

JAMES L. FREDERICKS, Ph.D.
Curriculum Vitae

Professor
Department of Theological Studies
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EDUCATION

1988	Ph.D.	University of Chicago, Chicago, Illinois
1983	S.T.L.	Jesuit School of Theology, Berkeley, California
1976	M.A.	St. Patrick's Seminary, Menlo Park, California
1973	B.A.	St. Joseph's College, Mountain View, California

PROFESSIONAL EXPERIENCE

1998-1999	Fulbright Senior Research Scholar, Japan
1998-1999	Numata Research Fellow, Ryukoku University, Kyoto Japan.
1992 - present	Theology Dept., Loyola Marymount University
1991 - 1992	Acting Academic Dean, St. Patrick's Seminary, Menlo Park, CA
1988 - 1992	Systematics Dept., St. Patrick's Seminary, Menlo Park, CA

PUBLICATIONS

Books

Buddhists and Christians: Through Comparative Theology to Solidarity (Maryknoll, NY: Orbis Books, 2004).

Chinese edition: James L. 弗雷德里克, 仏教徒与基督徒. 王志成, 北京: 宗教文化出版社, 2008. (Wang Zhicheng, trans. Beijing: Religion and Culture Press, 2008).

Spanish and Catalan editions. Translation by ??? (Barcelona: Fundació Claret, forthcoming in 2009).

Faith Among Faiths: Christian Theology and the Non-Christian Religions. Mahwah NJ: Paulist Press, 1999.

Winner of the Frederick J. Streng Book of the Year Award of the Society for Buddhist-Christian Studies, 2001.

Articles (selected)

“Off the Map: Roman Catholicism and its Dialogue with Buddhists” in *Catholicism and World Religions*, James L. Heft S.M. ed., (New York: Oxford University Press, 2012), 127-144.

“The Finnish Luther: Reflections from a Buddhist Perspective,” in *Dialogue: a Journal of Theology*, Vol. 50, No. 3, (Fall 2011, September), pp. 31-41.

“Primordial Vow: Reflections on the Trinity in Light of Buddhism” in *The Cambridge Companion to the Trinity*, Peter Phan, ed., (Cambridge, Cambridge University Press, 2011), pp. 325-343.

“Gandhi, Civil Society and Social Capital,” in *World of Philosophy: A Harmony*, Christopher K. Chapple ed., (New Delhi: Shanti Prakashan Press, 2011), pp. 79-96.

“At the Limits: Raimundo Panikkar’s Long Theological Journey,” in *Commonweal* November 19, 2010, pp. 7-8.

“Introduction,” in *The New Comparative Theology: Interreligious Insights from the Next Generation*, Francis X. Clooney, ed. (New York: Continuum, 2010), pp. 4-13 (2010).

“Das Selbst vergessen: Buddhistische Reflexionen zur Trinität,” in *Komparative Theologie: Interreligiöse Vergleiche als Weg der Religionstheologie*, Reinhold Bernhardt and Klaus von Stosch (ed.), (Zürich: Theologischer Verlag, 2010), pp. 203-223.

善いサマリア人の例え話：キリスト教の道徳と仏教のための含蓄 (The Parable of the Good Samaritan: Deconstructing Christian Morality and its Implications for Buddhists), in 仏教大学浄土研究 (*Buddhism and Christianity: American and Japanese Moralities*). (Kyoto: Bukkyo University Press, 2009), pp. 13-26.

“Solidarity with the Religious Other: A Reflection on Buddhist-Christian Dialogue,” in *New Theology Review* Vol. 22, No. 2 (May, 2009), pp. 5-14.

“Preface to the Chinese edition” of *Buddhists and Christians: Through Comparative Theology to Solidarity*, 2008. (In Chinese). Translated by Wang Zhicheng.

“Masao Abe: A Bodhisattva’s Vow,” *Buddhist-Christian Studies*, 28, 2008, p. 115-117.

“Dialogue and Solidarity in a Time of Globalization,” in *Journal of the Society for Buddhist-Christian Studies* 27 (2007), pp. 51-66.

“Dialogue and Solidarity: Reading *Nostra Aetate* After Forty Years,” in *Pro Dialogo* (2006), pp. 89-97.

“The Buddhist Community as Social Capital: American Buddhism’s Contribution to Social Well-Being.” *Hsi Lai Journal of Humanistic Buddhism*, Vol. V (2004), pp. 92-99.

“Buddhism and Human Rights: The Recent Buddhist Discussion and Its Implications for Christianity,” in *Human Rights and Responsibilities in World Religions* edited by Joseph Runzo, Nancy M. Martin and Arvind Sharma, (Oneworld Publications Ltd., 2003).

