



UM Sangha

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Gesture of Balance

By Rev. Kim K. Crawford Harvie

Three years ago, at the brink of death, having lapsed into a coma after her disease-ravaged liver failed, Lily Thompson “wasn’t supposed to live another day. Then,” she says, “I woke up one morning with a second life, because of a total stranger’s ... kindness.” That stranger was organ donor Cynthia Lucero, who had died of hyponatremia running the Boston Marathon. Lily Thompson is committed to squeezing the most out of the extra years she received from Cynthia Lucero. “[Now] I wake up in the morning and I don’t care if it’s raining or cold. To me, it’s another day, and I say, “Thank you for this day.”

Kem and I took the kids to Cape Cod for a long weekend, imagining breakfast and the morning paper on the deck, pedal boating on the pond, a walk to town, sunset over the ocean. Instead, we got steady, freezing rain, and five people and two big dogs tracking muddy pine needles into a cold, three-room cabin. The girls huddled under the blankets, watching endless TV; though they didn’t know Lily Thompson’s story, they knew better than to complain. But no one pretended they weren’t relieved when we finally gave up and announced that it was time to pack up the car and head for home. A friend sent e-mail from Colorado reminding me that “Climate is what you expect; weather is what you get.”

Climate is all about expectations; weather is all about unadulterated reality. Weather is real. Weather is life. I am told that Albert Einstein, staring forlornly out the window at the pouring rain, said to his cat, “I can explain to you what it is, dear one, but I cannot make it go away.”

In Buddhist teachings, the experience of an open, spacious mind that allows us to show up for life, courageous, radiant, and at peace in the face of all kinds of weather, is translated as “balanced.” Balance is at the heart—it is the mind-state—of the *brahma viharas*, the heavenly abodes: lovingkindness, compassion, appreciative joy, and equanimity. At our best, we feel these things, and we want them for others: May you be happy. May you be peaceful. May you be free. But balance enables us to keep life in perspective, even when our world comes crashing down from those high states; balance enables us to remain balanced, whatever the weather.

One friend told me her spiritual practice is based on the directive, “Better bend than break.” She lives, she says, emulating a tree. Much of life is outside of our control. We can churn through all kinds of feelings, and the churning changes nothing about the experience itself. Letting go—especially, letting go of our attachment to how things are “supposed” to be—may be the single most important gesture of balance we can make in the face of the raging storm. . . . or in the face of an unexpected joy.

There’s an especially strange Buddhist story about a man whose only son was reported dead at war. Inconsolable, the father locked himself in his house for three weeks, refusing all kindness. In the fourth week, his son returned.

Seeing that the young man was not dead, people of the village were moved to tears of joy. They accompanied him to his father’s house, eager to see the miraculous reunion. “Father,” called the son, “I’m home!” But the old man refused to answer.

“Your son is here! He’s not dead!” called the jubilant villagers. But the old man would not come to the door. “Go away, and leave me to grieve,” he cried. “You cannot deceive me with your lies. I know my son is gone forever.”

We feel the devastation, the suffering, of the old man. We feel the joy, and then the bewilderment, of his son. We feel the sadness and concern, and then the ecstasy, and then the frustration of the townspeople. Every feeling is a great, whirling drama. I do not know to what purpose the Buddha put this story. But we might try to find ourselves in it, to find ourselves in each of the players. And we might ask, *Where is the gesture of balance that will restore equanimity?*

A Sufi master writes, “My life is complicated, and . . . I suffer a lot. But it doesn’t mean anything. It is ephemeral; just a part of living. I also feel the suffering of the world very deeply. I do what I can. Yet is it also very clear that things are as they are, and to have any helpful impact, my actions must come from the heart of peace. This is my goal: to show the peace in the midst of it all.”

Some of us have made it our life’s work to disregard the weather and rush headlong into the storm. Anything less sounds mind-numbingly boring; “if you’re not living on the edge, you’re taking up too much space!” All good, until . . . in the case of journalist Alison Wright, a bus wreck nearly ended

(Continued on page 3)

Editorial Insights

What an impressive year this has been for UU Buddhists! This issue is full of news of major events: our first Unitarian Universalist Buddhist Convocation, held in Garrison, NY, in May; UU Buddhist programming at General Assembly over the summer; and Rev. James Ford's inka ceremony and bestowal of Roshi status. Future events being planned this year include a UUBF family retreat (see the announcement on page 7), and another Convocation, tentatively set for 2007. Also, the Board has applied for formal recognition of the UUBF as an Independent Affiliate of the UUA. This process will bring changes to UUBF; possible developments include clarified bylaws, a formal statement of purpose, greater general participation in governing matters, and the opportunity for our many practice groups to organize as full UUBF chapters. More info will be forthcoming as the process continues. All in all, it's been a rich year indeed.

Convocation 2005 was terrific. I never expected to sit in a hall with well over a hundred Unitarian Universalists from all over the United States and Canada. I heard from so many folks about what a great experience it was, and for those who missed it, or just want to relive the experience, this issue contains numerous articles related to Convocation. Our cover article is the sermon which Rev. Kim K. Crawford Harvie graced us with on the closing morning of Convocation. This is followed by a report on the event by Dr. Frank Tedesco, who led one of the small groups. Next we have two short personal reflections by Convocation participants. If you'd like to send along your own reflections, I'll be happy to print more reactions in the next issue. Rounding out our Convocation coverage is an essay by speaker Beth Roth, who is set to lead the family retreat next year, as Sam Trumbore reports to us.

If you'd like an audio tape or DVD of the Convocation events, please see the order form on page 19.

Also in this issue, we have a report on Rev. Ford's inka ceremony. To celebrate, we've reproduced Rev. Ford's sermon delivered on the Sunday following the occasion. And we have a report on UUBF activities at this year's GA in Ft. Worth.

The call for submissions for the next issue of *UU Sangha* is open. If you've got something you want to share, please send your submission to me at jwilson403@hotmail.com. Letters to the editor are also welcome. If you have a question about subscriptions or the mailing list direct your query to Richard Swanson at vtxc@sover.net.
—Jeff Wilson, Editor

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(Continued from page 1)

her life, and she had to sit with herself, in a stew of unspeakable physical pain, through long months of recovery and rehabilitation. Fortunately, she had learned meditation; she knew how to breathe. It was her lifesaving gesture of balance: the capacity to live in a rich inner world, as her outer, ambition-soaked life literally fell apart.

