

Society for Buddhist-Christian Studies



NEWSLETTER
No. 37 - Spring, 2006

News of the Society

THE 2005 ANNUAL MEETING OF THE SOCIETY

Frances S. Adeney
Louisville Presbyterian Theological Seminary

The annual meeting of the Society for Buddhist-Christian Studies was held in Philadelphia on November 18, 2005. The theme of the program was visual and aural expressions in Christianity and Buddhism and their relationship to religious practice.

The focus of the first session was visual images of sacred art. Victoria Scarlett presented a paper on "The Iconography of Compassion: Visualizing Guanyin and the Virgin Mary." She noted that meditation exercises that explore visual imagery can mediate the experience of the holy in both Buddhism and Christianity. By comparing and contrasting the images of Guanyin and the Virgin Mary through both commentary and slides, she pointed toward the qualities of compassion, healing, empathy, generosity, and selfless love presented in both Buddhism and Christianity. Scarlett stressed the role of visualization in generating compassion and taking responsibility for cultivating and living the devotional life. Engaging the religious imagination in those visual ways, she said, can help us generate compassion in our world today.

Alice Keefe presented the second paper, "The Visual Dimension of Religion in Comparative Perspective." She challenged the assumption that visual experience is a derived or secondary aspect of religious life. As Tibetan Buddhism clearly shows, through its depiction of Buddhas, lamas, bodhisattvas, and deities, the divine is form as well as formless. In Christian Orthodox traditions, the icon is viewed as

material and glory, the transcendent visible to the human eye. Visual images in both Buddhist and Christian traditions indicate the possibility of transformation as one imagines one's own body as a body of light.

Keefe challenged us to bring the centrality of the visual in Buddhism and some portions of Christianity into our academic discussion. Western thinkers present the body in opposition to the spiritual, sometimes understanding images as idolatrous. We assume that the generative locus of meaning is in the subjective consciousness and seek out ideas, ignoring the body. However, communicating an idea is not the object of visual attention to an icon—rather, it involves the constitution of a self in relation to others. Through practices that activate the visual dimension of religions, we come to know ourselves as part of a pantheon of beings.

Rita Gross responded to both papers, focusing on the biases of Western religion in the study of Buddhism. The prohibition of idolatry in Western religion has been identified with the sense of sight, rather than hearing or the use of words. Furthermore, idolatry is always a category defined by outsiders, Gross asserted. People who use the sense of sight to reach beyond themselves to the sacred know what they are doing. The papers and visual images presented gave the attendees insight into how that might happen in Buddhism and Christianity.

Michael Monhart and Jisho Shizuka opened the second session with their presentation of "Chanting as Practice: Japanese Shingon Buddhist Sutra Chant." After a brief history of the Shingon sect, the presenters focused on a central aspect of Shingon chanting practice, that is, a realization of one's inherent Buddha

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nature in this life. Through activating the mysteries of the ritual activities of the body, voice, and mind, chanting develops the specific connection between Buddha nature and human nature. An explanation of the chanting itself, its modes, patterns, and energies led to the conclusion that sound and word become reality through their use by the practitioner of ritual—a conclusion that was demonstrated by the chanting of three sutras.

Bill McJohn and Joseph Anderson next presented their work, “The Aural Dimension of Religion: Chanting Psalms in Gregorian Chant.” McJohn focused on the history of chanting the Psalter, beginning in the monasteries of the fourth century. Singing the Psalms was motivated by a desire to pray constantly and as the monastic communities developed, a practice of working through the 150 psalms developed. A shorter version which eventually became the rosary, also developed. Anderson noted that the recitation of the Psalms is the analog to Buddhist chanting of the sutras. One is actually speaking as the Christ in recitation of the Psalms. Both also find a balance between time and timelessness as they are recreated in different ways through history. The presentation concluded with the chanting of vespers.

Discussion of the presentations followed and the session concluded with participants joining together in chanting brief pieces of Shomio and Gregorian chant. The integration of the visual, the auditory, and the explanations, with the practice of chanting itself by the whole group, made this meeting a memorable one.

