

Society for Buddhist-Christian Studies

NEWSLETTER

No. 36 - Fall, 2005

News of the Society

THE 2006 MEETING OF THE SOCIETY FOR BUDDHIST-CHRISTIAN STUDIES

IMPORTANT CHANGE IN SESSION SCHEDULE

There were errors in the AAR printed program schedule resulting in changes of our sessions. Please note that both sessions will occur on Friday, November 18th, which is a departure from our regular schedule. Board meetings will be held on Friday and Saturday mornings.

Session I: Visual Expressions of Buddhist and Christian Practice

Friday, November 18th, 1:00-3:30pm
Regency B, Loews Philadelphia Hotel

“The Visual Dimension of Religion in Comparative
Perspective”

Alice Keefe, Professor of Religious Studies
University of Wisconsin, Stevens Point

Victoria Scarlett, Center for Sacred Art
“The Iconography of Compassion: Visualizing Kuan
Yin and the Virgin Mary”

Respondent: Rita Gross, Univ. of Wisconsin Eau Claire

Session II: Aural Expressions of Buddhist and Christian Practice

Friday, November 18th, 4:00-6:30pm
Regency B, Loews Philadelphia Hotel

“The Aural Dimension of Religion: Chanting Psalms in
Gregorian Chant”

Joseph Anderson, Center for Sacred Art
Bill McJohn, Early Music Guild, Seattle

“Chanting as Practice: Japanese Shingon Buddhist
Sutra Chant”

Rev. Jisho Shizuka, Koyasan Buddhist Church, Seattle
Michael Monhart, ethnomusicologist and Zen priest

Respondent: Guy Beck, Tulane University

6:00-6:30 Business Meeting, Ruben Habito presiding

Also on **Friday evening**, we are organizing a visit to a local temple. Please plan on joining us after the afternoon sessions. Details will be provided at the program sessions.

Board Meetings: Friday, Nov 18th, 9am-12noon
Commonwealth B, Loews Philadelphia Hotel
Saturday, Nov 19th, 7:00am-8:30am
Tubman, Loews Philadelphia Hotel

THE SEVENTH INTERNATIONAL BUDDHIST- CHRISTIAN CONFERENCE: "HEAR THE CRIES OF THE WORLD"

**Loyola Marymount University
Los Angeles, California June 3-8, 2005**

Darnise C. Martin
Assistant Director, Center for Religion and Spirituality
Loyola Marymount University

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The SBCS Seventh International Conference honoring the ongoing Buddhist-Christian dialogue was hosted by Loyola Marymount University, June 3-8, 2005. The campus provided a picturesque and temperate backdrop to conversations, workshops, worship experiences, musical performances and academic sessions inspired by the theme, *Hear the Cries of the World*. This focus shaped our time together as we discussed issues, both old and new, that continue to polarize our world and ways in which we might heal and grow into more holistic ways of being.

Loyola Marymount University was pleased to welcome more than 120 participants from close to home and around the world. In addition to representation from many parts of the United States, we also had guests from Japan, Belgium, Germany, Korea, and Sweden. With such a diverse group having a range of needs and concerns, I was heartened to receive positive feedback from all of our attendees who expressed their satisfaction with the programming and events as well as the general logistics, organization and staff accessibility throughout the conference.

The conference got underway with bittersweet opening ceremonies. We began with words of welcome to our international group, as well as expressions of sadness at the loss of David Chappell, founding member of the Society for Buddhist Christian Studies. David's memory was lifted up in the presence of his family, dear friends and colleagues. The Society will carry on his work of dialogue, healing and reconciliation.

The conference had many highlights. One of the most notable features of the conference was the visually and musically stunning dance performance by Viji Prakash, acclaimed international choreographer and dancer. Her dance troupe, Shakti Dance Company, performed "From Prince to Buddha: A Journey to Enlightenment," an energetic production based on the life of the Buddha. The audience was thoroughly enchanted and entertained by this performance.

The academic sessions offered many and varied expressions of the theme, "Hear the Cries of the World." Scholars, activists, and clergy came together to present papers and personal experiences around issues of ecological healing, prison ministry, youth outreach, women's responses to poverty and injustice, as well as the traditional figures of compassion, the Virgin Mary, Kuan Yin, and the way of the Bodhisattva.