My friend and teacher, Sylvia Boorstein, gave birth to her four children in rapid succession. To see herself through the worst of the mayhem, she painted on the rafter of her kitchen the great line from King Solomon, *This Too Shall Pass*. And it did.

Whenever whatever happens, we have the opportunity to make a gesture of balance. The practice of equanimity is an art, and it doesn't come without a price. That price is wholeheartedness. We may and we may not make much discernable progress toward taking life in stride, living life on life's terms. But if we put our whole hearts into trying, we can rest assured that we are doing what we can. . . and then surrender.

Judith Hanson Lasater writes, "Now is a word that is powerful and sufficient by itself to be used as a life study, a sort of mantra. The ability to respond to now, to live in now, to enjoy each precious moment, without clinging to it or pushing it away, is the essence of spiritual practice." The spiritual practice of balance asks us to greet each new moment with curiosity, give to it what we can, take from it what we will, and let it go.

There is a well-loved Zen story told of a young, unmarried woman whose parents owned a food store. One day, they discovered she was pregnant. They demanded to know who the man was; after much harassment, the young woman named their neighbor in the monastery next door, Zen master Hakuin. Furious, her parents confronted the master. He listened attentively. "Is that so?" he asked.

After the child was born, it was brought to Hakuin. His reputation had been destroyed, but he was not troubled. He obtained milk from his neighbors, and took good care of the child.

A year later, the young mother could stand it no longer, and told her parents the truth: the father of the child was a young man who worked in the fish market.

The mother and father of the woman went at once to Hakuin, apologizing at length, begging his forgiveness, and asking that the child be returned to them.

He listened attentively. "Is that so?" he asked, and yielded the child.

The Zen stories are parables, designed to turn us back on ourselves. Again, we are invited to ask, How am I the parents? The daughter? The father? The child? How am I Hakuin, standing still at



Self Portrait by Hakuin

the still center of his own creation, balanced between desire and indifference, asking, with untainted curiosity, "Is that so?"

More than once, people have sat with me in

(Continued on page 4)

(Continued from page 3)

my study, wondering if they'd wasted months or years on an education or a career or a relationship which, in the end, had nothing to do with their heart's desire. The deepest truth is that, in the end, everything's wasted, or nothing is. . . depending on what we measure in the balance, and what we choose to make of it. At best, there is no "away" to throw anything; it's all grist for the mill, and compost for the garden. Jack Kornfield wrote a book called *After the Ecstasy, the Laundry*—one of the all-time great titles—but more often, life is more "after the laundry, the laundry." Graceful surrender comes from that still center, doing the best we can with what we are given: not climate, but weather.

My spiritual friends, I commend to you the spiritual practice of balance, the practice of lovingkindness, compassion, joy, and equanimity, and the gesture of balance that makes of them an unconditional gift to each new moment, now, and now, and now. The possibility of peace lives at the eye of the storm, the still center of our own making. Is that so? Let us seek, and find.

Kim K. Crawford Harvie is the minister of the Arlington Street Church, Unitarian Universalist, in Boston. This sermon was delivered as the closing address at the first Unitarian Universalist Buddhist Fellowship Convocation in Garrison this past May.

Report on the First Unitarian Universalist Buddhist Convocation

By Dr. Frank Tedesco



The Garrison Institute in Garrison, NY

The last weekend of April this year, Unitarian Universalist Buddhists celebrated the tenth anniversary of the UU Buddhist Fellowship at their first national level convocation. The organizers invited leaders of the major representative "yanas" or "vehicles" of Buddhism practiced in America today to address their meeting. The uniquely American UU spirit accepts "the inherent worth and dignity of every person" and his/her "free and responsible search for truth and meaning." The Western Buddhist teachers offered dharma talks, led meditation and chanting sessions and responded to questions that were put to them after their presentations as well as in discussion circles and during meals, all of which were vegetarian and quite delicious. The weekend was a precious opportunity to interact with Buddhist leaders from very different traditions who rarely teach in the same place at the same time.

Reverend Sam Trumbore, President of the UUBF, minister of a UU church in Albany, New York and long time practitioner of vipassana, was quite happy with the event since more participants paid the modest conference fee than the 100 planned for, some coming from as far away as the Midwest, California, Florida and Canada although most came from the New York area and New England. 130 UU Buddhist participants spent the weekend at the Garrison Institute in New York state near West Point and about a half hour from Wongaksa Temple in Salisbury Mills, New York. The Garrison Institute building is a former Catholic monastery with stained glass windows and traditional Christian architectural features. It has beautiful, well-kept grounds that overlook the Hudson River. It is a good place for a spiritual activities and often used by Buddhist groups in the region for teaching retreats and high level conferences and planning meetings with such dignitaries as the Dalai Lama.

Friday night's plenary Opening Worship Ceremony followed a familiar UU service format with singing "We Gather Together," a hymn of thanksgiving for life and joy of sharing our human cares and hopes with each other. It was followed by an invocation poem by Henry David Thoreau, a very short period of meditation and chanting of the Heart Sutra in an English translation from the Japanese used at the Zen Mountain Monastery of New York. This was immediately followed by the Pure Land tradition chanting of Na-mu A-mi-da-Bu and a few minutes of silence. The song of meditation and arm movements "Breathing In, Breathing Out" from the famous Vietnamese master and peace activist Thich Nhat Hanh got the audience to rise off their meditation cushions. All continued standing to recite a responsive reading of a poem "These Roses" by Emerson that focused on the beauty of the present moment and the futility of lamenting the past or hoping for a rich future while ignoring the wealth all around us in the "here-and-now." The worship service concluded with a group recitation of the Bodhisattva Vows, the singing of a hymn ("It Sounds Along the Ages") praising justice and truth in all religions. At the end everyone recited a metta benediction for all beings to live in happiness and equanimity, free of attachment and anger.



