Introductory Information and Introduction

Harold Coward

Follow this and additional works at: https://digitalcommons.butler.edu/jhcs

Part of the Religion Commons

Recommended Citation
Available at: https://doi.org/10.7825/2164-6279.1202
EDITORS

**EDITOR:** Harold Coward  
Centre for Studies in Religion and Society  
University of Victoria  
PO Box 1700 STN CSC  
Victoria BC V8W 2Y2, Canada  
E-mail csrs@uvic.ca

**CO-EDITOR:** Anand Amaladass  
Institute of Philosophy and Culture  
81 Lattice Bridge Road  
Thiruvanmiyur, Madras  
India 600 041

**EDITORIAL ASSISTANT:** Ludgard De Decker

**PRODUCTION ASSISTANT:** Shirley Embra

---

**EDITORIAL ADVISORY BOARD**

<table>
<thead>
<tr>
<th>William Conkner</th>
<th>Rachel Fell McDermott</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic University of America</td>
<td>Barnard College</td>
</tr>
<tr>
<td><strong>Francis Clooney, S.J.</strong></td>
<td><strong>U. R. Anantha Murthy</strong></td>
</tr>
<tr>
<td>Theology Department, Boston College</td>
<td>Mahatma Gandhi University</td>
</tr>
<tr>
<td><strong>John Carman</strong></td>
<td><strong>Vasudha Narayanan</strong></td>
</tr>
<tr>
<td>Harvard Divinity School</td>
<td>University of Florida</td>
</tr>
<tr>
<td><strong>S. Cromwell Crawford</strong></td>
<td><strong>Raimundo Panikkar</strong></td>
</tr>
<tr>
<td>University of Hawaii at Manoa</td>
<td>University of California at Santa Barbara</td>
</tr>
<tr>
<td><strong>Diana Eck</strong></td>
<td><strong>Deepak Sarma</strong></td>
</tr>
<tr>
<td>Harvard University</td>
<td>Chicago</td>
</tr>
<tr>
<td><strong>Klaus Klostermaier</strong></td>
<td><strong>R. Vijayalakshmi</strong></td>
</tr>
<tr>
<td>University of Manitoba</td>
<td>International Institute for Tamil Studies</td>
</tr>
<tr>
<td><strong>Julius Lipner</strong></td>
<td></td>
</tr>
<tr>
<td>The Divinity School, University of Cambridge</td>
<td></td>
</tr>
</tbody>
</table>

---

**EDITORIAL POLICY**

*The Hindu-Christian Studies Bulletin* is an annual scholarly journal published jointly at the Centre for Studies in Religion and Society at the University of Victoria, Canada, and at the Institute of Philosophy and Culture, Madras, India. It is the official publication of the Society for Hindu-Christian Studies.

The aim of the *Bulletin* is to create a worldwide forum for the presentation of Hindu-Christian scholarly studies, book reviews, and news of past and upcoming events. Materials selected for publication will be balanced between historical research and contemporary practice and, where possible, will employ analytical and theoretical analysis set within the context of our shared contemporary experience. Contributions are invited and may be addressed to either the Editor or the Co-Editor. Articles of 3000-3500 words are preferred. Send manuscript in paper form as well as on diskette. A stylesheet is available on request. The *Bulletin* adopts a policy of non-gender specific language where applicable. All articles are subject to review before acceptance and may receive editorial modification in the course of publication.

---

**SUBSCRIPTION INFORMATION**

An annual subscription is included with membership in the Society for Hindu-Christian Studies. Membership annual dues: CAD 40 or USD 31; students CAD 18 or USD 15; special 3-year rate: CAD 100 or USD 75. Subscription only rates (individuals and institutions) CAD 15 or USD 12; Overseas USD 13. Single copies of back issues CAD 13, USD 10. No other currencies can be accepted. Make cheque or money order payable to the Society for Hindu-Christian Studies or to the *Hindu-Christian Studies Bulletin* and mail to the Editor at the address above.

For subscription information within India, please write to the Co-Editor, Anand Amaladass, at the address above.


Cover logo photograph courtesy of Ronald Neufeldt, University of Calgary.

---

**HINDU-CHRISTIAN STUDIES BULLETIN**

© 1999 Hindu-Christian Studies Bulletin  
ISSN 0844-4587

---

Published by Digital Commons @ Butler University, 1999
EDITOR’S INTRODUCTION

WITH THE MILLENNIUM upon us, our thoughts turn to “time” in an almost obsessive fashion. Views of time have changed over the years. In the Middle Ages and the Renaissance, most people did not know the exact year of their birth or the year in which they were living. Without newspapers and news broadcasts constantly before them proclaiming a world in constant change, there was little need to know the exact calendar year. A long life could be lived without seeing major changes. One year resembled another, timing one’s sensitivity to eternity rather than to the pressures of time we feel today.

Time present and time past
Are both perhaps present in time future,
And time future contained in time past...
At the still point of the turning world. Neither flesh nor fleshless;
Neither from nor towards; at the still point,
there the dance is,
But neither arrest nor movement. And do not call it finity.
Where past and future and gathered.
T. S. Eliot, “Burnt Norton”

Each religion has expressed this simple complexity in its own way, in scripture, theology, and silence. In this issue of the Bulletin we explore reflections on time found in Christianity and Hinduism – a suitable way to mark the millennium.

Harold Coward, Editor

Society for Hindu-Christian Studies: Annual Meeting
Friday, 19 November 1999
Saturday, 20 November 1999
at the Annual Meeting of the American Academy of Religion / Society of Biblical Literature

Discussions of
Julius Lipner’s Brahmabandhab Upadhyay: The Life and Thought of a Revolutionary
and of “The Conversion Controversy and the Hindu-Christian Encounter in India Today”
as well as Annual Business Meeting.
Both parts are open to all who are interested.
Contact: Mary McGee (mm383@columbia.edu) or see www.acusd.edu/theo/hcs-1)
For further details, see p. 39.