In particular, our group was intensely moved through an evening presentation on prison ministry presented by two people working intimately in the area of bringing compassion to this field. One presenter was Fleet Maull, founder of the Prison Dharma Network and the National Prison Hospice Association, who has been in the prison system as an inmate himself. He shared the experiences that led to his incarceration as well as the dehumanizing ways in which people are treated as inmates. He spoke of meditation as a tool by which prisoners may develop awareness and regain their humanity, even if for only brief moments. These moments can maintain hope for people who otherwise would have none. Maull, who was ordained a Buddhist priest while in prison, began a ministry to provide hospice care to terminally ill inmates, a ministry that has continued after his release through a growing network of participating prisons.

The second presenter, Beth Ross of First African Methodist Episcopal (FAME) Church in Los Angeles also discussed her work as part of their prison ministry outreach. Ross spoke about ministering not only to the person in prison, but also to the family of the inmate. Each has particular needs. The church has responded to prisoners' need not to feel abandoned and isolated by instituting a letter writing campaign. She said this helps people stay connected to a community and begin to heal. The church also provides re-entry support as prisoners are released and need to find housing and employment. Ross advocates for these former inmates needing a second chance. Without help, she notes, they are destined to commit further crimes against society and return to prison. FAME hopes to be a beacon of hope to these former prisoners.

This was a powerful session for everyone. Speaking for myself, I had often thought about how society permanently demonizes former inmates. What chance do these individuals have to make a new start when their society makes no space for them? These two presenters really gave us food for thought.

In addition to insightful and thought-provoking academic sessions, the conference also provided space for early morning worship services, midday experiential workshops, and off site field trips to local points of interest. Participants were invited to participate in an assortment of meditations and music making: Christian and Theravadan walking meditations, zen meditation, Buddhist chanting, sacred music and Ignatian contemplation, to name a few varieties.

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Our field trips took us to Wat Thai Buddhist Temple where we were graciously hosted by the Venerable Sumana and the resident monks for lunch and a tour of their lovely temple. Our next excursion took us to the Japanese American National Museum for a panel discussion on internment camp experiences from several Japanese-American Buddhist and Christian community leaders. The Cathedral of Our Lady of Angels in downtown Los Angeles provided a beautiful space for our interfaith prayer service. Fr. Alexei Smith, Archdiocesan Officer for Ecumenical and Interreligious Affairs, facilitated this service of Buddhist and Christian prayer, music and community. Finally, the community at Hsi Lai Buddhist Temple welcomed us for food and fellowship in the forms of chanting services, temple tours and an inspiring presentation honoring the ways in which women around the world have responded in protest to issues of poverty and abuse. These presentations left us with hope for healing and reconciliation.

After several days spent conversing, sharing, worshipping, and traveling together, our participants gathered themselves to leave. As our event came to a close we bid farewell to colleagues and new friends with the hope that peaceful and respectful dialogue on issues that really matter may continue.

As one of the conference organizers I want to again extend warm thanks to members of the local Buddhist and Christian communities who supported us by opening their doors to our group, and volunteering their time and labor to help make this a successful event for all of us. Many thanks also to the other conference organizers, Jim Fredericks, Chris Chapple, Ruben Habito, Pat Masters, Bob Hurteau and all of our student helpers.

CONFERENCES

CONVERSION AND RELIGIOUS IDENTITY IN BUDDHISM AND CHRISTIANITY

Sixth Study Conference of the European Network of
Buddhist-Christian Studies

Archabbey of St Ottilien, Bavaria, 10-13 June 2005

*John D'Arcy May, Irish School of Ecumenics,
Trinity College Dublin*

A Benedictine abbey which has been involved in exchanges with Buddhist monks since 1979 was an

appropriate setting for serious discussion for 'double identity' and change of identity between Buddhists and Christians. The European Network holds its conferences every two years, and after experiencing the Benedictine hospitality of St Ottilien once again it was decided that every second conference should be held here in future, with the intervening ones in different centers throughout Europe. Br. Josef Götz OSB introduced the conference by telling the story of the inter-monastic encounters with monks of the Soto, Rinzai and Shingon traditions over the last 25 years at St Ottilien. Participants in these agreed that they had never learned so much about their own traditions as when they were engaged in dialogue at a spiritual and experiential level with their monastic 'others'. One Zen monk told the Benedictines: "Working with your carpenter, I understand Christianity", and another asked for baptism in order to participate more fully in the liturgy.

