

Society for Buddhist-Christian Studies Newsletter



Vol. 41

Spring 2008

News of the Society

Annual Meeting of the Society

**November 16-17, 2007
San Diego, California, USA**

Peter A. Huff
Centenary College of Louisiana

The Society for Buddhist-Christian Studies sponsored two sessions in conjunction with the 2007 annual meeting of the American Academy of Religion (AAR). Each session highlighted themes related to the work of a major figure in Buddhist-Christian dialogue.

The first session, addressing the topic of “Homosexuality, the Church, and the Sangha,” was organized in honor of Roger Corless (1938-2007), longtime member of the Society, dual practitioner of Roman Catholicism and Vajrayana Buddhism, and a well known voice for “queer sangha.”

The second session, a panel discussion on “The Thought and Legacy of Masao Abe,” focused on the career achievements of Abe (1915-2006), widely acknowledged as one of the most innovative and influential scholars in modern Zen studies, interreligious dialogue, and comparative philosophy.

The first session, moderated by Harry Wells (Humboldt State University), featured three papers on issues of gender, sexual ethics, and religious identity.

Robert Fastiggi, professor of systematic theology at Sacred Heart Major Seminary (Detroit), presented a paper on “The Catholic Church and Homosexuality.” Arguing that the Catholic tradition avoids an “either/or” approach to homosexuality, he outlined the church’s official distinction between morally neutral homoerotic identity and what Vatican

documents call “intrinsically disordered” homosexual acts. He also noted that Catholic researchers differ significantly on the question of the genetic origins of same-sex attraction. The key to Catholic moral teaching on homosexuality, he explained, is a “theology of the body” that envisions male-female complementarity as the divinely ordained pattern of creation. Fastiggi suggested that further discussion of related ideas such as celibacy, chastity, desire, and concupiscence would enhance future Buddhist-Christian dialogue on homosexuality.

Ilene Stanford, a Th.D. candidate in religion, gender, and culture at Harvard University, presented the next paper on “In or Out? Marriage as a Social Practice.” Describing marriage in the United States as a “site of contestation,” she explored the conflicting models of sexual union that currently inform public debates in political and ecclesiastical contexts. Using William Johnson’s *A Time to Embrace: Same-Gender Relationships in Religion, Law, and Politics* (2006) as a point of departure, she argued that many contemporary examinations of sexual relationships, even some of the most inclusive, fail to reckon with the way in which the West’s Augustinian legacy continues to make heterosexual marriage the norm for all moral reflection on sexual identity and expression. The escalating controversy in the international Anglican community, she said, exposes the weaknesses of Johnson’s “deliberative democracy” model and other theoretical models that minimize the role of political and social power in the construction of sexual ideals.

Jose Ignacio Cabezon, who holds the XIV Dalai Lama chair in Tibetan Buddhism at the University of California, Santa Barbara, presented the final paper: “Is Homosexual Sex ‘Sexual Misconduct’? Critical

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Reflections on Some Classical Indo-Tibetan Sources.” Analyzing the changing portraits of sexual immorality in the Pali Canon, Indian Sanskrit texts, and Tibetan scholastic treatises, Cabezon traced the evolution of monastic commentary on lay sexuality over the course of several centuries. What originated primarily as a simple prohibition against some forms of male adulterous activity, he explained, eventually became an unprecedented attempt to regulate intricate details of sexual behavior. Identifying Ansanga (fourth century C.E.) as the first Buddhist writer to proscribe same-sex activity between men, Cabezon suggested that changing social mores, intra-Buddhist debates, and the fertile monastic imagination contributed to the gradual elaboration of moral teaching in ancient and classical Buddhist literature.

After the paper presentations, Richard Reilly, professor of philosophy at St. Bonaventure University, responded with provocative comments. He raised critical points about the significance of the distinction between sexual acts and erotic relationships, the strategic though limited value of “deliberative democracy” in multi-cultural faith communities, and the need for more rigorous comparative study of homophobic legislation in Buddhist and Abrahamic religious traditions. Sparking an engaging discussion among presenters and members of the audience, Reilly’s remarks underscored the importance of ongoing interdisciplinary investigations into homosexuality, the church, and the sangha.

