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CURRICULUM VITÆ

POSITIONS HELD

The Catholic University of America:

Associate Dean for Graduate Studies, School of Theology and Religious Studies (2009–2015)

Ordinary Professor, School of Theology and Religious Studies (2020-)

Associate Professor, School of Theology and Religious Studies (2002–2020)

Assistant Professor, Dept. of Religion and Religious Education, School of Religious Studies (1996–2002)

Other Institutions:

Instructor, Religion Department, Carleton College (1995–1996)

Instructor, College of William and Mary (Spring 1992)

EDUCATION

Ph.D.: 1996. University of Virginia. Department of Religious Studies, History of Religions program, emphasis on East Asian Buddhism. Title of dissertation: *Buddhism in Taiwan: An Historical Survey*.

M.A.: 1992. University of Virginia. Department of Religious Studies.

M.T.S.: 1988. The Divinity School, Duke University, *magna cum laude*. Thesis: *The Buddhist-Christian Dialogue: the History and Theology of Encounter*.

B.A.: 1980. Morehead State University. Major: music.

PUBLICATIONS

1. Books (as author)

4. *Pure Land Buddhism: A Brief Introduction to the History, Tradition, and Practice*. Boston: Shambhala. *Under contract*.
3. *Chinese Pure Land Buddhism: Understanding a Tradition of Practice*. Pure Land Buddhist Studies Series. Honolulu: University of Hawai'i Press, 2019.
2. *The View from Mars Hill: Christianity in the Landscape of World Religions*. Cambridge, MA: Cowley Publications, 2005.
1. *Buddhism in Taiwan: Religion and the State, 1660–1990*. Honolulu: University of Hawai'i Press, 1999.

2. Books (as editor)

(with Philip Clart). *Religion in Modern Taiwan: Tradition and Innovation in a Changing Society*. University of Hawai'i Press, 2003.

3. Book chapters

14. “Ven. Taixu’s Goal of Establishing the Pure Land in the Human Realm,” in *Secularizing Buddhism*, ed. Richard K. Payne. Boston: Shambhala, *forthcoming*.
13. “Is a *Dazangjing* a Canon? On the Use of ‘Canon’ with Regard to Chinese Buddhist Anthologies,” in *Methods in Buddhist Studies: Essays in Honor of Richard Payne*. ed. Scott A. Mitchell and Natalie E.F. Quli. New York: Bloomsbury, 2019.

Translation: “大藏經是‘Canon’嗎？關於中國佛教選集中對“Canon”一詞的用法,” in *大藏經的編修-流通-傳承—《徑山藏》國際學術研討會論文集*. Chinese trans. Paul Huber. ed. Shi Fazhuang 釋法幢. Hangzhou 杭州: Zhejiang guji publishing 浙江古籍出版社, 2017. p. 361-370.

12. “Pure Land Practice,” in *Oxford Handbook of Buddhist Practice*, ed. Kevin Trainor and Paula Arai. New York: Oxford University Press. *forthcoming*.
11. “Answers to Forty-Eight Questions About the Pure Land’ by Yunqi Zhuhong (1535-1610),” in *Pure Lands in Asian Texts and Contexts: An Anthology*, ed. Richard K. Payne and Georgios Halkias, University of Hawaii Press, 2019, p. 322-348.

10. “Chinese Scholarship on Pure Land Buddhism in China,” in Mochizuki, Shinkō. *Pure Land Buddhism in China: A Doctrinal History*. Richard K. Payne and Natalie Quli, eds. Contemporary Issues in Buddhist Studies Series. Berkeley and Honolulu: Institute of Buddhist Studies and the University Press of Hawai'i, 2016, p. 2:33–52.
9. “The Prospects for Interreligious and Intercultural Understanding: the Jesuit Case and its Theoretical Implications,” in *Understanding Religious Pluralism: Perspectives from Religious Studies and Theology*. Ed. Peter Phan and Jonathan Ray. Eugene: Pickwick Publications, 2014; p. 66-86.
8. “The Pure Land in the History of Chinese Buddhism,” in *The Buddhist World*. ed. John Powers. London: Routledge, 2015, p. 219-234.
7. “Foundations of Ethics and Practice in Chinese Pure Land Buddhism,” in *Destroying Mara Forever: Buddhist Ethics Essays in Honor of Damien Keown*. Ed. John Powers and Charles Prebish. Ithaca: Snow Lion, 2009. p. 237-259. (reprint)
6. “Yuan Hongdao and the *Xifang helun*: Pure Land Theology in the Late Ming Dynasty,” in *Path of No Path: Contemporary Studies in Pure Land Buddhism Honoring Roger Corless*. ed. Richard K. Payne. Berkeley: Institute of Buddhist Studies and Numata Center for Buddhist Translation and Research, 2009. p. 89-126.
5. “Buddha One: a One-Day Buddha-Recitation Retreat in Contemporary Taiwan,” in *Approaching the Land of Bliss: Religious Praxis in the Cult of Amitabha*. ed. Richard K. Payne and Kenneth K. Tanaka. University of Hawai'i Press, 2003. p. 264-280.
4. (with Philip Clart). “Introduction,” in *Religion in Modern Taiwan: Tradition and Innovation in a Changing Society*. ed. Charles B. Jones and Philip Clart. University of Hawai'i Press, 2003. p. 1-9.
3. “Religion in Taiwan at the End of the Japanese Colonial Period,” in *Religion in Modern Taiwan: Tradition and Innovation in a Changing Society*. ed. Charles B. Jones and Philip Clart. University of Hawai'i Press, 2003. p. 10-35.
2. “Transitions in the Practice and Defense of Chinese Pure Land,” in *Buddhism and the Modern World: Adaptations of an Ancient Tradition*. ed. Charles Prebish and Steven Heine. New York: Oxford University Press, 2003. p. 125-142.
1. “A Bundle of Joy: a Confucian Response,” in *Ethics in World Religions: a Cross-cultural Casebook*. ed. Regina W. Wolfe and Christine E. Gudorf. Maryknoll: Orbis, 1999. p. 177 184.