The situation in the Buddhist countries of Asia, however, is not necessarily so harmonious, as reports by Fr Thomas Timpote OSB from Korea and Dr Elizabeth Harris from Sri Lanka made clear. Just to hear about the religious situation in South Korea, the "great unknown" of East Asian Buddhism, was worthwhile. Though four traditions – Shamanism, Buddhism with elements of Daoism, Confucianism and Christianity – co-exist largely peacefully, the advent of Christianity caused tensions arising from both persecutions and conversions. Though many Koreans would find no contradiction in being both Confucianist (at least in a cultural sense) and Christian, Buddhism itself is coming to be seen as a cultural phenomenon, and those earnestly seeking peace of heart turn to Christianity. Almost half the members of parliament are either Catholic or Protestant, though there is little evidence of Christian ethics in political practice. Nevertheless, Buddhism is now the fastest-growing religion, as Catholics in particular find themselves attracted to the temple environment, which is experienced as "a kind of homecoming". "Christian in the head, Shamanist in the belly, Buddhist in the heart", though a simplification, sums up the situation.

In Sri Lanka, on the other hand, things are considerably more fraught, and with the passage of anti-conversion legislation the conference theme of conversion and identity is a charged topic. Elizabeth Harris illustrated the lengths to which certain Christians

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are prepared to go to win converts, such as working over the camps of tsunami survivors. Though British evangelical missionaries had originally been afforded remarkable hospitality by the Buddhists, even being invited to preach in temples, their insistence that if Christianity is right, Buddhism must be wrong polarized relations, and the great public debate of 1815 still sets a precedent. For these Christian inheritors of the European Enlightenment, both the conviction of sin and rational argument pointed to the superiority of Christianity. In the ethnic conflict presently raging, the religions are “not innocent”, with Tamils and Christians being conflated into the ‘other’ against which Sinhalese antipathy is directed. This is all the more tragic in that most Sri Lankan Buddhists accept the traditional ethic of tolerance.

Jørgen Skov Sørensen and Kajsa Ahlstrand illuminated the religious situation in Scandinavia from different perspectives. Sørensen reflected on the “soft boundaries” which actually exist in many pluralistic societies, something that puzzled both civil servants and missionaries even in colonial India. There is a danger that contemporary Christians will try to impose the same unambiguous boundaries on post-modern Europe as they did in their former colonies. Ahlstrand’s report on an empirical study done in Sweden showed how unrealistic this is. ‘Dual identity’ as both Buddhist and Christian was more common than complete identification with either, and 42 per cent of those who identified completely with Christianity said they did not believe in God!

The centerpiece of the conference was a vigorous debate between Paul Williams, a prominent British Buddhist and professor of Indian and Tibetan philosophy who announced his conversion to Catholicism in a provocative book, *The Unexpected Way*, and two protagonists who disagreed with his reasoning from Christian and Buddhist points of view. Perry Schmidt-Leukel, professor of religious studies at Glasgow University, made the case that genuine Buddhism affirms the existence of a transcendent reality upon which salvation depends, without excluding both free will and grace. Williams had previously affirmed this and had now changed sides without changing his view of Buddhism. Jose Cabezon, professor of Tibetan studies in the University of California at San Diego, stressed that all religions do not say the ‘same thing’ and that there is scope for real debate about truth. Buddhism is not simply “passively

tolerant” of Christianity. Though enlightenment does not require divine intervention, there is a place for the help and protection of enlightened ones. Buddhist insight depends on non-dualistic experiences which are not simply ‘pleasant’ but involve direct cognition of reality. Buddhism therefore makes both truth claims and moral demands, and the transcendence of subject-object duality does not exclude love.

In reply, Paul Williams emphatically defended his position. Buddhism denies the possibility of a creator God and is therefore atheistic, whereas orthodox Christianity affirms that God is the efficient, not just the final cause of the world. Affirmations made of God are not simply metaphorical or existential but are true of God, without disclosing the *quid est* of God in Godself. Whereas most Buddhists think Christianity is irrational, the affirmation of God’s existence is entirely rational. The Buddhist reduction of reality to ‘mind’ doesn’t work as an answer to the question ‘why is there something rather than nothing?’. Though the ensuing discussion was quite technical and was carried on entirely in English, the largely German-speaking audience was enthralled by it and participated willingly.