**Sneak Preview of
THE 2006 MEETING OF THE SOCIETY
Washington DC, November 17-18**

The program committee has been hard at work coordinating the Fall program. Session information, including locations, will be listed again in the Fall, but we wanted to give you a sneak preview. The topic is “Religious Self-Fashioning and the Role of Community in Contemporary Buddhist and Christian Practice” with the narrative of the call for papers reading: “Many contemporary persons, at least in the United States, appear to adhere to the notion that one can fashion Buddhist and Christian lives individually. Many American Buddhists claim their attraction to Buddhism is its ‘self-reliance’ and are ‘book Buddhists’, shaping

their own version of practice separate from any tangible sangha. Similarly, for several decades, persons have been dropping out of church congregations, while continuing to identify themselves as Christians. How central is the nature of sangha and church to Christian or Buddhist practice? What is the importance of religious institutions in Buddhism and Christianity? Can one “go it alone” as a Christian or Buddhist? Paper submissions are invited from various perspectives: Theological/ philosophical, doctrinal, sociological, personal reflection, creative writing, etc., or a combination of perspectives.” The program committee reports that these presenters engage the topic from complementary dynamic positions and will stimulate lively discussion. Plan to attend!

Nov. 17, Friday 9:00-11:30 am and 1:00-3:30 pm
Board Meetings

- Nov. 17, Friday 4:00-6:30 First Program Session
- * Sandra Costen Kunz, Princeton Theo. Seminary
"Christian and Buddhist Confession, Affiliation and Countercultural Action".
 - * Gene Reeves, International Buddhist Congregation
“Hoza: The Dharma Teacher Chapter Embodied”
 - * Duane R. Bidwell, Brite Divinity School, Texas
Christian University
“Practicing the Religious Self: Buddhist-Christian Identity as Social Artifact”

- Nov. 18, Sat. 9:00-11:30 am Second Program Session
- * Kenneth K. Tanaka, Musashino University
“The Individual in Relation to the Sangha in American Buddhism: An Examination of ‘Individualized Religion’”
 - * Joseph A. Bracken, Xavier University
"Dependent Co-Origination and Universal Intersubjectivity."
 - * Jonas Barciauskas, Boston College will demonstrate
the Buddhist-Christian Studies Database: A Web-Searchable Resource

Business meeting at 11:00 am

If all goes according to plan, we will also have a field trip planned for Friday evening that will be announced in the Fall newsletter.

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SOCIETY SELECTED AS RELATED SCHOLARLY ORGANIZATION OF AAR

The Society has been selected as a related scholarly organization of the American Academy of Religion. The criteria for RSOs include being a national or international non-profit organization whose majority of members are professional scholars and teachers and whose purpose is to evince an interest in the study of religion through free inquiry and critical examination. As an RSO, our society will have a description on the AAR website and in the published annual meeting program, thus heightening our important work of inter-religious dialogue as a personal and scholarly endeavor.

2005 FREDERICK J. STRENG BOOK AWARD

The winner of the 2005 Frederick J. Steng Book Award is *Living Zen, Loving God* by Rubin L.F. Habito. Written by a practicing Roman Catholic and former Jesuit priest, as well as an acknowledged Zen master and professor at Perkins School of Theology, Habito brings a uniquely creative perspective to the actual practice of conceptual, socially engaged, and interior Buddhist-Christian dialogue. *Living Zen, Loving God* is not merely an academic comparison between Buddhist and Christian traditions of thought and practice, although it is grounded in his years of academic study of what Christian tradition refers to as "faith seeking understanding." Nor is it a Buddhist or Christian apologetic. Instead, this book is a witness to the possibilities of creative transformation through the practice of Buddhist-Christian dialogue, here illustrated by Habito's own personal experience of awakening through the practice of *koan* meditation, an experience that led him to "wake up" to the truth of both Buddhist and Christian traditions and allowed him to become, in the words of John Cobb, "a Buddhist and a Christian, too." *Living Zen, Loving God* thus models a practice of dialogue grounded in what John Keenan in the Preface describes as an "inchoate theology," a theology of "insights wrenched out of intense practice, engaged in the world, hesitant to reach final verbal statement, always driving one back toward the deepest core of what it means to be human."