4. Articles

20. “A Brief Reflection on Mochizuki Shinkō’s *Pure Land Buddhism in China: A Doctrinal History*,” in *Pacific World: Journal of the Institute of Buddhist Studies*. 3rd series, no. 20 (2018), p. 485-488.
19. “Master Sheng Yen’s Pure Land Teachings: Synthesizing the Traditional and the Modern,” in *Shengyan yanjiu 聖嚴研究 (Studies of Master Sheng Yen)*, 11 (2019), p. 217-241.
18. “Creation and Causality in Chinese–Jesuit Polemical Literature,” in *Philosophy East and West*, vol. 66, no. 4 (Oct. 2016), p. 1251–1272. (Project Muse: <http://muse.jhu.edu/article/633055>)
17. “The Wheelwright and the Butcher: Master Zhuang’s Recipe for Mindful Living,” in *Education About Asia*, vol. 18, no. 1 (spring 2013), p. 62-64.
16. “Modernization and Traditionalism in Buddhist Almsgiving: The Case of the Buddhist Compassion Relief Tzu-chi Association in Taiwan,” in *Journal of Global Buddhism*, vol. 10 (2009), p. 291-319.
15. “Was Lushan Huiyuan 廬山慧遠 a Pure Land Buddhist? Evidence from His Correspondence with Kumarajīva About *Nianfo* 念佛 Practice,” in *Chung-Hwa Buddhist Journal*, vol. 21 (July 2008), 175-191.
14. “Marketing Buddhism In The United States Of America: Elite Buddhism And The Formation Of Religious Pluralism,” in *Comparative Studies of South Asia, Africa, and the Middle East*, vol. 27, no. 1 (2007), 216-223.
13. “Emptiness, Kenosis, History, and Dialogue: The Christian Response to Masao Abe’s Notion of ‘Dynamic Sunyata’ in the Early Years of the Abe-Cobb Buddhist-Christian Dialogue,” in *Buddhist-Christian Studies* vol. 24 (2004), 117-133.
12. “Foundations of Ethics and Practice in Chinese Pure Land Buddhism,” in *Journal of Buddhist Ethics*, vol. 10 (2003), 1-20.
11. “Evil and Suffering in the World’s Religions: a Review Essay of *Evil and the Response of World Religions*,” in *The Living Light*, 38/4 (summer 2002), 59-67.
10. “Apologetic Strategies in Late Imperial Chinese Pure Land Buddhism,” in *Journal of Chinese Religions*, no. 29 (2001), 69-90.

9. “Toward a Typology of *Nien-fo*: a Study in Methods of Buddha-Invocation in Chinese Pure Land Buddhism,” in *Pacific World: Journal of the Institute of Buddhist Studies*. 3rd series, no. 3 (2001), 219-239.
8. “Buddhism and Marxism in Taiwan: Lin Qiuwu’s Religious Socialism and its Legacy in Modern Times,” in *Journal of Global Buddhism*, vol. 1 (2000), 82-111.
7. “Mentally Constructing What Already Exists: The Pure Land Thought of Chan Master Jixing Chewu 際醒徹悟 (1741–1810),” in *Journal of the International Society of Buddhist Studies* 23/1 (2000), 43-70.
6. “Codes of Monastic Conduct in the Chinese and Japanese Zen Traditions,” in *The Jurist* 60/1 (2000), p. 63-84.
5. “The Necessity of Religious Diversity,” in *Studies in Religion/Sciences Religieuses*, vol. 28, fasc. 4 (Dec., 1999), p. 403-417.
4. “Reflections on the Buddhist-Christian Dialogue in its Second Decade: Issues in Theory and Practice,” in *Journal of Buddhist Ethics* 4 (1997), p. 310-320.
3. “Stages in the Religious Life of Lay Buddhists in Taiwan,” in *Journal of the International Association of Buddhist Studies* 20/2 (1997), p. 113-139.
2. “Relations Between the Nationalist Government and the Buddhist Association of the Republic of China (BAROC) Since 1945,” in *The Journal of Chinese Religions*, no. 24 (fall, 1996), 77-99.
1. (with Elizabeth Wei). “A Christian Rite for Expressing Respect to One’s Ancestors,” in *Current Dialogue* (World Council of Churches), vol. 27 (December 1994), p. 34-40.

5. Book Reviews

- 23 Justin R. Ritzinger, *Anarchy in the Pure Land: Reinventing the Cult of Maitreya in Modern Chinese Buddhism*. New York: Oxford University Press, 2017, in *The Journal of Religion*, vol. 99, no. 1, p. 124-125.
- 22 Shu-jyuan Deiwiks, Bernhard Führer, and Therese Geulen, eds. *Europe Meets China, China Meets Europe: The Beginnings of European-Chinese Scientific Exchange in the 17th Century*. Sankt Augustin: Institut Monumenta Serica, 2014, in *Journal of Chinese Religions*, vol. 44 (May 2016), p. 73-74.
- 21 Beverley Foulks McGuire. *Living Karma: The Religious Practices of Ouyi Zhixu*. New York: Columbia University Press, 2014, in *Harvard Journal of Asiatic Studies*, forthcoming.

- 20 Han Huanzhong 韩焕忠. *A Discussion of Confucian-Buddhist Interactions / Ru fo jiaoshe lun 儒佛交涉论*. Hefei 合肥: Anhui People's Publishing 安徽人民出版社, 2013. In *Dao: a Journal of Comparative Philosophy*, vol. 13, no. 3 (2014), p. 431-433.
- 19 Henry Rosemont, Jr. *A Reader's Companion to the Confucian Analects*. New York: Palgrave Macmillan, 2013. In *Education About Asia*, forthcoming.
- 18 Georgios T. Halkias. *Luminous Bliss: a Religious History of Pure Land Literature in Tibet : with an Annotated English Translation and Critical Analysis of the Orgyan-Gling Gold Manuscript of the Short Sukhāvativyūha-sūtra*. Honolulu: University of Hawai'i Press, 2013. In H-Net reviews (<https://www.h-net.org/reviews/showpdf.php?id=40391>)
- 17 Jiang Wu. *Enlightenment in Dispute: the Reinvention of Chan Buddhism in Seventeenth-Century China*. Oxford and New York: Oxford University Press, 2008. In *China Review International*, vol. 18, no. 4, p. 545-549.
16. Michael J. Walsh, *Sacred economics: Buddhist monasticism and territoriality in medieval China*. (New York: Columbia University Press, 2010, in *The Economic History Review*, vol. 64, no. 1 (February 2011), p. 332-333.
15. Elise Anne DeVido. *Taiwan's Buddhist Nuns*. Albany, State University of New York Press. 2010. In *Journal of Global Buddhism*, vol. 12 (2011), p. 33-35.
14. C. Julia Huang. *Charisma and Compassion: Cheng Yen and the Tzu Chi Movement*. Cambridge: Harvard University Press, 2009. In *Journal of Asian Studies* 69 (2010), p. 220-222.
13. Francesca Tarocco. *The Cultural Practices of Modern Chinese Buddhism*. London and New York: Routledge, in *History of Religions*, vol. 49, no. 4 (May 2010) forthcoming.
12. Chou, Kai-ti. *Contemporary Religious Movements in Taiwan: Rhetorics of Persuasion*. (Lewiston: The Edwin Mellen Press, 2007). Reviewed in the *Journal of Global Buddhism*, vol. 10 (2009), p. 49-55.
11. Richard Madsen. *Democracy's Dharma: Religious Renaissance and Political Development in Taiwan*. (Berkeley and Los Angeles: University of California Press, 2007). Reviewed in the *Journal of Global Buddhism*, vol. 9 (2008), p. 38-44. <http://www.globalbuddhism.org/9/jones08.pdf>
10. Welter, Albert. *Monks, Rulers, and Literati: the Political Ascendancy of Chan Buddhism*. Reviewed in the *Journal of Buddhist Ethics*, vol. 15 (2008), p. R1-R7 <http://www.buddhistethics.org/15/jones-review.pdf>
9. Marc L. Moskowitz. *The Haunting Fetus: Abortion, Sexuality, and the Spirit World in Taiwan*. Reviewed on H-Buddhism.