Ruben Habito of Southern Methodist University in Dallas, who came to St Ottilien directly after the Los Angeles conference as president of the Society of Buddhist-Christian Studies, gave a contrasting account of his own journey from traditional Roman Catholicism to the twin realizations that the God present in the Eucharist is the God made known as the Crucified One among the suffering peasants of Asia, and that the Buddha he encountered in Zen practice was the Dharmakaya of ultimate reality. Zen tradition ‘outside the scriptures’ “uses words to overturn words”, and by employing ‘skillful means’ we can come to see how the words of the Buddha and the words of the Gospel flow together in the practice of compassion. There is no ultimate dichotomy between the discovery of the Crucified in the oppressed and the discovery of the Buddha-nature in reality; different as the Spiritual Exercises of St Ignatius and Zen practice are, there is no *sui generis* religious experience that would exclude all others.

There was need of a theological framework in which to make sense of these differing testimonies, and it was provided by Michael von Brück of the University of Munich. For him, a theology of dual religious belonging would have to be Trinitarian. It would have to take account of the psychological fact that, just as all

subsequent language learning is built on one's 'mother tongue', so too each of us, in the end, has "one mother" religiously as well. This proved controversial. Von Brück maintained that 'pluralism', in the West, has political origins, whereas metaphysical and epistemological pluralism is ultimately incoherent. Theological pluralism, however, is conceivable as long as particular expressions of the truth are not made mandatory for salvation. All our traditions are the result of cross-cultural historical processes, and even the question of 'truth' itself is culturally conditioned: *satya*, *aletheia* and *veritas* are by no means the same. Truth involves not just facts but experiences, which is why dual belonging, though possible, can be emotionally difficult, and religious plurality has a contemplative dimension. Logical consistency and emotional integration must work hand in hand if an "inclusivistic pluralism" is to be achieved.

An established feature of Network conferences is the time reserved for graduate students to present their research projects, which were once again of considerable variety and interest. There were, however, relatively few Buddhists present, and it was resolved to make Buddhist approaches to pluralism the topic of the 2007 conference, to be co-coordinated by Perry Schmidt-Leukel. John D'Arcy May succeeded Aasulv Lande, recently retired from the University of Lund in Sweden, as president of the Network, new members were invited to join the core organizing group, and it is hoped that by 2009 it will be possible to hold a truly international conference together with the Society of Buddhist-Christian Studies.

INTER-RELIGIOUS DIALOGUE AND THE WORLD COUNCIL OF CHURCHES

Frances S. Adeney, Louisville Presbyterian Seminary

As a Christian member of the Society for Buddhist-Christian Studies, I am always interested in what the church is doing to foster inter-religious dialogue. Recently, I had the opportunity to pursue this interest and want to let other members know what I discovered.

The World Council of Churches, the most extensive global representation of ecumenical Protestant Christianity, held its Conference on World Mission and Evangelism in Athens on May 9-16, 2005. The

thirteenth conference of its kind, this historic event made a number of firsts:

It was the first such conference to be held in a part of the world that is predominantly Orthodox Christian. This occasioned demonstrations by fundamentalist Greek Orthodox groups who picketed the conference site daily and demonstrated at the Athens Greek Orthodox cathedral on Sunday. These protests showed the liberality of the Greek Orthodox Archbishop and delegates to the conference who attended this ecumenical event despite dissension caused in the Greek Orthodox ranks of believers.

Second, it was one of the first World Council meetings to have Roman Catholic delegates. The usual pattern of the past is for Roman Catholics to attend as observers but not as full members.

Third, the conference program emphasized dialogue among delegates from diverse churches from around the world. Rather than focusing on the goal of writing a new document on mission and evangelism, the conference stressed conversation, worshiping in small "home groups" and sharing faith experiences across cultural, economic, racial, and theological differences.

Those "firsts" have a number of implications for inter-religious dialogue. These three facets of the meeting demonstrated a move toward accepting diversity in Christian ecumenical circles. The diversity of the global church was celebrated and voice was given in plenary sessions to youth, to representatives from the Southern hemisphere, to women, and to Orthodox and Catholic participants. It is my hope that this broadening will influence Christian attitudes toward inter-religious dialogue as well.

Second, the very diversity that was celebrated reduced the emphasis on inter-religious dialogue. Although a 1985 World Council statement on non-proselytizing remains in effect, controversy over this and other sensitive issues was avoided. A stress on listening to local delegates and an emphasis on healing and reconciliation took precedence over addressing conflictual issues. Nonetheless, the one interest group that focused on religious plurality was so lively that they scheduled two additional sessions for this group to discuss inter-religious dialogue and the World Council churches.