CHECK OUT THE NEW SBCS WEBSITE!

www.society-buddhist-christian-studies.org

Thanks to the efforts of Nathan Wells, the Society has a new website that is more attractive and active. It now includes links to upcoming and ongoing Buddhist-Christian dialogue and practice opportunities, upcoming conferences and summaries, and related links such as the new Buddhist-Christian database and online chat groups. If you have a Buddhist-Christian event or site that you would like to be considered for listing, please send all relevant information to Harry Wells, hlw2@humboldt.edu.

CONFERENCES and DIALOGUES

Contemplation, Practice, and the Crossroads of Spirit

March 4-6, 2005

Naropa University, Boulder, Colorado

In a world so often painfully divided by religion, the process of interfaith dialogue offers an inspiring and potentially fruitful path for engaging both the shared ideals and differing languages of religious traditions. In this gathering, renowned contemplatives from the Christian and Buddhist traditions joined to share the views, practices and insights of their particular faiths, uncovering common ground while teasing out what makes each tradition unique. In a process of shared practice and discussion, the very practice of dialogue emerged as a path of contemplative awareness. Through talks, practice intensives, shared ritual, and intimate and group dialogue, themes such as meditation and prayer, theism and non-theism, and the role of contemplation in our modern, busy lives were explored. The practice of interfaith dialogue as a ground for understanding spirituality in America today was a fruitful topic, examining the role that such dialogue has on personal and communal practice, regardless of faith tradition. Such dialogue requires meeting the other; in doing so, we meet the edge of our own view and a ground of dialogue emerges with the possibility for greater understanding, expanded awareness and healing. This gathering was a historic reunion of several members of the ground-breaking

Buddhist-Christian dialogues that took place at Naropa Institute in the 1980s, offering an opportunity to evaluate the impact interfaith dialogue has had over the last 20-plus years and to look ahead to the emerging landscape of this practice.

The program format included an opening gathering and reception, evening keynote lectures, group practice in each faith, intensive workshops, small and large group dialogues, and a closing ceremony. In the midst of, and in between, all these events, participants enjoyed one-on-one dialogue with each other.

Speakers and leaders were drawn from both Buddhist and Christian traditions, including Father Thomas Keating, Mother Tessa Bielecki, Judith Simmer-Brown, Reggie Ray, Judy Lief, Jack Engler, Bruce Coriell and Priscilla Inkpen.

Dialogue Pointing to the Unspeakable

Tim Talbott

2nd Year MA Religious Studies Student at Naropa
[The following is a personal reflection on his experience of the above Naropa conference by Tim Talbott. Tim can be contacted at connectwithtim@yahoo.com]

When I reflect on the essence of Christianity, I think of Father Thomas Keating. When I look inside my heart in search for the heart of the Buddha, I find Reggie Ray and Judith Simmer-Brown. To me, these inspiring teachers, along with many others I have been blessed to encounter along my path, represent in the truest sense, the living spirit of their respected traditions.

The Buddhist Christian Dialogue Conference held at Naropa University in March of 2005 touched my heart and soul in a way for which it has so long thirsted. During the weekend-long conference, well-known and highly regarded Christian and Buddhist practitioners and teachers came together to share in open dialogue and to teach specific meditation and prayer practices. Some of the issues addressed during the dialogues included: meditation and contemplative prayer practices; monastic and lay lifestyles in regards to modern day spiritual practice; the Christian relationship with God and the Buddhist concept of emptiness; and the role of suffering along the spiritual journey. The audience participated in much of dialogue and was made up of Buddhists and Christians along with those of other or no formal wisdom tradition.

I must admit that I entered into the weekend with some pretty heavy baggage in regards to Christianity; I was raised in a Catholic tradition which, as I discovered in my early teens, didn't work for me. As the workshop began, I sensed this restriction deep inside my bones. Remembering Chögyam Trungpa's teaching on "leaning into" these difficult areas of our lives, I chose to explore Father Keating's Centering Prayer as my practice for the weekend. I also chose to explore this direction as I found I was immediately drawn to Father Keating's gentle demeanor and the youthful glimmer in his eyes. For many years I had explored various traditions, diving deep into practices and immersing myself into a wide range of teachers. However, up until meeting Father Keating, I had very little interest in finding out what it would actually mean to "practice" Christianity.