<http://ccbs.ntu.edu.tw/FULLTEXT/JR-AN/103390.htm>. Posted in fall, 2002.

8. Galen Amstutz, *Interpreting Amida: History and Orientalism in the Study of Pure Land Buddhism*. Reviewed in *Journal of Buddhist Ethics*, vol. 5 (1999), p. 215-218.
7. Robert Magliola, *On Deconstructing Life-worlds: Buddhism, Christianity, Culture*. Reviewed in *Theological Studies*, 59/2 (June 1998), p. 349-351.
6. Esben Andreasen, *Popular Buddhism in Japan: Shin Buddhist Religion and Culture*, Reviewed in *Journal of Buddhist Ethics*, 1998, p.406-408.
5. Alan Cole, *Mothers and Sons in Chinese Buddhism*. Reviewed in *Journal of Buddhist Ethics*, 1998, p. 409-413.
4. Julian Pas, *Visions of Sukhavati: Shan-tao's Commentary on the Kuan Wu-liang-shou-fo Ching*. Reviewed in *Journal of Buddhist Ethics*, vol. 3 (1996), p. 85-90.
3. Winston L. King. *Zen and the Art of the Sword: Arming the Samurai Psyche..* Reviewed in *Journal of Buddhist Ethics*, vol. 3 (1996), p. 73-76.
2. Paul O. Ingram. *The Modern Buddhist-Christian Dialogue: Two Universalistic Religions in Transformation*. Reviewed in *Buddhist-Christian Studies*, 1989, p. 308-310.
1. Leo Lefebure. *Life Transformed: Meditations on the Christian Scriptures in Light of Buddhist Perspectives*. Reviewed in *Buddhist-Christian Studies*, 1990, p. 278-279.

6. Translations

5. “Yunqi Zhuhong 雲棲祿宏, 1535-1615: *Da jingtu sishiba wen* 答淨土四十八問 (*Answers to Forty-eight Questions about Pure Land*).” trans. Charles b. Jones. In *Pacific World: Journal of the Institute of Buddhist Studies*, 3rd ser., p. 399-473.
4. Yunqi Zhuhong. “Answers to Forty-eight Questions about Pure Land (Selections),” in *Pure Land in Asian Texts and Contexts: an Anthology*. Ed. Georgios T. Halkias and Richard K. Payne. Pure Land Buddhist Studies Series. Honolulu: University of Hawai‘I Press, 2019, p. 322-348.
3. Chen, Chienhuang 陳劍鎧. “The Process of Establishing and Justifying the Thirteen Patriarchs of the Lotus School.” trans. Charles B. Jones. In *Pacific World: Journal of the Institute of Buddhist Studies*, 3rd ser., vol.19 (2017): 129-148. (Original publication: 陳劍鎧. 2016. 蓮宗十三位祖師的確立過程及其釋疑, in 無上方便與現行法樂：彌陀淨土與人間淨土的周邊關係. 臺北: 香海文化, p. 129–147).

2. “Treatise Resolving Doubts About the Pure Land (*Jingtu jueyi lun* 淨土決疑論) by Master Yinguang 印光 (1861–1947),” in *Pacific World: Journal of the Institute of Buddhist Studies*. 3rd series, no. 14 (2012), p. 27-61.

1. “*Pì xiè jí* 闢邪集: *Collected Refutations of Heterodoxy* by Ouyi Zhixu (藕益智旭, 1599–1655),” in *Pacific World: Journal of the Institute of Buddhist Studies*. 3rd series, no. 11 (2011), p. 351-407.

7. Contributions

8. “Taixu,” in *Oxford Bibliographies*, module “Buddhism.” Ed. Richard Payne. New York: Oxford University Press, July 2019. <https://www.oxfordbibliographies.com>

7. “Pure Land Practice,” in the *Oxford Handbook of Buddhist Practice*, Oxford University Press, *forthcoming*.

6. “Yuan Hongdao,” in *Brill Encyclopedia of Buddhism*. (Leiden: Brill, 2019), p. 2:806-809.

5. *Digital Dictionary of Buddhism* (<http://www.buddhism-dict.net/ddb/>). Ongoing contributor. 46 entries as of March 1, 2014.

4. *The Routledge-Curzon Encyclopedia of Buddhism*. ed. Damien Keown and Charles Prebish. (London: Routledge, 2006) Wrote all articles on Chinese Buddhism.

3. Keown, Damien. *A Dictionary of Buddhism*. Oxford University Press, 2003. (contributor on East Asian Buddhism; submitted 90,000 words on 526 entries)

2. *Encyclopedia of Monasticism*. William Johnston, ed. Fitzroy Dearborn Publishers, 2000. (Two articles)

1. *The HarperCollins Dictionary of Religion*. ed. Jonathan Z. Smith. San Francisco: HarperSanFrancisco, 1995. (46 articles on Chinese Buddhism)

8. Other Media

Introduction to the Study of Religion. 24-lecture DVD set in the “Great Courses” series of the Teaching Company, Chantilly, VA. November 2007.

PRESENTATIONS AND SEMINARS

91. “No Braille Signage in Sukhāvātī? Pure Land Buddhist Teachings about Sensory Impairments.” Annual Meeting, American Academy of Religion, San Diego, CA, November 23, 2019.
90. “Buddhism Confucianism, Daoism, and Shinto,” for the Foreign Service Institute, Arlington, VA, October 22, 2019.
89. “Taixu and the Importation of Utopian Literature in Twentieth Century China,” at the 2019 International Conference on Buddhism and Social Science, Dharma Drum Mountain, Jinshan, Taiwan, June 29, 2019.
88. “Religious Diversity in America: A Boundary or a Bridge?” for Smithsonian Associates, Washington DC, April 2, 2019.
87. “Buddhism: Rebirth without a Self, Escape without a Trap,” National Consortium for Teaching about Asia seminar, The Madeira School, McLean, VA, March 9, 2019.
86. “Confucianism: Navigating the Way toward Humanity,” National Consortium for Teaching about Asia seminar, The Madeira School, McLean, VA, February 23, 2019.
85. Keynote address, “Intersections of Religious Practice, Science, Healing, and Dialogue: Buddhism in the Twenty-first Century,” at the conference “Religion in the 21st Century: Religion, Science, Healing & Dialogue” held at the Yeonggwang International Maum Retreat Center, South Korea, May 18, 2018.
84. Discussant for the panel “Laying It Out: Late Ming Elite Cultural Productions in a Buddhist Context,” annual meeting of the Association for Asian Studies, Washington DC, March 25, 2018.
83. Informal presentation on current research at the D.C. Buddhist Studies Colloquium, Georgetown University, February 10, 2018.
82. “Where is the Human Realm? An Examination of Ven. Taixu’s 太虛 Concept of Renjian 人間 in his Pure Land Writings” at the conference “The Dissemination of Humanistic Buddhism Throughout East and Southeast Asia” held at the Centre for the Study of Humanistic Buddhism, Chinese University of Hong Kong, January 6-7, 2018.
81. “Remarks on Current Research on Taixu 太虛 and the Pure Land in the Human Realm 人間淨土,” The 5th Symposium on Humanistic Buddhism held in Fo Guang Shan, Kaohsiung, Taiwan, Dec. 15-17, 2017. Talk presented in Mandarin.