Rev. Robert Senghas leads meditation on the opening night of UUBF Convocation 2005

One of the main functions of the 2005 Convocation was to allow participants time to get to introduce themselves and get to know one another. Since this was the first time most UU Buddhists had the opportunity to meet UU sangha members outside their local congregations or geographical area, the organizers planned “facilitated discussion circles” after each day and evening presentation for people to meet and discuss the ideas and issues shared by the various speakers from different traditions.

Four main presentations were scheduled for the weekend with the first speaker Jeff Wilson most closely tying together the historic traditions of Unitarianism and Buddhism on Friday evening. Most of Wilson’s presentation was a laying out of facts he has accumulated in the course of writing his doctoral dissertation in American Religion at the University of North Carolina. One interesting piece of information he left us with was that the first Japanese Buddhist to visit America became a Unitarian in 1843, a year before a Unitarian woman published the first English translation of a Buddhist text (A section of the Lotus Sutra translated from French). That first Japanese Buddhist was a teenage fisherman named Nakahama Manjiro who was shipwrecked and saved from drowning by an American whaling ship captain who happened to be Unitarian. The first Japanese to visit America ever, Manjiro, using the English name John Mung, eventually joined the Fairhaven Unitarian Church in Boston and became the first non-Caucasian Unitarian and first UU Buddhist as well. Mung later made a fortune in the 1849 Gold Rush out West and returned to Japan where he introduced liberal Christian (Unitarian) ideas to the Japanese elite who wanted to reform Japan quickly to compete with Western nations.

Two of the Saturday speakers spoke from within their respective traditions of Japanese Rinzai and Soto Zen (Artist photographer Master John Daido Looi) and the Tibetan Dzogchen lineage (Lama John Makransky, Ph.D., an associate professor at Boston College). Daido Looi’s presentation expressed

great energy and commitment to disciplined practice. An Italian American and a former Marine from New York, he teaches Buddhism in a “no nonsense style” but with sincere concern for the environment and using the media as a vehicle for social change. While Looi’s rigorous form of Zen practice was admired by a few participants in my discussion group, most felt it was too difficult and unaccommodating for people with disabilities or the elderly. Someone in my discussion group called his form of Zen a kind of “boot camp Buddhism.” Lama Makransky’s presentation included long prayers and chants in Tibetan that are designed to bring out the intuitive awareness and energy of our intrinsic Buddha nature that can be equated with wisdom and love.

Beth Roth’s presentation was a description of her practical work as a teacher of mindfulness meditation to children and adults in health care settings and universities in Connecticut. She teaches Mindfulness-Based Stress Reduction (MBSR) in Spanish and English and has published on the effectiveness of MBSR as a therapeutic intervention. A nurse practitioner, she teaches mindfulness to chronic and terminally ill patients and students at Yale Medical School. She is also concerned with bringing mindfulness meditation to children and family life.

Both Saturday and Sunday morning began with an optional silent meditation period from 7- 8 am. On Sunday an hour was devoted to “UUBF Open Space” in which all attendees had an opportunity to share what they experienced during the convocation and what they want the Buddhist Fellowship in general and individual local UUBF sanghas to do in the future. Many, many ideas were shared with a microphone passed around for anyone to express themselves at will in an open forum. The small discussion groups met again to tie things up and exchange contact information, including those circles with special interests in “Buddhism and Education”; “End of Life Issues”; “Political Action” and more. The Closing Worship Ceremony followed a traditional UU format but included a Loving-kindness Chant, The Four Bodhisattva Vows, Readings of the Seven Principles of Unitarian Universalism and the Five Wonderful Precepts as interpreted by Thich Nhat Hanh. The UU Chalice Lighting words that were spoken in unison nicely summed up the spirit of the meeting and mutual commitment to live in the spirit of modern bodhisattvas:

Love is the spirit of the congregation,
 And service is our gift.
 This is our great covenant:
 To dwell together in peace,
 To speak our truths in love,
 And to help one another.
 structure and freedom.

Frank Tedesco earned his Ph.D. in Religious Studies from Dongguk University in South Korea in 1998. An expanded version of this article appeared in Mijuh yondae pulgyo-Modern Buddhism of America.

Reflections on UUBF Convocation 2005

By Catherine Senghas

I went to the Unitarian Universalist Buddhist Fellowship Convention in April 2005 with no expectations but much curiosity. I'd been sitting with the Henry David Thoreau Sangha at the First Unitarian Society in Newton for over two years and had been to a four day sesshin with them the previous December. I rode out to the convocation in Garrison with three other members of the sangha. Ours is in the Zen tradition and we are lucky to have as our teacher James Ford, a sensei within the Harada/Yasutani Zen line, a lay reform of the Soto tradition through a re-incorporation of a Rinzai koan curriculum. Besides being an ordained Zen priest, the Reverend James Ford is also the senior minister at the First Unitarian Society in Newton, Massachusetts, where the sangha is based. I was curious about the varying traditions of Buddhism that other Unitarian Universalists were practicing and curious about what forms of liturgy other Zen sanghas were practicing, if any; our sangha has a fairly set liturgy that begins each week's time sitting together, including chanting, bells and drumming.

There was so much to take in during that weekend. The physical setting was so wonderful, from the fabulous food, to the nearby walk along the river, to the architecture of Garrison Institute and its main hall where we gathered, and even to the amenities (such as the hot tub!). I looked forward to each meeting of the small group I had been assigned to, and I had a chance to participate in a very small way in the closing worship service.

But as a seminarian in candidate status with the UUA I

went with particular questions relevant to my future ministry. . . How is Buddhist practice integrated within Unitarian Universalist congregations and fellowships? Is there a somewhat independent group that just happens to meet on church grounds? What is the responsibility of that church's minister to such a group if he or she has a Buddhist practice and what is his or her role? Are Buddhist elements incorporated into the consciousness of the larger UU community—perhaps sometimes included in Sunday worship? And for ministers with a Buddhist practice, how does this inform and influence their ministry? A hundred more convocations would reveal ever more answers to these questions. I look forward to living into these questions and the many ways of answering them in future convocations.

Catherine Senghas is a member of the First Parish in Framingham and a seminary student at Andover Newton Theological School.

