

Perkins School of Theology with the Memnosyn Foundation and State of Formation
announce a public lecture by

Bhikshuni Losang Trinlae

"Practical Theology for Community Service:
Building Effective Inter-religious Coalitions"

November 29th at 7:00 p.m.

Prothro Hall, Perkins School of Theology, on Bishop Blvd

(Parking is available beneath the Meadows Museum, 5900 Bishop Boulevard, Dallas, TX 75205)

Followed by a reception welcoming Bhikshuni Losang back to Dallas.

Bhikshuni Lozang Trinlae, B.Sc., Ed.M. was ordained Novice ordination in 1991 from the Abbot of Sera Je Monastic College, Venerable Khensur Rinpoche Lobsang Tsering, at Byllakuppe, Karnataka State, India. Her full ordination in 1998 was sponsored by Fo Guan Shan Monastery at Bodh Gaya, Bihar State, India, and officiated by His Eminence Venerable Master Hsing Yun and eminent senior Buddhist monastics. She has worked at the intersection of Buddhist thought, spirituality, education, and psychology for more than 20 years, and has extensive experience in India, Nepal, and Southeast Asia. She is presently a doctoral student at Claremont Lincoln University, and is the first Memnosyn-State of Formation Scholar hosted by the Perkins School of Theology.

In this lecture, Bhikshuni Losang will outline a framework for building, guiding, and informing interreligious networks. Much of the difficulty for faith groups working together across different religions can be a result of fear. They may worry that important, cherished value systems and ways of doing things might be overlooked, belittled, or disregarded by the different others.

She will show how systematically building assessment systems into interreligious network-building processes can provide a mechanism for listening and responding to concerns of the collaborating congregations. Religious leaders and their communities can then move on to important relationship-building with diverse religious congregations with confidence, because of having a built-in structure for handling concerns about the process itself. By having a formal mechanism in place for handling inevitable stumbling blocks, religious communities can more effectively work together on important issues of mutual interest harming our communities, such as poverty, crime, economic injustice, environmental degradation, etc.