80. “A Brief Reflection on Mochizuki Shinkō’s *Pure Land Buddhism in China: a Doctrinal History*,” International Association of Shin Buddhist Studies pre-conference session with the Annual Meeting of the American Academy of Religion, Boston, Nov. 17, 2017.
79. “What is Chinese Pure Land Buddhism?” at the 18th Triennial Congress of the International Association of Buddhist Studies, Toronto, Canada, August 23rd, 2017.
78. “Reorienting the Study of Chinese Pure Land Buddhism” at the International Institute of Asian Studies, University of Leiden, Netherlands, May 31, 2017.
77. “Understanding Religion” for the Smithsonian Associates, Washington, D.C., January 17, 24, 31, and Feb. 7, 2017.
76. “A Re-examination of Ven. Taixu’s 太虛 *Jiànshè rénjiān jìngtǔ lùn* 建設人間淨土論 (‘On the Establishment of the Pure Land in the Human Realm’)” at the International Conference “Implementation of Humanistic Buddhism in East Asia and South East Asia” held December 2-3, 2016 at the Chinese University of Hong Kong.
75. “Master Sheng-yen’s Pure Land Teachings: Synthesizing the Traditional and the Modern” at the 6th International Sheng Yen Buddhist Conference “Chinese Buddhism and Master Sheng Yen in the Contexts of Modernity and the Buddhist Historical Imagination” in Taipei, Taiwan July 1, 2016.
74. “The Pedagogy of Chinese Sutra Translation” at the conference “Sutra Transmission and Translation” hosted by the Dunhuang Research Institute and the Woodenfish Foundation at Dunhuang, China on June 16, 2016.
73. “How Did Zen Become Zen?” for the Smithsonian Associates, Washington DC, May 24, 2016.
72. “Western Pure Land, Mind-Only Pure Land, or Humanistic Pure Land: Intersections in Practice and Social Action” at the conference “Humanistic Pure Land and Amitabha Pure Land,” Centre for the Study of Humanistic Buddhism, Chinese University of Hong Kong, January 9-10, 2016.
71. “Self-Power (*zìlì* 自力) and Other-Power (*tālì* 他力) in Late Imperial Chinese Pure Land Buddhism: Negotiating the Boundary of Self and Buddha,” at the 17th Biennial Conference of the International Association of Shin Buddhist Studies, “Subjectivity in Pure Land Buddhism,” Berkeley, California, August 7-9, 2015.
70. “Religious Belief and Practice in an Age of Science,” keynote address for the international symposium “Religion in the 21st Century: The Relevancy of Doctrine in a Digital Age,” July 8, 2015 in Washington, D.C. The symposium was sponsored by Youngsan University of Seon Studies, Seoul, South Korea.

69. “Is a *Dazangjing* a Canon? On the Use of ‘Canon’ with Regard to Chinese Buddhist Anthologies” at the conference “Study of Block-printed Edition of Tripitaka, Past, Present and Future” at Zhejiang Gongshang University, Hangzhou, China on May 10, 2015. Paper submitted in English, presentation delivered in Mandarin.
68. Led the seminar “Christian Pluralism in America” for the faculty of the Religious Studies Center, Brigham Young University, Provo, Utah on April 8, 2015.
67. “The Canon Never Published: Yuan Hongdao 袁宏道 (1568–1610) and the Identification of a Pure Land Canon in the Late Ming Dynasty” at the Third International Conference on the Chinese Buddhist Canon, Brigham Young University April 9-10, 2015 in Provo, Utah.
66. “Yuan Hongdao 袁宏道 and the *Coral Grove* (*Shānhú Lín* 珊瑚林): Gentry Buddhist Discourse in the Late Ming Dynasty” at the annual meeting of the Association for Asian Studies, Chicago, Ill., March 27, 2015.
65. “Buddhism” and “Taoism and Confucianism” for the Smithsonian Associates, Washington, D.C., January 29 and February 12, 2015.
64. “The Jesuit-Confucian Encounter in Late Ming China and the Formation of the ‘Secular’” at the Annual Meeting of the American Academy of Religion on November 24, 2014 in San Diego.
63. “Jesuit-Chinese Interactions in the Late Ming Dynasty: Lost in Translation?” at the conference “Language, Culture and Reality: East and West,” held at the Institute of Cross-Cultural Studies and Academic Exchange and the Department of South Asia Studies, University of Pennsylvania, October 3-4, 2014.
62. “The Daoist Philosophy of Zhuang Zi” for the Smithsonian Associates, Washington, D.C., May 7, 2014.
61. “*Coral Grove* (*Shānhú Lín* 珊瑚林) by Yuan Hongdao 袁宏道 (1568–1610): Religion and Salon Culture in the Late Ming Dynasty,” at the Annual Meeting of the American Academy of Religion in Baltimore, Maryland, November 25, 2013.
60. “The Establishment of Chinese Ordination Platforms in Taiwan during the Japanese Period 1895–1945” at the conference “Bordering the Borderless: Faces of Modern Buddhism in East Asia” held at Duke University, Durham, North Carolina, on October 4-5, 2013.
59. “Defining Humanity: Western and Asian Religious Perspectives” for the Smithsonian Associates in Washington, D.C., Sept. 16, 2013.

58. “Self-Power and Other-Power in Early Modern Chinese Pure Land Thought” at the conference “The Pure Land in Buddhist Cultures: History, Image, Praxis, Thought,” University of British Columbia, Vancouver, British Columbia, June 2, 2013.
57. “Creation and Causality in Chinese-Jesuit Polemical Literature” at the 9th Annual “Midwest Conference on Chinese Thought,” University of Dayton/Wright State University, Dayton, Ohio, May 11, 2013.
56. “The Prospects for Interreligious and Intercultural Understanding: the Jesuit Case and its Theoretical Implications” at the conference “Understanding Religious Pluralism: Perspectives from Theology and Religious Studies,” Georgetown University Thursday, May 24, 2012.
55. “The Lord of Heaven or the Great Ultimate? Chinese Responses to the Jesuits’ Proposition of a Primordial Chinese Monotheism” at Regis College, University of Toronto, on Tuesday, March 8, 2011.
54. “Concluding Remarks,” at conference “The World of Matteo Ricci” Penn State University, January 15, 2011.
53. “Buddhist and Confucian Responses to Jesuit Literature of the Late Ming Dynasty.,” at Fo Guang University, Yilan, Taiwan, May 26, 2010.
52. 中國淨土思想內的戒律及修行基礎 (Foundations of Ethics and Practice in Chinese Pure Land Buddhism), at Fo Guang University, Yilan, Taiwan, May 25, 2010.
51. “Pushing Back: Chinese Responses to the Jesuits’ Proposition of a Primordial Chinese Monotheism,” lecture given at the Dept. of Religion and Culture, University of Saskatchewan, Saskatoon, on March 11, 2010.
50. “Historical and Cultural Contexts for Interreligious Dialogue,” lecture given at St. Thomas More College, Saskatoon, Saskatchewan on March 10, 2010.
49. Lectured on the “*Tao Te Ching*” for the Smithsonian Associates in Washington, DC on October 20, 2009.
48. Lectured on Chinese religions at the Foreign Service Institute, Arlington, Virginia, on Tuesday, August 25, 2009.
47. “What Has Worked: Kinds of Dialogue,” at the conference “Nurturing the Next Generation of Interreligious Leadership,” at Virginia Theological Seminary on May 1, 2009.
46. “Modernization and Traditionalism in Buddhist Almsgiving in Taiwan,” at the Baldy Center for Law and Social Policy at the State University of New York at Buffalo, March 3, 2009.