The Society’s second session at the AAR provided a venue for former students and colleagues of the late Masao Abe to reflect on his multi-faceted legacy in Buddhist studies, Buddhist-Christian relations, the philosophy of religion, and contemporary spirituality. Panelists included Donald Mitchell (Purdue University), Michiko Yusa (Western Washington University), John Cobb (Claremont School of Theology), Stephen Rowe (Grand Valley State University), William LaFleur (University of Pennsylvania), Steven Heine (Florida International University), and Christopher Ives (Stonehill College), moderator.

Mixing critical evaluation with personal appreciation, the panelists addressed biographical and intellectual themes such as the importance of the Pure Land tradition in Abe’s background, his relationship with D. T. Suzuki, his influence on process theologians,

his sense of missionary calling, his critique of academic religious studies, his distinctive approach to the problem of evil, and his place as an original thinker in intellectual history.

After the panel presentations, a wide-ranging discussion with the audience covered additional topics such as Abe’s mixed reputation with American Zen practitioners, the critique of his work in contemporary Zen studies, his contributions to Dogen scholarship, and the difference between Japanese and American assessments of his reputation in the Kyoto School.

The quality of the presentations and the lively responses from the audience testified to the enduring relevance of an unforgettable scholar and dialogue partner. The comments of each panelist, along with an essay by James Fredericks (Loyola Marymount University), will be included in the 2008 issue of *Buddhist-Christian Studies*.

SBCS Program for 2008 AAR

Chicago, Illinois, USA

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

**SBCS Session #1: Friday, Oct. 31, 4:00-6:30 PM
Theme: “Cognitive Science, Religious Practices and Human Development”**

Sandra Costen Kunz (Phillips Seminary), presiding

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

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

Noreen Herzfeld (St. John’s University)
“How Practice Shapes Thought in Neuroscience and Early Christian Monasticism”

Wesley J. Wildman (Boston University)
“Cognitive Error and Contemplative Practices: The Cultivation of Discernment in Mind and Heart”

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

SBCS Session #2: Saturday, Nov. 1, 9:00-11:30 AM
Theme: “Thomas Merton Forty Years after his Death: Buddhist and Christian Perspectives”

Alice Keefe (University of Wisconsin), presiding

Daijaku Judith Kinst (California Institute of Integral Studies)
“Self-Surrender in Merton’s Writings and Contemplative Psychology”

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

Paula Hirschboeck (Edgewood College)
“Non-dual Wisdom as Feminine: Sophia and Prajnaparamita in Merton’s Poem ‘Hagia Sophia’”

Kristin Johnston Lagen (Lutheran Theological Seminary, Gettysburg)
“Was Thomas Merton’s Soteriology Influenced by His Experience with Buddhism?”

2007 AAR Field Trip Great Success

SBCS members visited the Buddhist Temple of San Diego (BCA) during the 2007 AAR. Thanks to Kenneth Tanaka, Rev. Yushi Taishi Mukojima, and Gene Reeves!

CONFERENCES and DIALOGUES

Zen/Ch’an-Catholic Dialogue

Francis V. Tiso
United States Conference of Catholic Bishops

The second in a four year series of dialogues between Catholics and Buddhists on the West Coast was held at Mercy Center, Burlingame, California, on the topic: “Abiding in Christ; Taking Refuge in the Buddha: Then What?” The January 28-February 2,

2008 meeting was co-chaired by Rev. Heng Sure of the Institute for World Religions, Berkeley, California, and John C. Wester, Bishop of Salt Lake City, Utah.

In his keynote, Bishop Wester observed that one year ago (January 24-27, 2007) at the City of the Ten Thousand Buddhas, the dialogue considered the topic: “Abiding in Christ; Taking Refuge in the Buddha.” The participants explored 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 Sangha). This was compared with the Catholic sacraments of initiation (Baptism, Confirmation, and Eucharist). Both practices constitute the basis for entry into the spiritual life for both communities, and both continue to impact the integration of faith with daily life.

“Abiding in Christ” and “Taking Refuge in the Three Jewels” are prerequisites for serious engagement with the spiritual and ethical values of Catholic Christianity and Zen/Ch’an and Vajrayana Buddhism. Since these “initiativ” practices involve personal commitment and free choice, they illuminate 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); and “Meeting on the Path” (2006).