“Abe Masao: A Friendship.” *Spiritus* 3 (2003), pp. 237-248.

Reprinted in *The Best American Spiritual Writing of 2004* Philip Zaleski ed. (New York: Houghton Mifflin, 2004), pp. 58-69.

“The Catholic Church and the Other Religious Paths: Rejecting Nothing that is True and Holy.” *Theological Studies*, 64 (2003), pp. 225-254.

Japanese translation: “Katoriku kyokai to ta-shukyo: genjitsu-de totoi mono-wo haiseki-shinai.” *Shingaku Daijiesuto* Vol. 98 (2005), pp. 36-60. Mori Kokushi, translator.

“Buddhist Christian Dialogue.” *Chicago Studies* 41:2 (Fall, 2002), pp. 183-191.

“Theological Pluralism as Repressive Tolerance.” *Jeevadhara: A Journal of Christian Interpretation* Vol. XXXI No. 183 (2001), pp. 134-137.

“Buddhismus als Herausforderung und Gelegenheit, ein Antwort, die sich auf christliche Spiritualität gründet.” in Meister Hsin Tao, *Weisheit und Barmherzigkeit*, Maria Habito ed., Adyar Verlag, Berlin, 2001.

“Practicing with Anger: Reflections for Buddhists and Christians.” *Hsi Lai Journal of Humanistic Buddhism* Vol. 2 (2001), pp. 39-45.

“Masao Abe and Karl Rahner: Traces of Monism and Dualism,” *Masao Abe: His Life of Dialogue*. Donald Mitchell ed., Rutledge VT: Tuttle, 1998, pp. 242-247.

“Interreligious Friendship: A New Theological Virtue.” *Journal of Ecumenical Studies* 35:2 (Spring 1998), pp. 159-174.

“The Incomprehensibility of God: A Buddhist Reading of Aquinas.” *Theological Studies* 56:3 (Fall, 1995), pp. 506-520.

"A Universal Religious Experience?" *Horizons, Journal of the College Theology Society* 22:1 (Spring 1995), pp. 67-87.

Translations (Japanese to English)

"Toward the Establishment of a Cosmology of Awakening," by Masao Abe. Published in *Zen and Modern Thought: A Third Sequel to Zen and Western Thought*, Steven Heine ed. (Honolulu: University of Hawai'i Press, 2003), pp. 127-156. A translation of 自覚的宇宙論確立のために

"The Problem of 'Inverse Correspondence' in the Philosophy of Nishida: Comparing Nishida and Tanabe," by Masao Abe. *International Philosophical Quarterly* 39:1 (March, 1999), pp. 59-76. (With translator's introduction). Also anthologized in *Zen and the Modern World: A Third Sequel to Zen and Western Thought*, Steven Heine ed. (Honolulu: University of Hawai'i Press, 2003), pp.98-118. A translation of 西田哲学における「逆対応」の問題

"The Problem of 'Inverse Correspondence' in the Philosophy of Nishida: Toward a Critical Understanding," by Masao Abe. *International Philosophical Quarterly* 35: 4, (December 1995), 419-436. (With translator's introduction). A translation of 西田哲学における「逆対応」の問題：批判的な理解のために

"Pure Experience, Self-Awareness, 'Basho,'" by Shizuteru Ueda. *Etudes Phénoménologiques* 18 (1993) pp. 63-86. (With Jan van Bragt). A translation of 純粹経験・自覚・「場所」

"'Inverse Correspondence' in the Philosophy of Nishida," by Masao Abe. *International Philosophical Quarterly* 32:3 (September, 1992), pp. 325-344. A translation of 西田哲学における「逆対応」の問題

LECTURES (selected)

"Shinran and the Muryōkūyō: Hermeneutical Reflections on Tradition," Seminar on Shinran and the Larger Sutra, Berkeley, 25 February, 2012

"Revelation, Tradition and Hermeneutics," Claremont Graduate School, Claremont CA, 9 February, 2012.

親鸞の思想に基づく修辞学的な分析 ("The Finnish Luther: a Rhetorical Analysis Based in Shinran's Thought"), Ryukoku Center for Buddhism and Culture, Ryukoku University, Kyoto Japan, May 19th, 2011.

“Discipleship and Daily Spiritual Practices in Catholicism,” Bay Area Chan/Zen-Catholic Dialogue, Ukiah California, 28 January, 2011

Center for Advanced Catholic Studies, University of Southern California: “The Role of Buddhist monks in the Destruction of the Tamil Tigers in Sri Lanka.” November 2010.