- 45 “Buddhism: Freeing the Self That Wasn’t There,” an all-day seminar for the Smithsonian Associates, November 13, 2008.
- 44 “Contextualizing Gentry Buddhism in the Late Ming Dynasty” at the Annual Meeting of the American Academy of Religion in Chicago on November 3, 2008.
- 43 “Contextualizing Gentry Buddhism in the Late Ming Dynasty” at the Congress of the International Association of Buddhist Studies, Emory University, Atlanta, Georgia, June 27, 2008.
- 42 “The Religions of China: Visions of the Way,” an all-day seminar for the Smithsonian Associates, Washington, DC, May 27, 2008.
- 41 “Modernization and Traditionalism in Buddhist Almsgiving: The Case of the Buddhist Compassion Relief Tzu-chi Association in Taiwan” at the Chun Chiu Conference on Buddhist Activism in Greater China and Beyond, held at Oregon State University, Corvallis, Oregon, April 25 and 26, 2008.
- 40 “The Buddhist Compassion Relief Tzu-Chi Association and the Ambiguous Modernization of Charity in Taiwan” at the 2008 TECRO/USC Taiwan Studies Symposium “Taiwan’s Religions, Political Process, and Civil Society,” at the University of South Carolina, Columbia, April 2, 2008.
- 39 Discussant on Panel, “New Directions in Fieldwork on Chinese Buddhism: Comparing Approaches from Religious Studies, Anthropology, and Sociology” at the 2008 annual meeting of the Association for Asian Studies, Atlanta, Georgia, April 6, 2008
- 38 “The Dao of Daoist Studies and Ethical Reflection: A Follow-up to Dr. Livia Kohn’s ‘Being at One with Heaven and Earth: The Ethical Integration of Self, Society, and Nature in Daoism,’” at the conference “A Common Morality for the Global Age,” The Catholic University of America, March 30, 2008.
- 37 “The Buddhist Compassion Relief Tzu-Chi Association in Modern Taiwan: the Ordinary Bodhisattva in the Framework of Humanistic Buddhism” at the colloquium “The Bodhisattva Path” held at George Washington University December 3, 2007.
- 36 “The Meaning and History of Scripture in World Religions,” a Lecture for the Smithsonian Associates, February 6, 2007.
- 35 “The Bodhisattva Ideal: Buddhahood Reclaimed,” a Lecture for the Smithsonian Associates, Washington, D.C., January 30, 2007.
- 34 “Yuan Hongdao (1568–1610) and the *Xifang helun*: Advancing Pure Land Thought in Late Ming China,” paper given at the Annual Meeting of the American Academy of Religion, Washington, DC, Nov. 19, 2006.

- 33 “The Buddhist Compassion Relief Tzu-Chi Association: Lay Buddhism in Modern Taiwan” at the conference “The Lotus Sutra and Lay Buddhism” held June 26-29, 2006, in Ningbo, China.
- 32 “Confucius,” lecture in series “Man, Myth, Idea, Ideal: Five Great Spiritual Masters” for the Smithsonian Associates, Washington, D.C., May 18, 2006.
- 31 “The Buddha,” lecture in series “Man, Myth, Idea, Ideal: Five Great Spiritual Masters” for the Smithsonian Associates, Washington, D.C., April 20, 2006.
- 30 “Buddhist Responses to Jesuit Missionaries in 16th and 17th Century China,” Institute for Interreligious Study and Dialogue at the Catholic University of America, Washington, D.C. on March 30, 2006.
- 29 “Marketing Buddhism in the United States of America: Elite Buddhism and the Formation of Religious Pluralism,” at the Numata Conference “Buddhism and Orientalism” held March 11, 2006, at the University of Toronto.
- 28 “Tao Te Ching” for the Smithsonian Associates at the Museum of American History on March 7, 2006.
- 27 “Yuan Hongdao’s *Xifang helun* and Lay Pure Land Buddhism in the Late Ming Dynasty,” a seminar presented for the Buddhist Studies forum, the Barker Center, Harvard University, February 27, 2006.
- 26 “Buddhist Responses to Jesuit Missionaries in the Late Ming Dynasty” at the Washington Area Traditional China Colloquium at Georgetown University, November 12, 2005.
- 25 “Yuan Hongdao de ‘Xifang helun’ yu wan Ming jingtu sixiang fazhan” 袁宏道的‘西方合論’與晚明淨土思想發展 (“Yuan Hongdao’s *Comprehensive Treatise on the West* and the Development of Pure Land Thought in the Late Ming”) at National Chengchi University, Taipei, Taiwan, May 4, 2005. Presentation given in Mandarin Chinese.
- 24 “Yuan Hongdao’s *Xifang helun* and the Development of Late Ming Pure Land Thought,” at Chung-Hwa Institute of Buddhist Studies, Jinshan, Taiwan. April 21, 2005.
- 23 Participant, Fulbright China Research Forum, City University of Hong Kong, Jan. 17-20, 2005.
- 22 Discussant, “Conference on the Development and Practice of Engaged Buddhism,” Tzu Chi University, Hualian, Taiwan, Nov. 12-14, 2004. Papers read and comments presented in Mandarin.
- 21 “Understanding Bernstein’s *Mass*: then and now,” at symposium for the performance of Leonard Bernstein’s *Mass*, The Catholic University of America, April 1, 2003.