Although the topic under consideration in 2007 might have been considered “basic material” for the way people enter the spiritual life, the dialogue was rich in the range of topics discussed. The participants in 2007 revisited some of the great dyads of the spiritual life such as: 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. Moreover, the group expressed a great interest in exploring more deeply the subject of ethical responsibility in *transmitting* these teachings to students and communities. Transmitting the teachings involves both accumulating a substantial body of knowledge and also having a personal commitment to the transformative process.

Giving emphasis to this dialogue's long term commitment to transformation, this year's theme builds upon previous efforts to understand "abiding and refuge." It is therefore in this light that the discussion raises the question: "Then What?" What does a Christian do? What does a Buddhist do--with his or her life, once initiation has been completed?

In order to answer these questions, the dialogue took a step forward from last year's discussion of Christian and Buddhist initiation into the terrain of spiritual progress, maturation, mentoring and guidance.

In order to bring an experiential dimension into the work of dialogue, there was a willingness to take the risk of introducing two afternoons of experiential contemplative practice. In this way, the methods available to Buddhist practitioners and the Christian faithful can be seen from the perspective of lived experience and commitment.

The group quickly raised questions directed towards making sense of what is called "spiritual progress" or "transformation." What do these terms actually mean in real human lives? How do the participants embody these processes? How do they discern the authenticity--or lack thereof--in both practices and practitioners? How do they hand the practices, and the knowledge about spiritual growth, to others? How also do they and their communities train those whose ministry it will be to lead and guide others?

Resonating with the insightful comments (*Osservatore Romano*, 15 December, 2007) of Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, this year's dialogue pursued an "exchange of our own spiritual experiences." One participant emphasized: "Sharing each others' religious practices really is the heart of this dialogue for me; this is where I experience our underlying unity."

Two practical strategies were employed in order to facilitate this exchange. The first strategy was embodied in our respectful presence at each community's times of spiritual practice. On each day in the evening, the Eucharist was celebrated by one of the Catholic priest-participants; following the guidelines for combining Evening Prayer with Eucharist, the religious sister-participants led the Psalmody and the Liturgy of the Word.

Each morning before breakfast, one of the Buddhist monastics led a half hour of sitting meditation

with concise comments on practice. Each period of spiritual practice allowed the dialogue partners to observe attentively.

The second strategy was to organize a set of experiential presentations, planned by two teams, one Buddhist for the Thursday dialogue sessions and one Catholic for the Friday sessions. Each team demonstrated examples of spiritual practice to the larger group of participants. Small group discussion followed each exercise, with critical evaluation in a concluding plenary session.

Among the presentations were: (1) Attentiveness and Awareness in the Present Moment: A Contemplative Training Exercise for Catholics; (2) Seeing the Face of Christ in the Poor: The Vincentian Apostolate in the United States; (3) *Lectio Divina* using the texts on Jesus' visit to Martha and Mary (Luke 10:38-42) and the Vine and the Branches (John 15: 1-17); (4) The Buddhist daily practice of "Taking Refuge" using a chanted formula of repentance and bodily prostrations; (5) The "Appreciative Interview," a non-invasive model of asking questions about one's autobiography and spiritual experiences; and (6) Personal Reflections on "Taking Refuge" and its relationship to the ongoing commitment to the Buddhist "Path."

One participant commented that "this was by far the most disarming and genuinely hospitable exchange we have had over the years, and could be the basis for interreligious dialogue that could truly interconnect people of different faiths without any diminishing of their convictions. The open sharing, in fact, seemed to reaffirm and rekindle a sense of 'rightness' within the diversity of the paths that we have undertaken."

The group exercises and accompanying discussions elucidated the characteristics of spiritual maturity. Both sides noted convergences in our respective practices of spiritual discernment.

The stages of spiritual growth were delineated by Sr. Mary Ann Donovan, S.C.: "the first stage, separation, which connotes conversion, leaving the familiar, purgation of old habits (and ways of living, thinking, and relating to others); the second stage, learning or growth and development; the third stage, maturity, blossoming or fruition."

Further conversation examined the role of the spiritual teacher or guide in supporting the transitions that contemplatives, both lay and monastic, experience

over the years. Other topics for discussion included the development of deeper ties with one's family of origin, reconciliation and healing of past conflicts, and moving beyond particular enlightenment experiences to a more all-encompassing sense of the spiritual in the lives of committed practitioners.