“The Parable of the Good Samaritan: Morality and Metanoia in Buddhism and Christianity.” Bukkyo University Los Angeles Campus, 14 March, 2009.

“Persona Originalis: Reflections on the Holy Trinity in Light of Dialogue with Zen Buddhism.” University of Basel, Switzerland, 1 November, 2008.

“Hostility and Hospitality: Interreligious Dialogue in the 21th Century.” Cheng-chih University, Taipei, Republic of China, June, 2008

“Primordial Vow: Revisiting the Divine Perichoresis in Light of the Buddhist Doctrine of the Three Bodies.” Annual meeting of the Catholic Theological Society of America, June, 2008.

“Masao Abe: A Tribute.” Annual Meeting of the American Academy of Religion, November, 2007

“Rights and Responsibilities: Confucianism as an Option for a Globalizing China.” An lecture given at the Conference on Xu Guang-xi, Shanghai, China, 7 November, 2007.

“Off the Map: The Catholic Church’s Modern Dialogue with Buddhism.” Center for Advanced Catholic Studies, University of Southern California, 11 October, 2007.

“Religious Language and Religious Experience: After the Eclipse.” The Chinese University, Hong Kong, March, 2007.

“Comparative Theology and Post-Modern Hermeneutics: An Uneasy Alliance.” Claremont Graduate School, 15 November, 2006.

“Does the Theology of Religions Have a Future? A Practical Program for the Church Today.” Corpus Christi University Parish, Toledo OH, 18 April, 2006.

“Satanic Cartoons: Western Rights and Confucian Responsibilities in a Post-Colonial World.” The Law School, City University of Hong Kong, 16 March, 2006.

“A Dialogue of Civilizations: Theology and Solidarity in China Today.” Chinese University of Hong Kong, 7 March, 2006.

“Finding Peace in Troubled Times: Inter-Religious Friendships as Practical Spirituality.” An address given at Graymoor Center, Peekskil, NY, 12 February, 2006.

“Hakuin Zenji and Martin Luther King: Two Perspectives on Anger.” An address given at Graymoor Center, Peekskill NY, 12 February, 2006.

“Reading *Nostra Aetate* After Forty Years – The Impact of Our Dialogue With Buddhism.” Rome (Italy). A plenary address given at the Pontifical Gregorian University, 27 September, 2005.

“The Meaning of Our Differences – *Nostra Aetate* in the Context of Globalization.” Vienna, Austria. Third Official Consultation of the Pontifical Council for Interreligious Dialogue, 11 September, 2005.

“Comparative Theology as Contextual Theology.” Vidyajoti School of Theology, New Delhi, India. 28 July, 2005.

“Loneliness and the Communion of the Saints – Two Religious Goals in Dialogue.” Ladnun, Rajasthan (India). Jain Vishva Bharati Institute, 8 July, 2005

“Dialogue, Religious Diversity and Community Solidarity in Los Angeles.” Keynote address for the International Meeting of the Society for Buddhist-Christian Studies. Hsi Lai Buddhist Temple, Hacienda Heights, CA, 7 June, 2005.

“Anger in Buddhism and Christianity: An Exercise in Inter-Cultural Hermeneutics.” Tsing-hua University, Beijing, China, March, 2005.

“The Christian Practice of Buddhist Meditation: Outside the Path?” San Francisco Zen Center, 25 January, 2005.

“Theoretical Foundations for a Dialogue in Depth Between Civilizations.” Address given at the Iranian Institute for Philosophy, Tehran, Islamic Republic of Iran, 28 April, 2004.

“The Dialogue of Civilizations: Inter-Religious Friendship as a Form of Resistance.” Address given to the Mohatari Conference, Tehran, Islamic Republic of Iran, April 27, 2004.

“Interreligious Dialogue as a Resource for Ecumenical Dialogue.” *National Workshop on Christian Unity*, San Diego, May, 2001.

“The Effort on the Part of Organized Religious Groups to Forgive Third World Debt.” *Conference on War and Peace in the World Religions*, 23 April, 2001.

Keynote Address: “Practicing With Anger: A Powerful Human Emotion in Buddhist and Christian Perspective.” Hsi Lai University, Los Angeles, 18 December, 2000.

“Anger as Skillful Means: Christian and Buddhist Strategies for Non-Violence.” Meeting of the Los Angeles Buddhist-Catholic Dialogue Group, Loyola Marymount University, November, 2000.

“Schoenberg’s Atonalism: Dealing with the Devil or Awakening to Buddhist Nothingness?” Syn-Think Conference, Loyola Marymount University, November, 2000.