- 20 “Emptiness, Kenosis, History, and Dialogue: The Christian Response to Masao Abe’s Notion of ‘Dynamic *Sunyata*’ in the Early Years of the Abe-Cobb Buddhist-Christian Dialogue” at the McKenna Symposium for the Theology Faculty at Georgetown University, October 5, 2002.
- 19 Panelist and respondent for a presentation by Dr. Keith Ward of Oxford entitled "Talking About God After September 11th." The presentation was held at Virginia Theological Seminary on Sept. 12, 2002.
- 18 “Foundations of Ethics and Practice in Chinese Pure Land Buddhism” on August 5, 2002 at the Chung-Hwa Institute of Buddhist Studies in Jinshan, Taiwan.
- 17 “Models of Interreligious Dialogue,” presented at the conference “Islam and the Dialogue of Civilizations,” Riyadh, Saudi Arabia, March 20, 2002.
- 16 “The Paradox of Precepts in Chinese Pure Land Buddhism,” presented at the American Academy of Religion Annual Meeting, Denver CO, November 18, 2001.
- 15 Speaker at “Parish Education Day,” Virginia Theological Seminary, October 6, 2001. Morning presentation: “Teaching World Religions in the Parish.” Afternoon presentation: “Understanding Islam.”
- 14 “A Comparison of Western and Buddhist Models of Religious Diversity,” presented at the Chung-hwa Institute of Buddhist Studies, Taipei, Taiwan, August 8, 2001.
- 13 Discussant on panel “Pious Ghosts and Troublesome Monks: the Dynamics of Patronage in Early Indian Buddhism,” at Human Sciences Center, George Washington University, February 27, 2001.
- 12 Moderator of panel, “The Singularity of Jesus Christ? Responses to the Papal Document *Dominus Iesus*.” Washington Theological Consortium Faculty Group on Mission and World Religions, Virginia Theological Seminary, January 24, 2001.
- 11 “Buddhist Precepts and Resistance in Colonial Taiwan, 1895–1945,” presented at the First Annual Japan at Chicago Conference, University of Chicago Center for East Asian Studies, May 26, 2000.
- 10 “How Shall I *Nianfo*? Let Me Count the Ways: a Study in Methods of Buddha-Invocation in Chinese Pure Land Buddhism,” presented at the Annual Conference of the Association for Asian Studies, San Diego, CA, March 10, 2000.
- 9 Discussant on panel “Healing the Island of Greed: Perspectives on the Religious Renaissance in Contemporary Taiwan” at 1999 Annual Meeting of the American Academy of Religion, Boston MA, November 22, 1999.

- 8 “Precepts and Identity: How Chinese Buddhists Used Ordination as a Means of Resisting Assimilation in Japanese Colonial Taiwan, 1895–1945,” presented at the “Conference on Shaping Identity: Buddhism, Ethnicity, and Nation in Asia,” University of Hawaii, June 25-27, 1999.
- 7 “Buddhism and Marxism in Taiwan: Lin Qiuwu’s Religious Socialism and its Legacy in Modern Times,” presentation given at the 1999 North American Taiwan Studies Conference, University of Wisconsin, Madison, June 4-7, 1999.
- 6 “The Philosophy of Chinese Pure Land Buddhism,” lecture given at the University of Virginia, March 5, 1999.
- 5 “Pure Land Apologetics in Post-Song Dynasty Chinese Buddhism,” Buddhism Section, American Academy of Religion Annual Meeting, November 22, 1998.
- 4 “Religion in Taiwan at the end of the Japanese Colonial Period,” for Third Midwest Taiwan Studies Conference, Washington University at St. Louis, Oct. 16-18, 1997. Paper given by invitation.
- 3 “Religion in Taiwan at the End of the Japanese Colonial Period.” Chinese Religions Group, American Academy of Religion Annual Meeting, November 1996.
- 2 “Relations Between the Nationalist Government and the Buddhist Association of the Republic of China (BAROC) Since 1945.” Buddhism Section, American Academy of Religion Annual Meeting, November 19, 1995.
- 1 “Taiwan Zaijia Fojiaotude Zongjiao Shenghuo Jieduan” (“Stages in the Religious Life of Lay Buddhists in Taiwan”). Ethnology Institute, Academia Sinica, Taipei, Taiwan, October 17, 1994. Presentation given in Mandarin Chinese.

LANGUAGES

- Modern spoken and written Mandarin Chinese: proficient.
- Classical Chinese, emphasis on Buddhist texts: reading proficiency with use of appropriate reference tools.
- Modern Japanese: reading proficiency with dictionaries.
- Modern French: reading proficiency with dictionaries.
- Modern Spanish: spoken and reading proficiency.

AWARDS AND HONORS

- Visiting Scholar, Institute of History and Philology, Academia Sinica, Taipei, Taiwan, 2004–2005.

Fulbright research grant for project, “Pure Land Buddhist Theology and Gentry Buddhism: the Life and Writings of Yuan Hongdao (1568–1610).” Grant period September 2004-June 2005.

Chiang Ching-kuo Foundation for Scholarly Exchange for the project, “The Study and Creation of Taiwanese Buddhist Digital Database.” Grant period for two years 2001-2002.

Dean’s Award, CUA School of Religious Studies, for pre-tenured faculty to make a presentation at a professional conference. Fall, 1999.

Chiang Ching-Kuo Foundation for Scholarly Exchange grant for five weeks of study in Taiwan; summer 1997.

University of Virginia Graduate Arts and Sciences Dissertation Year Fellowship; 1994–95 academic year.

Pacific Cultural Foundation Grant to fund field research for dissertation in the Republic of China, September 1993–May 1994.

Visiting Research Student, Ethnology Institute, Academia Sinica, Taipei, Taiwan, for 1993–94 academic year.

Dupont Fellowship, University of Virginia, to fund dissertation research in the Republic of China for 1993–94 academic year.

Tuition grant from Inter-University Program in Chinese Language Studies in Taipei for 1992–93 academic year.

Ellen Bayard Weedon East Asia Travel Grant, summer 1990, summer 1991, summer 1992 to fund airfare for trips to the Republic of China for language study and dissertation field research.

William H.P. Young Award, summer 1990 for summer Chinese language study.

Skinner Scholarship, 1989–90 academic year, renewed 1990–91, 1991–92, and 1994–95 for graduate studies in religion at the University of Virginia.

RESEARCH INTERESTS

Chinese Pure Land Buddhism; Buddhism in Taiwan; Interreligious Dialogue and religious diversity; Chinese responses to Jesuit missionary publications in late Ming dynasty; Ming dynasty gentry Buddhism.

PROFESSIONAL ACTIVITIES

1. Academic Service

Editorial Board, Chinese University of Hong Kong, Center for the Study of Humanistic Buddhism

Editorial Board, *Journal of Buddhist Ethics*

Co-organizer of conference “Sutra Transmission and Translation” hosted by the Dunhuang Research Institute and the Woodenfish Foundation at Dunhuang, China on June 16, 2016.

Organized panel, “Gentry Religion in Late Ming–Early Qing China” for Buddhism Section, 2013 Annual Meeting of the American Academy of Religion, Nov. 23–26, 2013.

Discussant at panel, “Buddhist Canons in Context: Compilation, Devotion, and Transformation,” American Academy of Religion annual meeting, Chicago, Illinois, November 20, 2012.

Discussant at panel, “The Impact of Biological Theories of Evolution on East Asian Buddhism Around the Early Twentieth Century.” American Academy of Religion annual meeting, Atlanta, Georgia, October 30, 2010.