As we settled into our chairs and cushions, Father Keating instructed us to sit comfortably with our eyes closed and to allow our bodies and minds to settle in. We then spent a short time bringing awareness to our breath as he explained the origin and instructions for the prayer. He explained that this prayer technique was derived from Jesus' teaching in the New Testament, located in the Book of Matthew. Jesus' teaching involved "going into your room, closing the door and praying to your Father, who is unseen."

With this as our starting point, we were then instructed to choose a word, not more than two syllables, any word we found that resonated with us and our spiritual practice. Father Keating suggested the words "Love," "Calm," "Peace," or "God." We then were instructed to bring our attention to our word, and gently sit with this word as our anchor. If we noticed that our mind was wandering, we were instructed to gently bring our attention back to our word and let the thoughts go. If we found ourselves letting go of our word, that was okay, we could then just rest in the nature of God. If thoughts arose, we were instructed to return to our word once again.

At the completion of the Centering Prayer, Father Keating gently recited the "Our Father" prayer which I found to be an extremely powerful experience. I remembered the prayer quite distinctly from my childhood, but somehow it resonated with me more deeply as I was coming out of the Centering Prayer. After this practice I found that my heart was connected to Christianity in a way that I had not known before. I

had been opened to a new discovery and realized a deeper understanding of what it can mean to live Christianity as a life path. I discovered that there are forms of Christianity that are not focused predominantly on vicarious atonement, but instead show us a practice, a path, in which we too can realize directly that we are “sons” and “daughters” of God.

More than anything else, what I learned from Father Keating, and from all of the participants of the Buddhist-Christian Conference, is that through dialogue we can discover a common ground amongst all of the beautiful and essential differences we embody. In a world increasingly divided, I learned directly that dialogue can be a powerful tool in transcending the fear of our differences, which allows us to open our hearts and to find our common connection while honoring our differences. I learned that this opening is in fact our responsibility as human beings. It is up to us, it is what we do that matters, much more than what we believe or what tradition we are connected to. Through the course of the weekend I could see the importance of sincerely practicing a tradition in order to expand into That which goes beyond. But then we must let go of our attachment to the “raft” that brings us to the other shore.

Ironically, when I think of Father Keating I do not think of him as being “Christian.” Just the same, when I think of Reggie and Judith, I do not see “Buddhists.” What I have experienced with these three beings goes beyond categorization, beyond the confines that traditions all too often fall into. To me, these three, along with all of the participants of the Buddhist-Christian Dialogues Conference, represent the practicality, beauty and transformative power of Christian and Buddhist life practices. May we continue to learn from these blessed teachers’ journeys as our own paths unfold into our discovery of the One.

East-West Exchange

M.I.D. European Commissions

Institute for Zen Studies of Hanazono University

June 3-28, 2005.

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. A summary of that exchange was published in the Fall, 2005 SBCS newsletter.

Following is a participant testimonial by Brother Andrew Peers, OCSO, Abdij Maria Toevlucht, NL:

Asked to sum up Japan in one word in the plane on the way home, I said: "fierce". Perhaps this spontaneous answer bubbled up out of the intuition that a people naturally enough take on some of the qualities of the environment in which they live. The Japanese are an island people and have long been exposed to the fierceness of nature in that part of the world, whether in the form of typhoons, heat-waves, or biting insects. For many years the islands were completely closed to the outside world. There have been many civil wars and punishments for transgressions or loss of face even in civil matters which could also be said to be 'fierce'. The strictly hierarchical form of order and government that has developed out of this pressure-cooker history comes with its own strong sense of honor and rules of behavior. I may be wrong, but participating in this 10th East-West Spiritual Exchange, I have the impression that I have had the privilege of getting a real taste of the rich culture of Old Japan by briefly undergoing something of the traditional Zen training as it is practiced today in modern Japan.

There were, of course, many things to get used to upon arrival, so many in fact that I confess to quite a lot of initial resistance, not to mention sudden feelings of indignation. One of the first things you must do on arrival in the monastery is to take off your watch. Which day of the week it is is no longer important, certainly not Sunday. A distinct lack of seating facilities produced serious pain in the legs before even the first day was over. There was much bowing for no discernible reason. The weather was often energy-sappingly humid and the dreaded pickled plum for breakfast will certainly stay etched in my memory for many reincarnations yet, no matter what I come back as in the future.