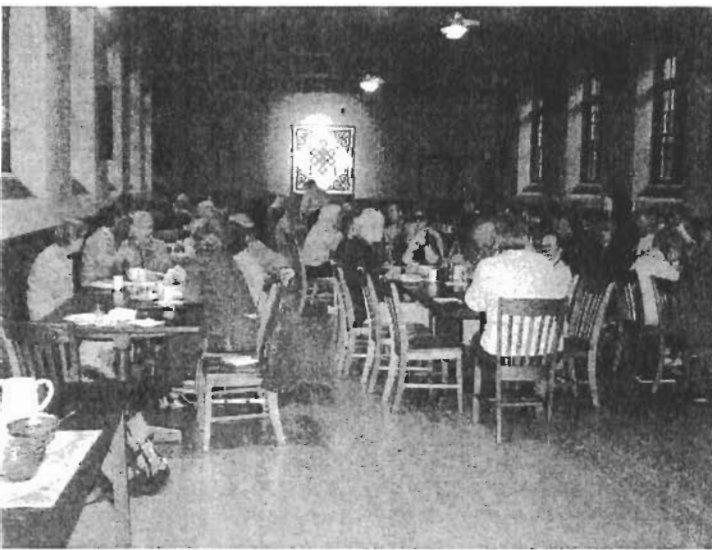
More Reflections on UUBF Convocation 2005

By Lynn Rosenbaum

I knew that our Buddhist Meditation Group at First Parish was rich in its offering of consistent spiritual practice, intimate connections and integration of Buddhist teachings with UU principals. But I assumed that we were unique among UU congregations. I never imagined that there were hundreds of groups similar to ours all around the country! Over 130 people from 22 states (plus Canada) attended the hugely successful, first-ever convocation of UU Buddhists in Garrison, New York, April 29-May 1. I was joined by fellow First Parish congregants Jim Austin, Ellen Duranceau and Susan Personette at this energizing event.

Held at the beautiful Garrison Institute, a monastery-cum-retreat center on the Hudson River, the Convocation brought together practitioners from a diversity of Buddhist traditions including Vipassana, Zen, Tibetan, Pure Land and others. The weekend consisted of UU worship, talks by notable Buddhist teachers, sitting meditation, chanting, singing, delicious vegetarian food, and lots of discussion. I had the opportunity to facilitate one of the small discussion groups, which met throughout the weekend. These dynamic groups allowed us to delve deeply into the teachings and figure out how they fit within our own beliefs and practices. Other highlights of the weekend included an eye-opening talk by Jeff Wilson on the long history of connection between Unitarians and Buddhists, (Did you know that in 1888 a Buddhist reformer in Japan requested that Unitarian missionaries be sent to his country?) and an inspiring presentation by Beth Roth on teaching Mindfulness Based Stress Reduction to children and adults in health care and educational settings.

The conference expanded my awareness of the



Participants enjoying a meal in the dining hall at Convocation

breadth of UU-Buddhist collaborations happening all over the country and invigorated my own commitment to spiritual practice. As the UU Buddhist Fellowship continues to grow and create its own by-laws, I expect that we will see an increased presence of UUBF activities. I look forward to continuing to strengthen and expand our own Buddhist community at First Parish.

Lynn Rosenbaum is a member of First Parish Unitarian Universalist Church in Arlington, MA.

Announcement: UU Buddhist Family Retreat 2006

By Sam Trumbore

One of the desires expressed at our Convocation was to have a UUBF family retreat. After some conversation with one of our presenters, Beth Roth, we've arranged to have her lead our first UUBF family retreat at the Murray Grove Camp and Conference Center, Murray Grove, New Jersey, from the afternoon of Sunday, July 30th, 2006 through noon Friday, August 4th.

Murray Grove can accommodate fifty people. We plan to have Beth be our featured presenter and Ellen Greist, who provided music for us at our Convocation, will lead the children's programming. Currently we imagine there will be three groupings of children's programming in the mornings. Each children's grouping will have two teachers to lead them. That means we will have room for about forty participants (as we are planning a staff of nine people).

Here is the description of what we will be trying to achieve during the retreat: In this Family Retreat, we will create an intentional community centered in Unitarian Universalist and Buddhist principles and values. All participants—adults and children—will explore fundamental Buddhist teachings, and practice a variety of mindfulness meditation techniques, including breathing meditation, eating meditation, walking meditation, and loving-kindness meditation. The daily schedule will include plenty of family time with intergenerational programming.

There will also be time for children to learn together in children's groups, while parents gather for silent meditation and participate in discussion groups about integrating spiritual values and mindfulness practices in the context of family life. The retreat is designed to ensure that every participant leaves feeling renewed and energized.

To pay our bare bones expenses, we will be charging \$360 a person.

As we will likely only be able to accommodate 15-20 families at this retreat, early registration will be very important. To inquire about registering for the retreat, please contact our

registrar at: UUBF-family-retreat@uumin.org.

Sam Trumbore is the president of the Unitarian-Universalist Buddhist Fellowship.

Family Dharma

By Beth Roth

I began practicing Vipassana or Insight meditation in 1987, and have had a mostly daily practice ever since. Since 1999 I have been teaching courses on Buddhism and meditation practice through the Adult Religious Education Program at the Unitarian Universalist Society of New Haven (USNH) in Hamden, Connecticut. These programs focus on the application of Buddhist principles and practices for healing ourselves, our families, our communities, and our world. My courses are generally eight weeks long, and focus on a particular theme from a Buddhist perspective. Each class session includes a dharma teaching, meditation practice, a short movement period of either walking meditation or gentle yoga, and group discussion. Examples of the themes of these programs include: Healing Anger, Working With Fear, Friendship as a Spiritual Path, The Four Noble Truths, The Five Precepts, Lovingkindness Practice, Tonglen Intensive, and Compassionate Service for Caregivers and Social Activists. A beautiful sangha of sincere and dedicated practitioners has grown at USNH, and a drop-in peer-led sitting group has also been active for two years.