Those sessions showed an ongoing openness to inter-faith dialogue and a willingness to address the

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tough issues of violence and religious fundamentalism in today's world.

Confronted by post-colonial critiques of Christian mission, influenced by post-modern evaluations of the importance of context in shaping religious beliefs and attitudes, and attentive to changing needs in the world, Christians are reformulating the mission and evangelism of the church in the 21st century. This conference took another step in that reformulation, emphasizing reconciliation and healing, listening to marginalized voices, and focusing on hearing one another into speech. Those moves foster tolerance and acceptance of other religions by ecumenical Christians and bodes good things for inter-religious dialogue around the world.

DIALOGUE AROUND THE WORLD

EAST-WEST EXCHANGE

M.I.D. European Commissions

Institute for Zen Studies of Hanazono University

June 3-28, 2005.

Fr. Pierre de Bethune

The European Commissions together organized the tenth spiritual East-West Exchange held June 3-28, 2005. Invited by the Institute for Zen Studies of Hanazono University, nine nuns and monks (from England, Scotland, France, the Low-Countries, Norway, Portugal and the United States) spent some time in Zen monasteries in Japan

As a conclusion to these visits there were two days of evaluation and reflection at the University itself. The Bishop of Kyōto, Paul Otsuka, was present, together with a large number of Masters and Professors. Two monks who are living in Japan came to participate at this symposium, Fr. Kieran Nolan, from the Benedictine monastery of Fushimi and Fr. David Lavich, chaplain of the Trappist monastery of Nasu. The Reverend Tōga Masataka, General Secretary of the Institute for Zen Studies, gave the first presentation of these initiatives of dialogue. This was followed by a celebration in memory of Pope John-Paul II, presided successively by the Rector of the University, for the Buddhist part, and by the Right Rev. Otsuka who celebrated the Eucharist.

Finally two lectures recalled the history of the ten Spiritual Exchanges, which started in 1979. The Reverend Yasunaga Sōdō described the Japanese

approach and Fr Pierre-François de Béthune presented the history of this dialogue, from the European point of view.

Participant Testimonial: Sister GilChrist LaVigne
OCSO, Mariakloster, Tautra, Norway, 3d July.

The experience in Japan was so full that it is really difficult to convey it in words. Certainly it will take me a long time to integrate it. I feel a deep sense of gratitude first of all to the Japanese in their wonderful gift of hospitality and all their magnificent planning of each detail, and their complete generosity, then to DIM (and Fr. Pierre de Bethune) for inviting me to come, and to DIM's own background work and planning to bring this meeting to birth, to the Church for having initiated this form of dialogue, to my own Cistercian community in Norway for taking over my duties and allowing me to partake in the hospitality program.

Perhaps what stands out the most in my mind was a new sense of "community" and what it means. First of all, our own group of Christian monks/nuns was so cohesive and got along so well together. But the sense of community was much deeper than "getting along" – and it was palpable at the celebration of Eucharist each day. Usually there were also some Buddhists sharing the Eucharistic Celebration with us. Even though they could not receive communion, they were visibly touched by the experience. So Eucharist also became "hospitality" at its deepest level.

I was also touched by many of the persons we met, the various Buddhist monks and nuns: both the student practitioners and their teachers, especially the roshis. Often when they chanted, I felt like every cell and blood vessel in their body was participating in that chant. It was all such a lesson in mindfulness ... to a degree I had never seen before. But even beyond this example of living one's practice, there was our own sense of brotherhood and sisterhood, the Christians with the Buddhists, a sense that came from our shared monastic life and values, even if we lived that life/those values very differently in our respective monasteries. We knew we were engaged in a common journey together, but each of us living out the journey in our own way and with our own particular faith-experience. Even if difficult at times, (and we learned a lot about physical pain on this journey), I found that some of the meditation practices were personally helpful to me. Living the "zendo life" during the sesshin (meditation

retreat) certainly will never be forgotten. It was perhaps one of the strongest moments of the experience for me. The contrast between normal life in large cities like Kyoto, Osaka, and Nagoya, and the monastic life lived in the Buddhist temples was overwhelming. The two were so far apart from one another that I wondered if the temple life can survive. I hope and pray that it can. Perhaps it needs to undergo some changes in the future, but certainly it carried its own life and vitality and held seeds of promise for the future of Japanese culture and society, in my estimation. I also saw how important it was for some of the Japanese to have visits in Christian monasteries in the West. All those we met who had had this experience had greatly benefited from it, and were so grateful for it.