Ko-sesshin, for example, at the Rinzai temple of Shogen-ji (one of Japan's three infamous oni-sodo's or 'devil monasteries') meant nine hours of work a day. Chopping logs, weeding, making brooms one afternoon, sweeping and cleaning the next, it was all recognizably monastic and trappist in nature. There is nothing written down, you learn the hard way, by

experience and through the body, including blows to your person. Yet working side by side with monks nearly half my age and sweating like them in the humid conditions, we were able to gradually discover each others ordinary likeableness and humanity, something that surely ought to lie at the heart of all religious and especially monastic spirituality (spirituality understood here as one among many given ways of becoming your true self). Although the discipline was for me sometimes difficult and rude, it was this warm and more hidden communal sub-culture of zen practice, behind the official mask of samurai severity, that surprised and which leaves the most lasting impression in my memory. The monks themselves seem to be able to move much more fluidly in and out of these two faces of Zen. They were more natural and moved with their whole body. This is something that we western monks can learn from. In Zen there is much less fear of expressing the full spectrum of emotions, including the darker ones. These are however meant to be expressed only in the name of compassion, which does presuppose a certain degree of spiritual/affective maturity.

The question then arises: can such a strictly hierarchical system really help engender and foster this maturity if it isn't already present or does it just hold people back in infantility, as was not infrequently the case in many strict trappist houses of fifty years ago? Just following the rules is never enough. With the Roshi in a somewhat lonely and isolated position at the top of the pyramid, I must admit to being both impressed by his power and somewhat surprised by the apparently purely spiritual and non-pastoral approach to his monks. This is very different to the Rule of St. Benedict where the abbot should be 'more loved than feared', where he is obliged to consult with his council in major decisions and must be pastorally concerned and interested in the general welfare of his charges (and this in respect to 'the whole man', not just his spiritual state). In this respect, I feel that the ideal of western monastic community and its concern for each member's individual growth has something wise and valuable to say to our zen brothers and sisters.

Both the Zen and the Christian forms of monastic training, whether for a short time or as a way of life, are having a hard time these days gaining recruits. The modern young Japanese or Western person has grown up in a micro-chip era of great changes, and has now developed other skills and qualities, differing

significantly with his forefathers. Adaptations on the part of Western monasteries are already taking place. Perhaps any future changes in the Zen world can at least be partially plotted by looking at the progress of Western sanghas already functioning in Europe and America. At least a minimal psychological discernment or screening of candidates would seem prudent. The strength of Zen is to push people beyond their small self to break through to Big Mind, to live the here and now in this union. Meditation techniques and use of the koan in training have much to offer to us Christians. Some of the strength of Christian monasticism is in the art of living stably in community, denying the self in a more languid and horizontal way, so to speak. Discernment and moral guidelines fill in gaps that the directness of Zen leaves by the wayside. The insight that I brought back with me from Japan is that there do seem to be many authentic possibilities of mutual enrichment, especially in the area of prayer, if we just keep working together, seeking the truth together in a sense of shared brother/sisterhood. I should say here that there was absolutely no 'fierceness' in the hospitality we were privileged to enjoy, or if there was a little here or there, it was always on the part of over-enthusiastic western zen monks. Everywhere we went in Japan, we were treated with great respect and unassuming and attentive kindnesses, especially by Toga-san, the chief of the Tenryu-ji complex who even invited us all one evening into his home for a delicious farewell party, western style!

The beauty of the wooden and somewhat fragile looking Japanese temple buildings spoke to me continually of the Buddha's teaching about the transiency of all things and begged the question "what is it then that lasts?". Surely the only answer is the love that motivated people to build them in the first place, to live in them and to die in them in the hope that this love would set fire to the hearts of future generations and so carry on these received traditions for the good of the whole world. This same Zen flame of love touched me too. Everything seemed to be summed up and beautifully symbolized by the last unexpected gesture of the monk in charge of discipline in the zendo (the jikijitsu) at Shogen-ji. At the end of the ko-sesshin, he came to where myself and Bro. Martin were sitting to give us both in turn three powerful whacks with the keisaku ('the encouraging stick') on each shoulder, something that has never been done before with visitors

to this monastery, we were later told. We received it gratefully and proudly at that time, as a sign of intimacy and acceptance into the sangha, and as a precious farewell gift that I shall always remember.