I also have a very special interest in the relevance of fundamental Buddhist teachings and mindfulness practices to parenting and family life. My son has served as my teaching assistant in meditation programs for children and families at USNH, and my daughter helps me teach mindfulness in her second-third grade classroom.

Buddhist teachings and mindfulness practices have become the foundation of all realms of my life, and I find it exciting to explore how to best present these teachings and practices to my own children in the context of family life. Learning about the Buddha's life and teaching, and reading Buddhist suttas makes it clear that the Buddha himself used a very interactive pedagogy with the monastics and laypeople that he taught for the many years after his enlightenment. He asked many questions of his students, set up parables and teaching

Great love and great compassion are called Buddha-nature. Why? Because great love and great compassion always accompany the bodhisattva, just as shadows accompany things. All sentient beings will without fail ultimately realize great love and great compassion. Therefore it is taught, "All sentient beings are possessed of Buddha-nature." Great love and great compassion are Buddha-nature.

—Mahaparinirvana Sutra

stories, employed metaphors and similes, and helped his listeners to draw on their own observations and experiences. His approach was always “Don’t believe anything because I or anyone else tells you it’s true. Try out these ideas, discover for yourself if they are true or not.” This is a wonderful model for child rearing. Teachings such as the Four Noble Truths, the Law of Karma, the Five Precepts, the Four Divine Abodes—all of these lend themselves so naturally to explanations that children can easily understand, and to an experiential exploration and understanding of their accuracy and value. In our family I use stories, metaphors, drawings, fruit seeds, questions—many of the very same teaching techniques used by the Buddha—to make these teachings immediately accessible and useful to everyday situations that my children encounter. My son and daughter easily grasp the ideas, remember them, recite them back to me days and weeks and months later, and have on many occasions asked, “Mommy, how did the Buddha know so much?”

In the Buddhist tradition the teachings and the meditation practices are intended to be utilized together. Each strengthens and reinforces the other. I have found this to be completely true in my own experience, and thus as a parent I am committed to sharing both with my children. I think that mindfulness practices such as breathing meditation, walking meditation, loving-kindness meditation, eating meditation, speaking and listening meditation, and awareness of body sensation are all very valuable for children, and can really make a difference in their lives. The benefits will vary from child to child, and will change over time. Benefits might include greater self-awareness, stress reduction, improved inter-personal communication and conflict resolution skills, improved concentration for sports, academic work, or artistic and musical endeavors, decreased anxiety, improved sleep, etc. Yet to teach children these practices without sharing the fundamental teachings of the Buddha is like offering one jewel while withholding its companion jewel. As Buddhism continues to grow in the West, the precise form it will take will by nature be different than the monastic focus of its roots in Asia. One of our current, and I believe necessary challenges, is to creatively bring the treasures of mindfulness and the Buddha’s teachings into the domain of the family and child rearing. This takes time and patience and experimentation, but it is just such an effort that is required to raise healthier children who will be well-equipped to respond to the pain of the world with wisdom and compassion.

Beth Roth was a featured speaker at the first Unitarian Universalist Buddhist Fellowship Convocation. Among her many activities, she teaches Mindfulness-based Stress Reduction in Spanish and English to inner-city medical patients with chronic and life-threatening illnesses.

Unitarian Universalist Minister Named Zen Master

By Jane Greer

For the first time, a Unitarian Universalist minister has been formally recognized as a Zen master. The Rev. James Ishmael Ford, senior minister of the First Unitarian Society in Newton, Massachusetts, was acknowledged at an August 6 ceremony as a master in the koan tradition of Zen Buddhism by his teacher, Dr. John Tarrant, a Zen master and director of the Pacific Zen Institute.

This is Zen’s highest honor, according to Chris Bell of the Boundless Way Zen Community. Ford has become a *hassu* or “dharma successor” of Tarrant and can function as an independent teacher in the Harada/Yasutani Lineage, with the power to confer this status on others. During the ceremony he was given the teaching name Zeno Myoun Roshi.

Ford has been a Buddhist for the past 38 years and is the author of *In This Very Moment: A Simple Guide to Zen Buddhism* (Skinner House Books, 1996), as well as numerous articles. He is the founder of the Boundless Way Zen Community, based at First Unitarian Society, and the lead teacher for the Henry Thoreau Zen Sangha, which also meets at First Unitarian Society.

Ford’s Zen training included the answering of over 600 koans, the short and paradoxical parables, like the well-known question “what is the sound of one hand clapping?” The koans, which are frequently mistaken for riddles, are focus points for meditation and can only be understood through the practiced experience of meditation.



James Ford and Roshi John Tarrant during the ceremony

An ordained UU minister for the past fifteen years, Ford sees a consonance between Buddhism and Unitarian Universalism. The First and Seventh Principles of the Unitarian Universalist Association of Congregations deal with the inherent worth and dignity of all individuals and the interconnected web of all existence, principles that find their Buddhist counterparts in a belief in the centrality of the individual and the radical interdependence of all individuals. "It's possible to intuit this radical interdependence in Unitarian Universalism," Ford said, "but Zen offers the opportunity for direct experience of what would otherwise be simply ideas."

Jeff Wilson, a Ph.D. candidate at the University of North Carolina at Chapel Hill who is studying Buddhism in America, sees Ford's achievement as a significant step for UU Buddhists. "It suggests that those practicing Unitarian Universalism can achieve deep wisdom via Buddhism and be recognized for their abilities without [their]

involvement in Unitarian Universalism being seen as a hindrance by Buddhists."

Ford has been an active member of the Unitarian Universalist Buddhist Fellowship for many years and is past president.

Jane Greer is managing editor of UU World, where this article first appeared. Photographs courtesy of James Ford and Sam Trumbore.

Every Day is a Good Day

By. Rev. James Ishmael Ford Roshi

Not quite thirty-eight years ago I began practicing Zen meditation. For several years I lived as a Zen monk, much of that time resident in temple or monastery. Eventually I was ordained osho, a "full" priest, in the Soto tradition. In fact I continue to be credentialed as a Zen priest within the Soto Zen Buddhist Association in North America. I've also gone on to a western-style seminary and for fourteen years have served as a Unitarian Universalist minister, the last five at the First Unitarian Society in Newton.

