in meditative practice, which is the way to actualize one’s inherent potential (i.e. Buddha Nature, which is shared by all sentient beings), which is the capacity to attain enlightenment. Faith itself is thus seen as intensifying confidence, reliance, or certitude. One of the key features acknowledged by our Mahayana Buddhist participants was the theme of maturation: one takes refuge, not merely out of obligation or family custom, but as a personal response

to the good impulses that have been developing over a long period of time within one’s consciousness: one’s karma has ripened to this point and will continue to develop within the sphere of the Three Jewels (Buddha, Dharma, and Samgha).

The dialogue moved into a discussion of similarities and differences in Christian Trinitarian Theology and Buddhist teachings on the Three Bodies of the Buddha (Trikaya), since these are the transcendent “objects” of adherence which need to be understood so as to appreciate their ritualization. The conversation revisited crucial Buddhist and Christian terminology as presented in the 2004 meeting by Rev. Heng Sure and by Fr. Francis Tiso.

Gelong Lozan Monlam of the Foundation for the Preservation of the Mahayana Teachings (a branch of Tibetan Gelukpa practice), situated the rite of taking refuge in the context of the Stages of the Path (*lam rim*), motivated by the quest for authentic happiness for and by all beings. Authentic happiness requires distancing oneself from actions leading to rebirth in lower realms of karma-driven existence. Attainment of happiness constitutes acquiring the qualities of a Fully Enlightened Buddha. In its ritual context, the act of taking refuge engages one’s subjective awareness of the maturation of roots of goodness along with the use of external “supports” for one’s ritual gestures, e.g. prostrations before a statue of the Buddha or a scroll painting of the Refuge Assembly. The description of ritual objects led to a lively discussion of the use of statues and other physical objects in contemplative practice.

From the ethical perspective, one accompanies the ritual act with an inner determination to take responsibility for one’s deeds and to renounce self-victimization and blaming others. Gelong Monlam outlined the rite and its obligations, comparing it to the rite of taking lay precepts and to the rites of tantric commitment at more advanced stages of practice. These higher commitments reflect one’s growing awareness of the implications of engaging the path of a Bodhisattva in the context of a deepening teacher-disciple relationship.

Fr. Tiso presented a pastoral perspective on the Rite of Christian Initiation of Adults in order to underscore its “normative” character for post-Vatican II Catholic initiation, comparing it to the Buddhist theme of “coming to subjective awareness of one’s spiritual

maturity,” upon which one might awaken faith and take refuge in the Three Jewels. The practice of infant baptism, while sustaining the Christian conviction about grace as a divine initiative, may in practice obscure the aspect of the human faith-response to the divine gift. Therefore, several features of the rites of adult and infant baptism seek to emphasize the need for personal faith, affirmed within the life of a concrete Catholic community.

This dialogue was rich in the range of topics discussed in relation to the basic themes presented. For example, we revisited some of the great dyads of the spiritual life; the distinction between cataphatic and apophatic spirituality, between the active life and the contemplative life, between attainment of wisdom and the practice of compassion, between verbalization and ineffability, between experience and that which transcends even the category of experience. There was great interest in the subject of our responsibilities in transmitting these teachings to our students and communities. How much can be adapted to contemporary circumstances? How much needs to be modeled in accord with tradition? What does it mean to be “in” a particular tradition? What does it mean to be “outside” the tradition? Are there “rules of thumb” for determining the authenticity of particular lineages and teachings? Do similar teachings provide sufficient evidence on which we can infer the existence of a common basis in human nature for spiritual attainments? Do similar moral values and signs of holiness in revered persons indicate a common basis for spirituality that is valid across traditions? What is the connection between doctrinal systems and living our spiritual paths on a daily basis? What is the value of the term “God” or “gods” in Buddhist and Christian constructions of spiritual life? What aspects of women’s spiritual lives are gender-specific? Can we learn anything about this from the lives and writings of women mystics? What is the relationship between conversion and spiritual transformation? What are the cultural and “atmospheric” distinctions that we note among lineages and great world traditions?

The next gathering is planned for January 30 to February 2, 2008 at Mercy Center, Burlingame, California. Proposed presentations will explore the formation of clergy, monastics, spiritual directors, and teachers; lay training and leadership roles; social service as “path”; and the long term signs of spiritual

maturity. Two teams were assigned to the task of preparing innovative presentations. Part of each day will again be dedicated to silent meditation, Christian prayer and Eucharist, and guided contemplative exercises.

RESOURCES FOR BUDDHIST-CHRISTIAN DIALOGUE

SOUND OF LIBERATING TRUTH IN PAPER

Wipf and Stock (Eugene, OR) has recently released a paperback edition of *The Sound of Liberating Truth: Buddhist-Christian Dialogues in Honor of Frederick J. Streng*, ed. Sallie B. King and Paul O. Ingram. Originally published in hardcover by Curzon Press in 1999, the book was conceived as a tribute to the late Fred Streng, former president of the SBCS. The book treats topics such as ultimate reality, ecology, and social engagement and includes essays by the editors, David Chappell, Paula Coe, Malcolm David Eckel, Ruben Habito, Thomas Kasulis, John P. Keenan, Winston King, Alan Sponberg, Bonnie Thurston, Taitetsu Unno, and John Cobb. See www.wipfandstock.com.

SBCS WEBSITE

www.society-buddhist-christian-studies.org

The Society’s website includes links to Buddhist-Christian dialogue events and practice opportunities, the 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.

PUBLISH IN CSSR BULLETIN

SBCS members are invited to submit articles for publication in The Council of Societies for the Study of Religion Bulletin. Send submissions to the CSSR Bulletin editor Scott Elliott as an email attachment: selliott@drew.edu. 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. All submissions are subject to editing for clarity and length. Send items (preferably via email) to:

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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
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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

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