

Chapter 1 : Buddhist-Christian Encounter in Contemporary Thailand

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

In lieu of an abstract, here is a brief excerpt of the content: Pinnock *Transcendence and Violence*: In popular media, religion appears as a dangerous social phenomenon with explosive potential. However, this negative dimension of religion is nothing new. Over the course of history, hostility [End Page] and killing are intimately connected with religious divisions. The irony of religious violence as a betrayal of religious ethical ideals is both obvious and inescapable. His investigation covers damaging evidence against these two universalizing traditions using geographically specific case studies in Asia and the Pacific Rim. Situating Christianity and Buddhism in parallel as religions of transcendence, he compares how indigenous localized religions were overpowered by expansionist universalizing religions, although not eradicated. Into his historical narrative, he weaves his personal encounters with otherness growing up in Australia while virtually oblivious to the oppression of Aborigines by white settlers, and as a Roman Catholic doing ecumenical work in Papua New Guinea for four years. He suggests that transcendence itself can cause hierarchy and oppression. Part I of the book focuses on Christianity and violence. Chapter 1 studies how European Protestant and Catholic settlers to Australia treated the Aboriginal peoples. The story is grim. Using a psychoanalytic framework, May interprets the European vilification of Aborigines as stemming from the repression of the primal other, and the repression of bio-cosmic religion in favor of transcendence. Constructively, he proposes that Aboriginal peoples can offer theological insights about the ontology of sacred space. Christians should not only seek reconciliation in society, but also consider new perspectives on the sacred in nature drawn from the dreaming of Aboriginal religious lore. In the indigenous religions of Melanesia, the prosperous community is the measure of religious rectitude, while misfortune is explained by the breaking of taboos and the revenge of enemies or evil spirits. After European colonization, "cargo cults" arose among the islands that promised abundant material goods possessed by European settlers by means of religious rituals and magic. Surprisingly, May points out the positive impulses at the root of these cargo cults that are typically viewed as detrimental and even outlawed outright by local governments for their harmful social impact. At bottom, he argues, cargo cults reflect a positive religious aspiration for wholeness and healing in this life that is a counterpoint to the spiritualization of salvation by European Christianity. May tries to avoid idealizing these primal cultures and their religious insights; nevertheless, he finds them instructive for Christian theology. Native religions in both Australia and Papua New Guinea offer models of immanence that emphasize the religious value of nature and just relationships. It should be mentioned that [End Page] there is some nuance to this conclusion. For instance, Melanesian religion is portrayed as less exemplary than Australian aboriginal religion. Christianity and Buddhism are treated in parallel as expansionist religions with traditions of transcendence. You are not currently authenticated. View freely available titles:

Chapter 2 : Buddhism | Apologetics Index

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But is this an accurate image? In this book Buddhism is introduced as a genuine religion, gentle and powerful, being as demanding as it is consoling. Buddhism is certainly not a theistic faith, but neither is it a form of atheism or materialism. Rather it is a challenge to both: As with all titles in the Understanding Faiths series Understanding Buddhism is directed at those serious enquirers or students of comparative religion who are seeking a sympathetic, scholarly and reliable introduction. Or is it the constant product of karmic forces? The issue of creation was at the heart of the classic controversies between Buddhism and Hindu Theism. In modern times it can be found at the centre of many polemical debates between Buddhism and Christianity. Is this the principal barrier that separates Buddhism from Christianity and other theistic religions? The contributions to the first part of this book explore the various aspects of traditional and contemporary Buddhist objections against the idea of a divine creator as well as Christian possibilities to meet the Buddhist critique. Part two asks for the potential truth on both sides and suggests a surprising way that the barrier might be overcome. This opens a new round of philosophical and theological dialogue between these two major traditions with challenging insights for both. Contents Introduction, Perry Schmidt-Leukel. Neumaier; Creation and the problem of evil, Armin Kreiner; Refuting some Buddhist arguments about creation and adopting Buddhist philosophy about salvation, John P. Part 2 The Unbridgeable Gulf? Preparing the ground; Buddhist criticism and its motives; Bridging the gulf; Conclusion. Reviews I think the contents of this book are of considerable interest and represent a very important contribution to the discussion of theism in the context of Buddhist-Christian dialogue. There is no doubt that the material deserves to be published and I think it would attract a wide readership among those interested in this field. Munich, with a thesis on Buddhist-Christian Hermeneutics. Munich, with a habilitatio on Theology of Religions. From he has had teaching posts at the Universities of Munich, Innsbruck and Salzburg, and since he had been Professor at the University of Glasgow. Perry has authored 4 books, co-authored 2 and edited 7 e. Eine Gestalt und ihre Bedeutung fuer die Menschheit. Diederichs ; Buddhist Perceptions of Jesus. Otilien ; War and Peace in World Religions. He has had more than scholarly publications in the field of Systematic Theology, Theology of Religions, and Buddhist-Christian Dialogue. The book is written for a general as well as a more specialist readership. On the one hand it introduces basic topics of Buddhist-Christian dialogue, on the other hand it opens up new ground: That is, the Buddhists speak not only on Buddhism but on Christianity and Buddhism in relation to the specific topic, and so do the Christians. Something similar has not yet done before in Buddhist-Christian Dialogue making this a unique and groundbreaking book. Each chapter is made up of a contribution from a Buddhist and then from a Christian point of view. To conclude each chapter, both authors then write together to address each others points in the previous sections and so the book is truly interactive.