As with many dually credentialed clergy—and I'm one of many, if at the more exotic end of that band—one affiliation tends to take the lead. This shouldn't include a denial of the other tradition, and it certainly doesn't for me. And, the lead can shift. For me that leading affiliation for just shy of the last decade and a half has been as a Unitarian Universalist cleric. I've loved the connections, including the difficulties and all the various challenges of blending these two traditions—Zen Buddhism and Unitarian Universalism—into my life. I've found it a life that has been fulfilling and exciting. I believe I've had opportunities because of this dual affiliation that are unique, and definitely enriching.

Just as I've widened my horizons which began to be shaped by my monastic experience, through the opportunities presented by my life as a UU and UU minister, I've also faithfully continued my Zen practice. For just shy of twenty years now, I've been a student of koans, the unique spiritual discipline of the Zen way; a practice that uses bits of conversations, brief phrases, fragments of poetry and folk stories; just about anything that might make an authentic assertion about our lives and which can invite comment and expression drawn from our deepest human resources. To be a koan all the energy created in such an engagement then should be resolved within intimate encounter with a spiritual guide. For me this is the most important form of spiritual engagement I've ever encountered. I really believe koans to be the great treasure trove of world culture.

Over the last nearly two decades I've been given

(Continued on page 10)



Witnesses at James Ford's inka ceremony



Roshi James Ford enjoys a laugh with his teacher, Roshi John Tarrant, at the ceremony's conclusion.

(Continued from page 9)

various responsibilities within the Zen communities I've belonged to, for the last half dozen years as a teacher of Zen meditation and as a spiritual director for those who wish to go deeper on this path. And now I have been given inka shomei.

Inka shomei is a Japanese phrase that roughly translates as "the legitimate seal of clearly furnished proof." Although I have to admit another teacher whom I greatly respect says the correct translation should be "show me the ink." In this ceremony I was acknowledged as an independent master of the koan way by my roshi, or senior teacher, John Tarrant. In a gathering of just under fifty people he presented me with several things, including a dramatic certificate of acknowledgement and a "teaching name." In the Harada/Yasutani line, the koan lineage to which we belong, a combination of the two great schools of Japanese Zen, Soto and Rinzai; the tradition is to give the new senior teacher, or roshi, a teaching name that includes the kanji, or character "cloud." So, I've joined that teaching community with the name Myoun which means "bright cloud." My full Zen name is Zeno Myoun which translates roughly as "Zen of the ancient way, bright cloud."

Lineage, if not taken too literally, means a lot in the Zen community. John Tarrant is a poet and writer, considered by many to be one of the most artful of koan teachers in the west; as well as a wild man, with little interest in social niceties or conventions. Think of those stories of coyote and you get a bit of a picture of this particular teacher. And, of course, in this tradition he must be the heir to another teacher. John had been given inka by the renowned Robert Aitken, social justice activist, as well as the author of several of the central books on Zen practice available in the English language today. Through them I was joined to a line of teachers that extends back through Japan to China, and mythically at least, to Siddhartha Gautama, the Buddha of history.

This is a powerful and important step in my life. And the possible play of consequences is wide open. It can mean, among other things, that (given the forbearance of loved ones and the communities I serve among) an authentic line of Zen may take root as part of the Unitarian Universalist spiritual stream. Already my senior student is herself a UU, although thankfully, not a minister. Of course such speculation is attempting to peek into the mists and discern outlines that really are too vague to allow any bold assertions. The only thing that can be said with certainty is a multitude of possibilities have emerged and are now presenting themselves.

Rather than indulging in speculation about what might be, I want to go in a slightly different direction. It is conventional for someone who has been given inka to give a talk on a particular koan. Koan means "public case." Robert Aitken Roshi defines koan as "A presentation of the universal and the particular; a theme of [Zen meditation] to be made clear."

The particular koan that is traditionally addressed at this special time comes from a twelfth century Chinese anthology called the *Biyuan Lu*, in Japanese the *Hekiganroku* and in English, the *Blue Cliff Record*; case six, usually called "Every Day is a Good Day." In a tradition not known for indulging positive thinking, in fact a tradition that tends to rub our noses in what actually presents, however difficult or unpleasant it might be; this is something of a difficult text.

It occurred to me that Unitarian Universalists are also people who try to see things as they really are, to wrestle with big questions and small, and out of that to lead lives of integrity.

The text of the case is pretty simple. "Yunmen introduced his subject by saying, 'I do not ask you about the fifteenth of the month. Come; give me a phrase about after the fifteenth.' And then he himself responded, 'Every day is a good day.'"

This isn't quite as esoteric as it might at first sound. In the ancient Chinese calendar the fifteen of the month is the time of the full moon. And the full moon is one of the ancient symbols for awakening. So, the question Yunmen is asking may also be phrased, "I don't ask about before your awakening, but rather I want you to speak out of your awakening." Obviously there's still some unpacking to do. Let's start with context.

Yunmen Wenyan was one of the greats of China's Zen masters, living from the middle of the ninth century into the middle of the tenth. This was the time when the Tang dynasty collapsed into what is called the period of the Five Dynasties and the Ten States—a period of nearly continuous warfare and horrific social upheaval. Yunmen towered above this terrible time, a beacon of light within the darkness. An amazing figure, he occurs throughout the literature of Zen, appearing dozens of times in the great classic collections of anecdotes and sayings of the masters.

In our time Andy Ferguson has compiled his own magnificent collection of the sayings and doings of the first generations of Zen masters in a book *Zen's Chinese Heritage*. There he records the story of Yunmen's awakening, which I find directly relevant to any investigation of the assertion "Every day is a good day." After years of diligent study under a variety of teachers Yunmen went to see the master Muzhou Daoming. Muzhou was famously cranky, and would often shut the door of his hut as soon as he heard someone approach down the path. And, indeed, as Yunmen came to his hut, Muzhou closed his door. "Yunmen knocked on the door.

"Muzhou said, 'Who is it?'

"Yunmen said, 'It's me.'

"Muzhou said, 'What do you want?'

"Yunmen said, 'I'm not clear about my life. I'd like the master to give me some instruction.'