“Modeling Diversity and Commitment: The Pedagogical Use of an Inter-Religious Dialogue Group in a Los Angeles Classroom.” Conference on the Teaching of Asian Religions, California State University, Long Beach, October, 2000.

“The Dialogue of Life: Friendships Between Buddhists and Christians.” Buddhist-Christian Dialogue Conference, Tacoma WA, August, 2000.

“Mary and Mahamaya: The Sacred Feminine in Christianity and Buddhism.” Buddhist-Christian Dialogue Conference, Tacoma WA, August, 2000.

“The Face of the Other: Levinas, Rosensweig and Inter-Religious Friendship.” Buddhist-Christian Dialogue Conference, Tacoma WA, August, 2000.

“*Fides et Ratio*: John Paul II and Comparative Theology.” Catholic Theology Society of America, San Jose, June, 2000.

“Shinjin in a World of Faiths: Pure Land Buddhism and Comparative Theology.” *International Conference on Pure Land Buddhism and Christianity*, Chikushi Joshigakuen, Dazaifu, Japan, June, 2000.

“After Om Shinri-kyo: A Plea to Christians and Buddhists in Japan. *International Conference on Pure Land Buddhism and Christianity*, Chikushi Joshigakuen, Dazaifu, Japan, June, 2000.

“The Method of Correlation: Buddhist Theology as a form of Buddhist Practice.” *International Conference on Pure Land Buddhism and Christianity*, Chikushi Joshigakuen, Dazaifu, Japan, June, 2000.

“Buddhist ‘Theology’ in the West.” Ryukoku University, Kyoto, Japan, May, 2000.

“Mateo Ricci Study of the Confucian Classics: Christian Theology in Dialogue with Chinese Civilization”. Shangdong University, Jinan, China, March 2000.

“Theravada Buddhism and Human Rights: Two Thai Perspectives.” Loyola Marymount University, Ethics and Religion for a Global 21st Century Conference, 25 March, 2000.

“Honen Nembutsu Samadhi: The Protestant Model of Pure Land Buddhism and the Future of Pure Land Buddhist Studies”. Bukkyo University, Los Angeles Campus, October, 1999.

The Numata Lecture, Ryukoku University, Kyoto Japan, June, 1999

Doing Theology Comparatively: An Invitation to Pure Land Buddhists

Lecture Series: Center for Buddhism and Culture, Ryukoku University, 1998-1999

- (1) From Monologue to Dialogue: Roman Catholic Thought in the Twentieth Century and its Implications for Buddhism
- (2) Pure Lands and Promised Lands: Christian Eschatology and Buddhism
- (3) Pure Land Buddhism and Zen: Eschatologies of Awakening and Faith
- (4) The Resurrection of the Body: A Christian Doctrine and its Implications for Buddhist Practice
- (5) Resurrection and Rebirth: The Nature of Faith and Shinjin in Christianity and Buddhism
- (6) The Name of God: A Hebrew Bible Text in the Light of the Pure Land Tradition in Buddhism
- (7) The Name and the Vow: the Dynamic Character of Buddhism and Christianity

"Inter-religious Friendships as a Religious Virtue: Implications for Buddhist and Christian Theologies." University of San Francisco, Center for the Pacific Rim, May, 1998.

"Theology and the Study of Religions: A Team-Teaching Perspective." The Boston Colloquium on Theology and Religious Studies, Boston College and Harvard University, October, 1993.

"The Desire for God and the Great Compassion: Reflections on Bernard of Clairvaux and Shinran Shonin." Otani University, Kyoto, Japan, August, 1993.

"A Monk Does Not Bow Before A King - *Jôdoshinshû* and Buddhist Social Ethics." Fourth International Buddhist-Christian Dialogue Conference, Boston University, August, 1992.

"Shattering the Cedars of Lebanon: The Prophetic Word and the Rhetoric of Mystical Totality." A paper delivered at the Fourth International Buddhist-Christian Dialogue Conference, Boston University, August, 1992.

"The Metanoetics of Inter-Religious Encounter," International Conference on Metanoetics, Smith College, October 1989.

"Cosmology and Metanoia: a Buddhist Path to Process Thought for the West," American Academy of Religion, Chicago, November 1988.

"Dynamic Sunyata and the Kenotic God," International Buddhist-Christian Dialogue Conference, Graduate Theological Union, Berkeley, August 1987.