Chapter 3 : Bibliography of Buddhist Studies Bibliographies

Resources. Here we publish upcoming and new books or articles or news on buddhist-christian-dialogue. Buddhist-Christian encounter. www.nxgvision.com

In lieu of an abstract, here is a brief excerpt of the content: The different essays are rich in detail, engaging and challenging; they explore new vistas but also point to larger horizons that remain to be explored. Each contribution is so different; each can be read in multiple ways, and further questions can be asked about all of them. Although each contributor has chosen a specific focus, a particular way of interpreting Buddhist religious experience and practice, for me a common thread connects them all. The overarching question, implicitly present even when not explicitly formulated, seems to concern what religious and spiritual practices are really all about. What is the nature and content, and even more, what is the purpose of religious practice? Can very different practices be compared across different religious traditions? Is it legitimate to compare Buddhist and Christian religious practices, even when they occur in very different contexts and are undergirded by different histories and systems of thought? Is the purpose of all religious practice always spiritual growth and transformation, or is the ultimate goal if there is such a goal utterly different and distinct from all such strivings? There can be no doubt that both external and internal religious practices can be compared at some level, that certain common patterns, shared meanings, and significance, can be discerned in a wide variety of religions. It is these commonalities that phenomenological approaches to the study of religions have extensively explored and classified, but theological, philosophical, and spiritual comparisons are more difficult to delineate. Yet they do exist and have been investigated by many Eastern and Western thinkers. The religious practitioner, who may or may not be a scholar, more often than not remains unaware of the myriad of subtle scholarly distinctions that inhabit a long-trained rational mind. For such a practitioner the strength of spiritual commitment and the practical help in the business of daily living seems to count most when assessing the benefits or otherwise of religious practice. Somehow I find it impossible to capture the ultimate significance of religious practices, whether Buddhist [End Page] or Christian, within the limits of ordinary language. We always seem to deal with preliminaries, with passing realities rather than abiding truth and ultimate wisdom. Yet we all know of the paradox that there is no other way to the Ultimate than through the Ordinary. It is through the manifold religious practices, however routine and repetitive, that spiritual experience patiently plots its path and weaves its pattern in order to arrive at some eventual destination or be engraced by the gratuitous joy of sudden transformation. These essays by academic colleagues and friends appealed to my spiritual imagination, and some passages moved me deeply. Their Buddhist insights are enriching and thought-provoking, their references to numerous Christian parallels—whether perceived in meditation, prayer, confession, almsgiving, asceticism, vows, gestures, use of religious texts, or reference to the need for community—sometimes drew my attention to links not seen before, comparisons not encountered earlier. All religious traditions, not just Buddhism and Christianity, involve movement, process, and transformation. Each faith tradition, grown over so many centuries and practiced in different societies and cultures by so many different individuals, possesses an ocean of riches that none of us can receive fully. There are major directions and patterns, there are mainstream and marginal practices, but no one would be able to follow them all, nor even want to practice them all, and some may even need to be discarded as obsolete or spiritually unhelpful. There exists always an excess of spiritual and ritual resources, an abundance of means whereby to find spiritual advance and fulfillment, just as there You are not currently authenticated. View freely available titles:

Chapter 4 : The Eckhart Society: Christianity and Buddhism | Eckhart

The Christian-Buddhist Encounter. I have a natural interest in dialogue between people with different spiritual and religious backgrounds: I was introduced to the Christian faith through my father, and the Buddhist way through my mother.