"Muzhou then opened the door and, taking a look at Yunmen, closed it again. Yunmen knocked on the

door in this manner three days in a row. On the third day when Luzhou opened the door, Yunmen stuck his foot in the doorway. Muzhou grabbed Yunmen and yelled, "Speak! Speak!" When Yunmen began to speak, Muzhou gave him a shove and said, "Too late!"

Muzhou then slammed the door, catching and breaking Yunmen's foot. At that moment, Yunmen experienced enlightenment."

He carried the mark of his enlightenment, his awakening with a foot that never quite healed. Frankly, I myself much prefer a certificate. The question, however, is, was what Yunmen experienced worth the years of struggle, the burning pain of that encounter, and the lifetime limp that followed? What was it that led him to assert out of his awakening what might seem to be yes to that question, every day is a good day?

I suggest his point isn't prosaic; it's more complicated than just saying yes to what is. In fact he's taking us to a place we cannot go while clinging to ideas of high or low, good or ill. What is being pointed to all turns on the Zen teaching of awakening. So, let's hold that up for a moment. One Japanese word for the instant of awakening is *kensho*, which literally means "seeing into (one's) nature." Another word for this is *satori*, which derives from a verb meaning "to know." Here we're addressing a particular kind of religious or spiritual experience—not, I need to underscore and underscore again, not a philosophical assertion. And definitely this is not raising denial to some kind of spiritual plus. Yunmen points to an accessible insight into what it is we can know and how we can know it.

Now, we're a community of Unitarian Universalists—folk who tend to believe in salvation by bibliography. At the very least we have among us an inclination to seek understanding through definition. I can briefly indulge that inclination, if you are willing to take it more as a pointing than a flat statement. Everything here is about living, about breathing, about being.

Zen asserts reality as we can perceive it is two things simultaneously. On the one side is what I'd call the world of history, the world of things emergent. This is what we commonly sense and understand. I am here. You are there. Each and every thing exists in its own trajectory and you and I are definitely not the same. However, simultaneously, in an offense to Aristotle and, perhaps, to common sense, Zen asserts you and I and all the cosmos, every precious bit within that realm of history, of things emergent, share something in common.

From this angle on reality, you might say we all, you and I, have no bottom. We appear in the world, quite real, but without any ground. Turns out we are not complete and autonomous; rather we bleed out into the universe, into openness. Or, perhaps it's better to say we arise out of, are sustained by, and return to that openness, that boundless. A traditional Zen word for this aspect of what we are is "empty." Don't cling to this too tightly, but it might help to think of this in the context of contemporary Unitarian Universalism's assertion within the Principles and Purposes of that "interdependent web of which we all are a part."

But, here, now, let's take another way in. You might think of this empty as the family name. You and I and the pulpit

and flies and heat and cold—those are our personal names. But we also all belong to the great Empty family.

In one Zen text, Hakuin's *Song of Zazen*, we are told our wandering cut off from our true heritage, from our Empty family, is like "a child of a wealthy home wandering among the poor." This is important. What we're addressing isn't a philosophical assertion. It is a spiritual assertion. It's about, when all is said and done, who and what we are. It's about our true heritage. And, happily, within the Zen way, and how it is with all koans, this assertion comes with an invitation.

You and I can know this truth for ourselves, just like when we take a drink of water we know intimately and immediately whether it is cool or warm. So with the assertion we are one even as we are many; we can know this in some way that helps, genuinely helps. And, Yunmen suggests, in fact asserts boldly, there is something of joy and peace and possibility in this knowing. Although I have to admit, it isn't exactly a knowing. Knowing, after all, belongs to a dualism: knowing and not knowing. And, we're going somewhere else.

I believe we can approach the conundrum and get a pointing to that somewhere else, through a look at a good day. It is a looking that doesn't take away from the mess of life. This is not an assertion that the nearly two hundred thousand lives lost directly and indirectly in the bombing of Hiroshima didn't happen, and wasn't horrible. Nor is it an assertion about the likelihood that an allied invasion of the home islands could have led to even more deaths. Nor is it an assertion about the wars and terrors that are going on today. Well, not exactly.

Yunmen, lame and living in the midst of war and famine, asks his community to address that time after awakening. And from that place he answers on our behalf that "every day is a good day." Two points flow at this moment. One is practical, if for our purposes today, secondary. If we discover our true family name, not as a good idea, but as a deepest truth about ourselves; then I suggest, our actions in the world of personal names will become a little more skilful. Knowing Hitler is part of the family doesn't mean he mustn't be opposed. But it can affect when, how and where we intervene.

However, first things first. Here, now, I want to go to the first point. Why wander among the poor? Why think you're separate, alone, isolated? I, mean, why think that if it isn't true? How can you find out, for yourself, like taking that drink of water; how do you find out for yourself that you are vastly greater than your imagining? How do you get there?

Well, there is actually right here. We find it, you and I, as we learn to open our hands rather than to hold too tightly, crushing the life out of things. We learn as we sit down, shut up, and pay attention. Or, in the words of my friend, the Zen teacher Diane Rizzetto: stop, attend, listen. It's that easy. No more difficult than falling off a log. Just for a moment, let go of your ideas about what is and let what is be. Forget Zen Buddhist. Forget Unitarian Universalist. Forget like. Forget dislike. Forget, just for a second, just for a single beat of the heart.

My goodness, at that moment, perhaps your heart will break, your inner war will declare an armistice, and with Yunmen and all the ancestors, your mouth will open and you will

Continued on page 12)

(Continued from page 11)

sing the truth of the heavens and the earth. It is the amazing grace that fills the world, and births hope in every moment.

Every day is a good day.

And then if that's true, if it turns out to be so, then how can we say anything other than, "Amen."

Rev. Ford delivered this sermon on August 7th, the day after his inka shomei ceremony.

General Assembly Report

By Rev. Sam Trumbore

Zen masters Barbara Kohn and Ruben Habito were our featured speakers at General Assembly this past June. Barbara came to Zen practice through the San Francisco Zen Center at midlife after involvement in the Ethical Culture movement and radical politics. Ruben Habito was raised in a religious Filipino Roman Catholic home. His desire for a religious vocation led him to become a Jesuit. After Vatican II he was sent to Japan to study Buddhism and met a Zen teacher. He continues to work with both the Catholic and Zen traditions making connections and discovering new insights.