Some contemplatives reported a recovery of non-verbal, creative and emotional personality features that had remained latent during many years of ascetic practice and spiritual formation. One participant noted: "I got in touch with some very deep feelings during these 'appreciative interviews.'"

Another commented: "It seems to me that if all of us from different religious backgrounds talked and listened to each other on this deep level, and if we were to share our spiritual experiences as we have done in these days together, there would be much more understanding and respect among religions."

Participant Lorraine Moriarty commented: "In past years we have paid more attention to exploring our institutional traditions. This year we took the risk of opening up about our personal experiences, monastic or lay, within those traditions. Because trust has been established over the years we were open to sharing what sustains, nourishes and challenges us to keep 'abiding' or 'taking refuge.' I found this to be an extremely rich experience, especially through the incarnational lens of Christianity, which I believe obliges me to participate in interreligious dialogue. Nourished at the Eucharistic table, this *mystagogia* period of my life offers me, a cradle Catholic, timely glimpses of the Divine banquet table. It is the hospitality in which this interreligious dialogue is grounded that opens the door to that dining room, that allows me to stand in the dining room doorway on the threshold of hope. Here, God is love; here we gather to savor a glimpse of the Divine banquet table."

The next meeting is scheduled for January 28-31, 2009. A four-member steering committee was appointed to plan innovative approaches, rooted in the "dialogue of religious experience" and the "dialogue of life," to the diversity of ethnic identities and perspectives that we observe in our communities. The working title for the next dialogue is "The Welcome Table," which will focus on spiritually-based intervention strategies for the needs of our changing communities in a time of immigration and demographic shifts.

Participants in the dialogue included Bishop John C. Wester; Rev. Heng Sure; Dr. Snjezana Akpinar; Rev. Gigen Victoria Austin; Rev. Jan Chozen Bays; Sr. Phyllis D'Anna, S.N.D.deN.; Sr. Mary Ann Donovan, S.C.; Dr. Ron Epstein; Rev. Robert Hale, O.S.B.Cam.; Bhikshuni Heng Chih; Ven. Heng Gwei; Gelong Losang Monlam; Mrs. Lorraine Moriarty; Rev. Hozan Alan Senauke; Rev. Canon Francis Tiso; Dr. Martin Verhoeven; John Francis (observer); and David Rounds (observer).

A moment of silence was observed to recall the life and witness of one of the pioneers in Buddhist-Christian dialogue, the Trappist monk Thomas Merton, or Father M. Louis as he was known in the monastic community. December 10, 2008 will be the fortieth anniversary of his death in Bangkok, Thailand. In a very real way, the work of this dialogue has deep roots in Merton's legacy to the Church in the United States and beyond.

European Network of Buddhist-Christian Studies

June 11-15, 2009
Munich, Germany

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

Information regarding booking, student/research papers, travel details, speakers, and cultural programs are available on the European Network website: www.buddhist-christian-studies.org. Send inquiries to enbcs2009@occurso.de.

International Society for Universal Dialogue

July 23-28, 2009
Beijing, China

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

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The Call for Papers can be found on the ISUD website: www.isud.org. For more information, contact Dr. Marc Lucht (Alvernia College): marc.lucht@alvernia.edu.

Parliament of the World's Religions

December 3-9, 2009
Melbourne, Australia

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

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

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

The original Parliament was held in 1893 as part of the World's Fair and Columbian Exposition in Chicago, Illinois. Buddhist delegates represented Theravada, Zen, and Nichiren traditions. The definitive narrative history of the unprecedented meeting is Richard Hughes Seager, *The World's Parliament of Religions: The East/West Encounter, Chicago, 1893* (Indiana University Press, 1995).

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

Information regarding registration, fees, accommodations, program details, the call for abstracts, and pre-Parliament events can be found at www.parliamentofreligions2009.org.

POPE BENEDICT XVI IN AMERICA

During his visit to the United States, April 15-20, 2008, Pope Benedict XVI addressed numerous

themes relevant to interreligious dialogue and cooperation.

Texts of all his speeches and homilies are available on the Vatican website (www.vatican.va) and the website of the United States Conference of Catholic Bishops (www.usccb.org).

The following are excerpts from Benedict's address to representatives from world religions at the Pope John Paul II Cultural Center in Washington, D.C., on April 17, 2008.