The Korean Buddhist Canon: University of California Press, Littertur om Buddhistisk-Kristen Dialog. Svensk Missionstidskrift A Partially Annotated Bibliography. Journal of Humanistic Psychology 10 Bibliographies on the Net [A list of on-line religious bibliographies. Synodal Commission in China, Supplement consists of four articles bound into one volume: The University of Arizona Press, Indica et Buddhica - Scholia: The Buddhist Lodge, Kokusai Bunka Shinkokai, Suzuki Research Foundation, Buddhist Centre Halle, A Survey with Bibliographical Notes. Intercultural Research Institute Monograph. A Catalogue of the Buddhist Tripitaka. The Eastern Buddhist 2 , pp. South and Southeast Asia: A Bibliography of Bibliographies. Verzeichnis der Schriften Erich Frauwallners. The Works of Professor Bruno Petzold Revised Edition with Supplement. Bibliography of Indian Philosophy. The Encyclopedia of Indian Philosophies. Bibliography of Indian Philosophies: Journal of Indian Philosophy, 2 , ; ; JIP, 4 , JIP, 6 , ; ; Guide to Buddhist Religion. A Study of Early Buddhism: A bibliographical essay on work related to early Theravada and Sinhalese Buddhism. A History of Indian Literature. Buddhist Literature Yesterday and Today. Indian Documentation Service, Research in Buddhist Studies: University of Delhi a Descriptive Bibliography. Department of Buddhist Studies University of Delhi, Bibliographia delle fonti Buddhiste: Annuario, 4 , A Catalogue of the Stog Palace Kanjur. Paper, xxvi, pages. Paper, xxii, pages. Paper, viii, 72 pages. Paper, xiv, pages. Second Edition Revised and Enlarged Paper, xxvii, pages. Center of Buddhist Studies Chulalongkorn University, Resources for a Buddhist-Christian encounter: With a foreword by E. Paper, viii, pages. Journal of the Institute of Buddhist Studies 5 Fall , pp. The Architecture of Tibet: Box , Monticello Paper, iv, 39 pages. Tohoku Daigaku Bungakubu,

Chapter 5 : About the author : Buddhist-Christian Encounter in Contemporary Thailand

Buddhist-Christian encounter to explore new mode of dialogue By Global Ministries on May 20, An upcoming World Council of Churches (WCC) consultation in Bangkok will attempt a distinctive mode of interreligious dialogue.

Already, there are some amazing developments, where Christians and Buddhists meditate together. In Birmingham, there is a group which meets the third Friday of each month to practice together. Sometimes a Christian leads, sometimes a Buddhist. If you are in the Midlands area and would like to know more, then please mail me. Such dialogue is at an experimental stage - for those involved it can be very exciting and fun, but for it to be really worthwhile will take a lot of effort: However, perhaps the effort can be considerably reduced if one approaches dialogue with an open mind and pure heart. Progress can really take off in such a spirit. But I stick out my neck with a cautionary note. It could well be that progress is being made in the wrong direction, people deluding themselves into believing that they understand rather more than they do. It is quite a challenge to be open yet discerning! A good example of constructive progress is: The Empty Bell, a sanctuary for the study and practice of Christian meditation and prayer which gives special attention to the Christian-Buddhist dialogue. The Empty Bell also has a useful set of Christian-Buddhist links. Many Christians naturally feel that they have a mission which should be continued to "spread the Gospel". In the past, it was marked by insensitivity and lack of understanding. So appropriate dialogue is acknowledged as very important: It has a wealth of news stories from around the world. For Christianity, the main newsgroups are soc. I have built a simple page devoted to Christianity. It covers my personal interests, to include just a few items, including a look at the Toronto Blessing and other signs of the Spirit, plus how I picked up a guide to the various scapulars one day on walkabout. Buddhist Perspectives There are comparatively few Buddhists actively engaged in Dialogue at the moment. Most are from the Zen tradition. In Thailand, the most famous exponent was a Thai monk, the late Ven. Buddhadasa, who established Wat Suan Mokh in the South. Some would call him "Theravada Zen"! Most notable amongst these is Ven. A light-hearted article Buddhist students in the United Kingdom indicates how circumstances have changed a lot during the past few decades. Some interesting articles have been written by Brian Ruhe, a Buddhist who supports the use of meditation to establish a common ground between religions, including writings on Centering prayer. They are included in an online edition of a guide to Buddhist practice over K Adobe Acrobat file. Take a look here. For Buddhism, some relevant newsgroup: From time to time other religions are discussed: Please click here if you wish for information specific to Buddhism, another personal selection.

Chapter 6 : Inter-Faith: the Christian-Buddhist Encounter

An ever growing number of high quality, well-informed publications by Buddhist and Christian practitioners and scholars (not to forget the earlier annotated bibliography, Resources for Buddhist-Christian Encounter, produced by the SBCS in) help us explore further what comparisons and parallels exist in our respective traditions in the.

Chapter 7 : Buddhist-Christian Studies, vol. 20 () | UH Press Journals Log

This book is a study of contemporary Buddhist-Christian encounter in Thailand. Case studies, which include a Buddhist nationalist group, a charismatic church movement, and a village community, describe the variety and nature of Buddhist-Christian relations.

Chapter 8 : Resources | European Network of Buddhist Christian Studies

Transcendence and Violence: The Encounter of Buddhist, Christian, and Primal Traditions.

Chapter 9 : Montserrat | European Network of Buddhist Christian Studies

The Buddhist-Christian comparisons are frustrating in their use of the overworked and abstract dichotomy between transcendence and immanence. Moreover, the praise of primal regard for sacred space, nature, and this-worldly affairs neglects resources in the Christian or Buddhist traditions that might provide precedent for such appreciation.