CONFERENCES AND EVENTS

2005 (June) Conference Director, Seventh International Meeting of the Society for Buddhist-Christian Studies

- 2001 (Fall) Conference on Pure Land Buddhism in Dialogue with Christian Theology
 2001 (Spring) Organizer: Tibet Week at LMU
 1997 (Fall) Casassa Lecture, Violence Unveiled (with Rene Girard)
 1995-1998 CTSA: Comparative Theology group
 The Theological Significance of Islam
 Hindu Practice and the Theology of the Holy Spirit
 Is the Theology of Religions Obsolete?
 Interreligious Friendships: A New Theological Virtue

GRANTS AND HONORS

- 2010 Board of Advisors, Huffington Ecumenical Institute
 2006 Board of Directors, Marymount Institute for Faith, Culture and the Arts
 2006 Recognition in *Who's Who Among America's Teachers*
 2005 Fellow, Jain Studies Program, New Delhi, India
 2002 Permanent member, Theta Alpha Kappa
 2002 Loyola Marymount University Summer Research Grant
 2001 The Frederick J. Streng Book of the Year Award of the Society for Buddhist-Christian Studies
 1998-1999 Fulbright Senior Research Scholar to Japan
 1998-1999 Numata Buddhist Studies Fellow, Ryukoku University, Kyoto
 1998 Loyola Marymount University Summer Research Grant
 1997 Loyola Marymount University Summer Research Grant
 1996-1997 Casassa Chair in Social Values, Loyola Marymount University
 1994 Loyola Marymount University Summer Research Grant
 1993 Loyola Marymount University Summer Research Grant
 1993 Loyola Marymount University Asian Studies Research Grant
 1983-1987 University of Chicago Fellowship Grant
 1982-1983 Fellow, Institute for Spirituality and Worship, Berkeley
 1976 Mary Hannigan Scholarship

UNIVERSITY AND COMMUNITY SERVICE

- 2011 Board of Advisors, Huffington Ecumenical Institute
 2009 Board of Advisors, Marymount Institute for Faith, Culture and the Arts
 2008 – University Internationalization Advisory Committee
 2006 University Intercultural Faculty Committee
 2004 - 2009 Member of the Board of Directors, Society for Buddhist-Christian Studies
 2003 - University of the West Doctoral Program Advisory Committee
 2002 - 2003 Treasurer, Society for Buddhist-Christian Studies
 2002 – 2003 Chair, Frederick J. Streng Book Award Panel, Society for Buddhist-Christian Studies
 2001- 2002 Director, Bellarmine Forum II: Globalization and Ethics
 2001 Research and Publications Committee, Catholic Theological Society of America

2001 Curriculum Committee, Department of Theological Studies, LMU
 2000 - 2005 Book Review Editor, *Religious Studies Review*
 2000 Faculty Advisor, LMU Students for a Free Tibet
 2000 Faculty Advisor, LMU Kyodai (Japanese student group)
 2000 - 2001 Advisory Board, Marymount Chair
 1999 Advisory Board, Global Ethics and Religion Forum
 1996 - 2000 Advisory Board, Loyola Marymount University Honors Program
 1994 - 1995 Loyola Marymount University Faculty Senate
 1994 - 1995 Loyola Marymount University Social Justice Committee
 1994 - 2000 Graduate Admissions Committee, Department of Theological Studies
 1993 - 1996 Loyola Marymount University Library Committee
 1993 - 1995 Loyola Marymount University, Computer Advisory Committee
 1993 - 1994 Loyola Marymount University, Fulbright Scholarship Review Committee
 1992 - Archdiocese of Los Angeles, Buddhist-Christian Dialogue Group
 1989 - 1992 Archdiocese of San Francisco, Ecumenical Commission
 1980 - 1981 Member, Board of Directors, Catholic Youth Organization, Hawaii

Revised: January, 2012

Biography

James Fredericks, Ph.D. is a faculty member in the Department of Theological Studies at Loyola Marymount University. He is a specialist in inter-religious dialogue, especially the dialogue between Buddhism and Christianity, and has lectured internationally in Japan, China, India, Iran, and Europe. He was a Senior Fulbright Research Scholar in Kyoto, Japan, and has held the Numata Chair in Buddhism and Culture at Ryukoku University in Kyoto. For many years, he has been a member of the Board of Directors of the Society for Buddhist-Christian Studies, the Los Angeles Buddhist-Catholic Dialogue Group and the San Francisco Bay Area Zen-Catholic Dialogue Group. In addition to many articles, he is the author of *Faith Among Faiths: Christian Theology and the Non-Christian Religions* (Paulist Press) and *Buddhists and Christians: Through Comparative Theology to a New Solidarity* (Orbis Books). His work has been translated into Japanese, Chinese, German, and Spanish.