“Meeting on the Path”

Catholic-Zen/Ch’an Dialogue

Mercy Center, Burlingame, CA, Jan 26-29 2006

The fourth in a series of dialogues between Catholics and Zen and Ch’an Buddhists was held at Mercy Center, Burlingame, CA, on the topic, “Meeting on the Path.”

In their exploration of the phenomenology of “meeting,” the participants sought to examine in depth the nature of the human person, since persons are those who meet along the way as they engage in the practices that the spiritual journey entails. Dr. Martin Verhoeven presented a paper on the Buddhist teaching of non-self as an essential feature of Buddhist soteriology, since belief in a permanent “self” is the root of the bondage of sentient beings to the cycle of rebirth. Respondents took note of the profound challenges that the non-self teaching offers both to classic Brahmanical thought as well as to Hellenistic philosophy. For modern Westerners, this teaching resists the efforts of scholars to provide adequate translations for the Buddhist technical terms. We need to deepen our understanding of the philosophical and theological developments that have shaped Western thought since the rise of Christianity. Biblical notions of the person are not easily made congruent with the Brahmanical notion of the atman, nor does the classic analysis of the psyche or nous in Greek thought completely coincide with Christian understandings of the soul, even when Christians assert the “immortality of the soul”. By “meeting on the path,” Buddhists and Christians, perhaps for the first time in history, are beginning to understand their most basic, if contrasting, convictions.

Professor Mary Ann Donovan of the Jesuit School of Theology in Berkeley, illustrated the emergence of a distinctly Christian “anthropology” by discussing the life and thought of the Apostle Paul, of St. Antony of Egypt and his biographer St. Athanasius of Alexandria, and of St. Augustine of Hippo. In the early Christian theology of the graced transformation and even “divinization” of the human person, Donovan illustrated how soteriological and eschatological

convictions coming from the New Testament revelation of Jesus Christ reshaped Hellenistic philosophical categories, even when those categories were recycled by Christian writers of the Patristic period. Respondents took note of the continuities between Jewish and Christian views of the person as a unitary whole.

Focusing on the unique meeting of master and disciple, Rev. Heng Sure offered, in the form of a taped presentation, an interpretation of the Gandhavyuha portion of the *Avatamsaka Sutra (Hua Yen)* in which the bodhisattva Manjusri guides the prospective bodhisattva Sudhana across a series of meetings with fifty-three extremely diverse teachers that progressively transform the young disciple’s mindstream.

Similarly, Fr. Robert Hale presented the anonymous author of the *Cloud of Unknowing* and other works of late fourteenth century English mysticism as representing a model spiritual director and spiritual disciple, as evidenced by the tone and content of his written works which adopt the literary convention of an older guide addressing the inquiries of a young hermit beginning and proceeding along the spiritual path.

It was a strong conviction of this dialogue group that this fourth gathering would address the question of possible models for Buddhist-Catholic collaboration in the field of social engagement. Thus, “meeting on the path” would also open out to practices of service to a wider world, including persons and communities who do not share our beliefs. Illustrative of this objective, Lorraine Moriarty and Alan Senauke presented a discussion of prison ministry in the Bay Area in which Catholics and Buddhists are currently collaborating. Such ministry includes prison visitation, meditation groups, and assistance to the families of prisoners, and also addresses the raising of consciousness about the moral deficiency of the death penalty. Buddhist participants requested copies of recent Catholic documents on the death penalty, immigration concerns, and peace making in order better to coordinate collaborative efforts in these areas.

Participants were invited to offer new models for this dialogue, emphasizing shared contemplative practice as well as greater attention to our ways by which we may impact society in the practice of peace-making, reduction of violence, and conflict resolution.

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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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 SBCS. 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. Payment by credit card is possible by calling 713-348-5721. 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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