Discussant at panel “Making Money, Making Meaning, Making Merit: Exploring the Fit between Tourism, Development, and the Buddhist Revival in China Today,” at 2009 Annual Meeting of the American Academy of Religion, Montreal, November 2009.

Reviewed applications for Fulbright China/Hong Kong/Taiwan Research grants for 2009–2010 academic year.

Organizer of panel, “New Studies in Late Ming Chinese Buddhism” for Buddhism Section, 2008 Annual Meeting of the American Academy of Religion, Nov. 1–3, 2008.

Participated in Humanities Advocacy Day on Capitol Hill, visited two Maryland representatives and both Maryland senators to encourage funding of the NEH. March 3–4, 2008.

Screening Committee, Senior Research and Teaching Grants, 2008–2009 Academic Session. Foundation for Scholarly Exchange (Fulbright Washington Office), Fall 2007.

Visited office of Sen. Mikulski of Maryland on behalf of the American Academy of Religion to advocate for NEH and Fulbright funding on Nov. 20, 2006 as part of the AAR Capitol Hill Advocacy team.

Screening Committee, Doctoral, Post-Doctoral, Senior Research and Teaching Grants, 2005–2006 Academic Session. Foundation for Scholarly Exchange (Fulbright Taiwan Office), Fall 2004.

Panelist, National Endowment for the Arts Literature Division, Translation Grant Program. Fall, 2003.

Panelist, National Endowment for the Humanities Religious Studies Grant program. Fall, 2003.

Panelist, National Endowment for the Arts Literature Division, Translation Grant Program. September 10, 2001.

Consultant, Buddhist Roundtable, for Office of International Religious Freedom, U.S. Department of State, July 12, 2001.

Assistant Book Review Editor for East Asian Buddhism, *Journal of Buddhist Ethics*, 1996–1998

Co-organizer of panel, “Religious Change in Postwar Taiwan,” for 1996 Annual Meeting of the American Academy of Religion, Chinese Religions Group.

2. Home Institution

Director, Religion and Culture academic area, School of Theology and Religious Studies, The Catholic University of America, Fall 2017–

Editor of ATS accreditation self–study document, AY 2016–17.

Member, Academic Senate Executive Committee, 2017–2018.

Member, Academic Senate Committee on Committees and Rules, 2013–2019.

Co–chair, Graduate Committee, University Assessment Council, 2010.

Associate Dean for Graduate Studies, School of Theology and Religious Studies. 2009–2015.

Assisted Department of Modern Languages in the hire of a Chinese language instructor, spring 2011.

Academic senator, School of Theology and Religious Studies, 2007–2010, 2015–present. (Serving on Senate Library Committee).

Member, Executive Council, School of Theology and Religious Studies, The Catholic University of America, 2003–present.

Director, Religion and Culture academic area, School of Theology and Religious Studies, The Catholic University of America, Fall 2003–spring 2009.

Member, Search Committee (Dean of School of Architecture and Planning), AY 2002–2003.

Member, BA Program Committee, School of Religious Studies, The Catholic University of America, Fall 2002–2003.

Executive Director, Catholic University of America Institute for Interreligious Study and Dialogue, 1999–2009.

3. School of Theology and Religious Studies Associate Dean for Graduate Studies (2009–2015)

Administer scholarship budget of \$1.5 million.

Responsible for new student orientation.

Meet with graduate students to resolve problems of course registration, academic leave, enrollment status, billing, etc.

Responsible for assessment of graduate programs and courses.

Responsible for oversight of recruitment and admission of graduate students.

Responsible for hiring and oversight of administrative assistant.

Redesigned proseminar program for new graduate students.

Wrote successful grant application to the Wabash Center under its “Graduate Programs Teaching Initiative” for \$15,000 to host a conference of doctoral alumni to assess effectiveness in teacher training held March 2012.

TEACHING EXPERIENCE

CATHOLIC UNIVERSITY OF AMERICA, 1996–present

A. Graduate:

Mahayana Buddhism. A graduate survey course introducing Mahayana Buddhism, focusing on its rise, core philosophical issues, and transmission to China, Japan, Tibet, and the West.

Seminar in Zen. A doctoral seminar on Zen Buddhism focusing on its development in East Asia and its importation, reception, and adaptation to European and American society.

Introduction to the Study of Religion. Required graduate course that introduces various theories and methodologies in the study of religion. These include the phenomenological or “history of religions” school, sociology, the Darwinian perspective, psychology, anthropology, Marxism, and feminism.

Issues in Interreligious Dialogue. A graduate seminar designed to introduce students to issues surrounding religious diversity and dialogue, particularly as these issues impact Christian theology.

World Religions: Buddhism and Christianity. A doctoral seminar focusing on Buddhist–Christian relations.

Advanced Topics in Religious Studies. A doctoral seminar focused on advanced theoretical and methodological issues in the field of religious studies. The primary focus is on the ways in which western scholars encounter other religious traditions, and focused on category–formation and issues in translation and commensurability.

Taoism and Confucianism and *Introduction to Buddhism* have both been taught as bound courses allowing graduate students to study alongside undergraduates.

B. Dissertation Direction and Reading:

Chen, Guang Qian. 2018. *Procreation in Marriage: A Study of the Teachings of the Catholic Church with Reference to Confucian Traditions and Contemporary Catholic Debates in China.* S.T.D. Dissertation. Reader.

Bahir, Cody R. 2017. *Reenchanted Buddhism via Modernizing Magic: Guru Wuguang of Taiwan’s Philosophy and Science of ‘Superstition.’* Ph.D. Dissertation, University of Leiden. External reader.

Beldio, Patrick. 2016. *Art and Beauty, Opposition and Growth in the Sri Aurobindo Ashram.* Ph.D. Dissertation. Co-director.

Tampe, Luis A. 2014. *Enuentro Nacional Hispano de Pastoral (1972-1985): An Historical and Ecclesiological Analysis.* Ph.D. Dissertation. Reader.

Nguyen, Khoa. 2014. *The Theology of Mission According to Stephen B. Bevans & Roger P. Schroeder in Light of the Vatican II Decree on the Church’s Missionary Activity (Ad Gentes).* S.T.L. Thesis. Reader.

Tseng, Jufang. 2013. *Emotional Conversion in Taiwan: a Study of Christian Proselytes from Buddhist, Daoist and Confucian Backgrounds.* Ph.D. Dissertation. Reader.

Lu, Wei-yu. 2012. *The Performance Practice of Buddhist Baiqi in Contemporary Taiwan.* Ph.D. Dissertation, University of Maryland. External reader.

Hammerstrom, Erik. 2010. *Buddhists Discuss Science in Modern China (1895-1949)*. Ph.D. Dissertation, Indiana University. *External reader*.

Jung, Duyoung. 2009. *A Communication Enrichment Retreat for Catholic Korean-American Couples, Employing the Trinitarian Mode of Communication*. D.Min. Project. *Reader*.