"The transmission of religious traditions to succeeding generations not only helps to preserve a heritage; it also sustains and nourishes the surrounding culture in the present day. The same holds true for dialogue between religions; both the participants and society are enriched. As we grow in understanding of one another, we see that we share an esteem for ethical values, discernable to human reason, which are revered by all peoples of goodwill. The world begs for a common witness to these values. I therefore invite all religious people to view dialogue not only as a means of enhancing mutual understanding, but also as a way of serving society at large. By bearing witness to those moral truths which they hold in common with all men and women of goodwill, religious groups will exert a positive influence on the wider culture, and inspire neighbors, co-workers and fellow citizens to join in the task of strengthening the ties of solidarity . . .

". . . religious freedom, interreligious dialogue and faith-based education aim at something more than a consensus regarding ways to implement practical strategies for advancing peace. The broader purpose of dialogue is to discover the truth. What is the origin and destiny of mankind? What are good and evil? What awaits us at the end of our earthly existence? Only by addressing these deeper questions can we build a solid basis for the peace and security of the human family . . .

"We are living in an age when these questions are too often marginalized. Yet they can never be erased from the human heart. Throughout history, men and women have striven to articulate their restlessness with this passing world. . . . Spiritual leaders have a special duty, and we might say competence, to place the deeper questions at the forefront of human consciousness, to awaken mankind to the mystery of human existence, and to make space in a frenetic world for reflection and prayer . . .

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“Dear friends, in our attempt to discover points of commonality, perhaps we have shied away from the responsibility to discuss our differences with calmness and clarity. While always uniting our hearts and minds in the call for peace, we must also listen attentively to the voice of truth. In this way, our dialogue will not stop at identifying a common set of values, but go on to probe their ultimate foundation. We have no reason to fear, for the truth unveils for us the essential relationship between the world and God . . .

“Dear friends, let our sincere dialogue and cooperation inspire all people to ponder the deeper questions of their origin and destiny. May the followers of all religions stand together in defending and promoting life and religious freedom everywhere. By giving ourselves generously to this sacred task--through dialogue and countless small acts of love, understanding and compassion--we can be instruments of peace for the whole human family.”

THOMAS MERTON (1915-1968)

This year marks the 40th anniversary of the death of Trappist monk, spiritual writer, and interfaith pioneer Thomas Merton. Numerous events around the world will commemorate the event and evaluate his legacy from a variety of perspectives. Many will celebrate his distinctive contribution to Buddhist-Christian dialogue.

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

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

NEW DVD ON LIFE OF D. T. SUZUKI

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

The 77-minute documentary by Michael Goldberg narrates the international career of Daisetz Teitaro Suzuki and features appearances by Robert Aitken, Shojin Bando, William Theodore de Bary, John Cage, Erich Fromm, William Johnston, Elsie Mitchell,

Thomas Merton, Mihoko Okamura, Gary Snyder, Huston Smith, Albert Stunkard, and others.

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

DALAI LAMA ON EARTHQUAKE IN CHINA

The Dalai Lama issued this media release on May 12, 2008:

“I am deeply saddened by the loss of many lives and many more who have been injured in the catastrophic earthquake that struck Sichuan province of China. I would like to extend my deep sympathy and heartfelt condolences to those families who have been directly affected by the strong earthquake on 12 May 2008. I offer my prayers for those who have lost their lives and those injured in the quake.”

Source: www.dalailama.com.

TEMPLE ESTABLISHES SWIDLER CHAIR

Oil and alternative energy executive Harry Halloran has given \$1.8 million to Temple University in Philadelphia, Pennsylvania, USA, to establish the Leonard and Arlene Swidler Chair of Interreligious Dialogue.

The Swidlers founded the *Journal of Ecumenical Studies* over four decades ago. Today it is one of the premier academic journals in interfaith scholarship. Leonard has taught at Temple since the 1960s. Arlene's teaching career has included work in literature, religion, and women's studies.

According to the Temple University news service, “The holder of the Swidler Chair will be a distinguished scholar of one of the world's major religious traditions and will edit the *Journal of Ecumenical Studies* at Temple, which explores ecumenical and interreligious dialogue and provides a basis for cross-cultural understanding and interfaith exploration.”

VISIT THE SBSC WEBSITE

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: phuff@centenary.edu. All other correspondence may be sent 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:

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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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