So I end these few reflections with feelings of immense hope and gratitude. I hope that more Christian monks and nuns will have this experience in the future (whatever form it takes) and that the Buddhists will also be able to continue to visit our Western monasteries. I feel that together, we carry seeds of hope for the future of our respective societies and we need to carry that message together. As a Christian nun, I would say with St. Paul, that it's a "faith that expresses itself in love" and my Buddhist brother or sister might express it in their own way...perhaps as the journey to their original face. How we express it is perhaps not so important, but that we do express it some way, is essential, and doing it together, gives an even stronger message to the world around us.

OPPORTUNITIES

Nanzan Chair for Interreligious Research

The Nanzan Institute for Religion and Culture in Nagoya Japan, wishes to announce the endowment of \$1 million from Mr. Robert Roche, President of Oak Lawn Marketing, to establish the Roche Chair for Interreligious Research at the Nanzan Institute for Religion and Culture. The aim is to honor scholars who have made a distinguished contribution to mutual understanding among religions and traditions of religious thought East and West. Appointment to the one-year, renewable position involves full-time residence at the Nanzan Institute. The inauguration of the Chair is set for spring of 2006. Further information will be available at:

www.nanzan-u.ac.jp/SHUBUNKEN/activities

Buddhism, Christianity, and Science in Dialogue

The John Templeton Foundation has awarded a grant of more than \$43,000 to Dr. Paul D. Numrich of the Theological Consortium of Greater Columbus, Ohio for a project entitled "Comparative Religious Perspectives on Science: Buddhism and Christianity." This project will facilitate dialogue about science among Buddhist and Christian scholars, philosophers, and theologians, thereby enriching current knowledge and challenging common assumptions in the science and religion field. The highlight of the project will be a two-day conference featuring Buddhist and Christian speakers and open to the public, the media, scholars and educators, religious leaders, and other interested parties. Conference presentations will form the core of an eventual edited volume.

This project will broaden the intellectual scope and widen the religious representation of the science and religion field, drawing interest in the religious insights that Buddhism has to offer and in the dynamic interchange of ideas between Buddhists and Christians. Even veterans of science and religion discussions will find something new to ponder here. This project will help to make the case to funding agents and research institutes to support multi-religious dialogue about science and religion.

The project has three expert advisors: Dr. Thomas Kasulis, Professor of Japanese Religions and Asian and Western Philosophies, Ohio State University; Dr. Donald Luck, T. A. Kantonen Professor of Theology, Trinity Lutheran Seminary; and Dr. George Murphy, adjunct faculty in Science-Theology Dialogue and Systematic Theology, Trinity Lutheran Seminary.

Contact: Dr. Paul D. Numrich, pnumrich@mtso.edu, 740-362-3443 for more information.

Celebrating *Nostra Aetate*: Interfaith Dialogue 40 Years Later

November 9-12, 2005. Saint Michaels' College Center for Faith and Culture. Colchester, Vermont

Sessions on Buddhist-Catholic dialogue, Muslim-Catholic dialogue, Jewish-Catholic dialogue, Hindu-Catholic dialogue.

For information: (802) 654-2578, www.smcvt.edu, emahoney@smcvt.edu

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CONTRIBUTE TO THE NEWSLETTER

The *Society for Buddhist-Christian Studies Newsletter* is published two times annually: in the spring and the fall. Please write to the Editor whenever you wish to share information with our readers. The deadline for the spring issue is March 1. The deadline for the fall issue is September 1. Your contributions ensure the continued existence of our newsletter. Send any items (preferably email) to:

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MEMBERSHIP

To enroll as a member of the Society for Buddhist Christian Studies, send your name and address to:

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Enclose a check for \$45.00 (\$25.00 for students or senior citizens) payable to CSSR, indicating it is for membership in SBSCS. The Society cannot accept foreign currency or personal checks from foreign countries unless drawn on a U.S. bank. International money orders in U.S. Dollars are acceptable. These dues will entitle you to receive the CSSR *Bulletin* as well as our Society's *Newsletter* and our annual journal, *Buddhist-Christian Studies*.

SOCIETY FOR BUDDHIST-CHRISTIAN STUDIES NEWSLETTER

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