Zhang, Qiu-lin. 2007. *Liturgical Inculturation: A Comparative Study of Catholic Funeral Rites and Chinese Death Rituals—Toward Developing a Chinese Catholic Funeral Liturgy*. Ph.D. Dissertation. *Reader*.

Pham, Van T. 2002. *Filial Piety and Individual Freedom: Confucian Ethics and Gender Relations as Seen Through Two Vietnamese Novels*. Ph.D. Dissertation. *Reader*.

Karlson, Henry. Unfinished. *Eternal Perdition and Human Freedom: Hans Urs von Balthasar's Theology in Dialogue with the Mahāyāna Teaching of Asanga the Yogācārin*. Ph.D. Dissertation. *Co-director*.

C. Undergraduate:

Senior Capstone Seminar. A seminar course for Theology and Religious Studies senior majors exploring a chosen theme and culminating in a student presentation and major seminar paper.

Classic Texts of World Religion. An upper-level undergraduate seminar for the Honors Program that focused on reading Buddhist texts from India, Sri Lanka, China, Japan, and Tibet.

Religious Classics of World Religions. Undergraduate religion major seminar that examines canonical texts of Hinduism, Buddhism, Judaism, Taoism, Confucianism, and Islam. Aside from familiarizing students with the contents of these religious classics, the course also asks them to critically examine the concept of “scripture” as a category of religious studies.

Issues in Religious Studies. Undergraduate religion major seminar that is an introduction to and exploration of various ways in which scholars have sought to understand religion as such. These approaches include the phenomenological or “history of religions” school, sociology, biology, psychology, anthropology, Marxism, and feminism.

Comparative Religious Texts. An under graduate seminar that looks at “scripture” as a category in the study of religion, and examines individual scriptures from Christianity, Judaism, Hinduism, Buddhism, and Taoism.

World Religions. A survey course that explores Hinduism, Buddhism, Confucianism, Taoism, Shinto, Judaism, Islam.

The Religious Quest. A survey course that introduces student to the history and themes of the discipline of religious studies.

Issues in Buddhist–Christian Dialogue. A survey of recent literature and developments in the academic encounter of Buddhism and Christianity since the early 1980s.

The Religious Dimension. A survey of world religions. The content is the same as for World Religions above, with the addition of Christianity. A course that is aimed specifically at students for whom English is a second language.

Introduction to Buddhism. A survey course covering Buddhism in India, Southeast Asia, East Asia, Tibet, and western culture.

Taoism and Confucianism An introduction to the basic texts, practices, and historical development of the two indigenous Chinese religions.

Chinese and Japanese Buddhism. A survey course that looks at the Indian Buddhist tradition, its transmission into China and Japan, and its division into different schools of thought and practice. Special attention is given to seminal figures, philosophical advances, and historical development.

VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VIRGINIA, SPRING 2000

Christians Encountering Other Faiths. A course for seminarians that looks at the history and theology of the Christian Church’s encounter with other religious traditions. Students examine the history of encounter, official teachings and documents of various branches of Christianity relating to missions and dialogue, and the emerging field of “theology of world religions.”

CARLETON COLLEGE, NORTHFIELD, MINNESOTA 1995–96

Visiting Assistant Professor of Religion, Dept. of Religion. Responsible for design and execution of the following courses:

Chinese Religious Thought. Introductory course covering Taoism, Confucianism, Chinese Buddhism, and Neo–Confucianism.

Japanese Religion and Culture. Introductory course covering Japanese prehistoric and folk religion, Shinto, Japanese Buddhism, and New Religions.

Introduction to Religion. Introductory course covering methodological issues in the study of religion including phenomenology, sociology, anthropology, psychology, and feminism.

Zen and Pure Land Buddhism. An upper–level undergraduate seminar dealing with the history, doctrines, major thinkers, and primary texts of the two dominant forms of East Asian Buddhism.

Also responsible for directing graduating religion majors in writing Senior Integrative Exercises, which consisted of major papers covering comparative or theoretical issues in the study of religion. In addition, served on the Committee for Asian Studies, with responsibility for approving students for admittance as Asian Studies majors, and directing several Senior Integrative Exercises by graduating Asian Studies majors.

COLLEGE OF WILLIAM AND MARY, WILLIAMSBURG, VIRGINIA SPRING 1992

Visiting Instructor of Religion. Designed and executed the following course:

History of Religion in East Asia. A survey course covering the religions of China and Japan: archaic and folk religion, Taoism, Buddhism, Confucianism, Neo–Confucianism, Shinto, Christianity, and the New Religions.

TEACHING COMPETENCIES

Religions of China (archaic and folk religion, Confucianism, Taoism, Buddhism, and Neo–Confucianism)

Religions of Japan (archaic and folk religion, Shinto, Buddhism, New Religions)

Indian Buddhism

Hinduism

Religious studies theories and methods

World religions

Religious diversity and interreligious dialogue

PROFESSIONAL SOCIETIES

American Academy of Religion

Society for Buddhist–Christian Studies

Society for the Study of Chinese Religions

Association for Asian Studies

U.K. Association for Buddhist Studies

International Association for Buddhist Studies

OTHER ACTIVITIES

Co-chair, new rector search committee, St. Andrew's Episcopal Church, College Park, Maryland (2008–2009).

Advisory Board, Monastic Interreligious Dialogue (2006–)

Co-chair, Rectory Renovation Committee, St. Andrew's Episcopal Church, College Park, Maryland.

Board member, Interfaith Conference of Metropolitan Washington (2003–2005).

Resource person, Episcopal Church Interfaith Educational Initiative (2002–).

Advisory panelist, National Endowment for the Humanities grant program in religious studies. Summer 2003.

Advisory panelist, National Endowment for the Arts Translation Fellowship Grant program, September 10th, 2001; June 3rd, 2003.

Consultant, U.S. Department of State, Office of International Religious Freedom, for convening a “Buddhist Roundtable” to track religious liberties issues related to Buddhism worldwide.

Commission for Ecumenical and Interfaith Ministries, Episcopal Diocese of Washington (2001–2009).

Sunday School teacher, St. Andrew's Episcopal Church, College Park, Maryland.

Building and Grounds Committee, St. Andrew's Episcopal Church, College Park, Maryland.

Secretary, William Wirt Middle School Parent, Teacher, and Student Association, Prince George's County, Maryland, 1997–1998 academic year.

New Rector Search Committee, Church of the Good Shepherd, Taipei, Taiwan. Spring 1994. Responsible for screening applicants for position of parish rector, interviewing candidates, and making recommendations to vestry.

Licensed Lay Preacher, St. John's Cathedral, Taipei, Taiwan. September 1992–June 1993. Responsible for preaching original sermon twice monthly at English-language services.

Licensed Lay Preacher, McIlhany Episcopal Parish, Charlottesville, Virginia. Responsible for preaching original sermon once per month.

Vestry member, McIlhany Episcopal Parish, Charlottesville, Virginia, May 1989–May 1992. Responsible for oversight of parish activities and finances. During this time, served as both Junior and Senior Warden, with responsibility for supervision of pastor and maintenance of buildings.