Barbara and Ruben engaged the audience during their question and answer session. The questions that people asked were ones many will find familiar: How do I find inner peace? What happens after you die? How can we respond to the suffering in the world? Barbara read an email that contained a powerful challenge to us to give up our attachment to our suffering. Ruben



Barbara Kohn and Ruben Habito at General Assembly 2005.

discussed how he reconciles his Catholic vocation with his Buddhist practice. He hopes that before he dies, he will be able to show that they can be compatible with each other. Yet he also expressed criticism of Catholic policies that bring more suffering to the world, such as encouraging the poor to put their hopes on getting to heaven rather than resisting their oppression on earth.

The exchange between them was stimulating, warm and friendly. A DVD of this event is being made and will be available order soon through the UUBF web site at www.uua.org/uubf.

Rev. Sam Trumbore is the president of the UUBF.

UU Buddhist Practice Groups

To be listed, a group must have both a Buddhist and a UU connection. If you'd like to have yours included here please contact the editor, Jeff Wilson (see page 2 for email and postal addresses).

United States

Alabama

Huntsville UU Meditation Group
UU Church of Huntsville
2222 East Governor's Drive, Huntsville, AL 35801
Virginia Burroughs: 256-776-9329

Montgomery UU Meditation and Discussion Group
Unitarian Universalist Fellowship of Montgomery
2810 Atlanta Highway, Montgomery, AL 36109
Charlie Suhor: 334-284-5683, csuhor@zebra.net

Arkansas

UU Buddhist Fellowship of Fayetteville
Unitarian Universalist Fellowship of Fayetteville
901 West Cleveland Street, Fayetteville, AR 72701
James Ownbey: 479-251-7452
<http://buddhist.fayettevilleunitarian.org/>

Arizona

Desert Lotus Zen Group
Valley Unitarian Universalist Church
6400 W. Del Rio Street, Chandler, AZ 85226
<http://www.vuu.org/zen/>
Deborah Saint: 480-759-7610,
Desert_Lotus_Sangha@hotmail.com

California

Davis UU Buddhist Meditation and Study Group
Unitarian Church of Davis
27074 Patwin Road, Davis, CA 95626
Steve Reynolds: 530-753-0646, smrsmr@pacbell.net

Live Oak Sangha
Live Oak UU Congregation
820 N. Fairview Ave., Goleta CA 93117
Debra Rodgers: 805-569-5277, debra@beagle-ears.com

Monterey Peninsula Mindfulness Practice Group
UU Church of the Monterey Peninsula
490 Aguajito Road, Carmel, CA 93923
Nancy Melton: 831-647-9155, nancymelton5678@yahoo.com

Orange Coast Sangha
Orange Coast Unitarian Universalist Church
1259 Victoria Street, Costa Mesa, CA 92627
Rayna Hamre: 949-646-4652, arinna2@mailcity.com

Palomar Sangha
Palomar UU Fellowship
2600 Buena Vista Drive, Vista, CA 92083
Jean Rabenold: 760-758-0510, jrabenold@aol.com

Riverside Zen Sitting Group
Unitarian Universalist Church of Riverside
3657 Lemon Street, Riverside, CA 92501
Ruth Villalobos: ruthvilla@hotmail.com

San Mateo UU Meditation Group
Unitarian Universalists of San Mateo
300 E. Santa Inez, San Mateo, CA 94401
Lance Miller: 650-340-9698, lanmill@earthlink.com
<http://homestead.com/meditationgroup/uubf.html>

The Sangha of the Morning, An Insight Meditation Circle
UU Congregation of Santa Rosa
547 Mendocino Avenue, Santa Rosa, CA 95401
John Dumbrell: 707-539-3619, sallyfife@earthlink.net

UU Buddhist Group
Live Oak UU Congregation
820 N. Fairview Avenue
Goleta, CA 93117
Deb Rodgers: debra@beagle-ears.com

UU Fresno Sangha
The Unitarian Universalist Church of Fresno
4144 N. Millbrook Avenue, Fresno, CA 93726
<http://groups.yahoo.com/group/Sitting/>
Church Office: (559) 227-6146
B. "Chi-Oui" Yap: bemcon@yahoo.com

UU Meditation Circle

First UU Church of San Diego
4190 Front Street, San Diego, CA 92103
Erene Rallis: 619-295-5622

Ventura Buddhist Group
Unitarian Universalist Church of Ventura, 4949 Foothill Road,
Ventura, CA 93003
Kitty McKonkie: 805-339-0676

Zen Meditation Class
The Unitarian Universalist Church of Santa Monica
1260 18th Street, Santa Monica, CA 90404
Bernie Silvers: 310-815-1312, bernardsilvers@sbcglobal.net

Colorado

Buddhist Sangha
Unitarian Universalist Church of Boulder
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David Chernikoff: davidchern@comcast.net

JUC Sangha Group
Jefferson Unitarian Church
14350 W. 32nd Avenue, Golden, CO 80401
Chet Cromwell: 303-422-3527, chetrcromwell@aol.com

UU Pueblo Church Buddhist Group
Unitarian Universalist Church of Pueblo
110 Calla Avenue, Pueblo, CO 81005
David Cockrell: 719-546-3409

Connecticut

Buddhism Discussion Group
The Unitarian Church in Westport
10 Lyons Plains Road, Westport, CT 06880
Ralph Scott: 203-323-6948, rscott271@hotmail.com

Buddhist Meditation
Unitarian Society of New Haven
700 Hartford Turnpike, New Haven, CT, 06517
Beth Roth: bethroth@snet.net

Wellspring Zen
The Universalist Church of West Hartford
433 Fern Street, West Hartford, CT 06107
<http://www.wellspringzen.org/>
Bert Mayo: 860-346-6240

Florida

The Buddhist Fellowship of the UU Church of Fort Lauderdale
UU Church of Fort Lauderdale
3970 NW 21st Avenue, Oakland Park, FL 33309
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(Continued on page 14)

(Continued from page 13)

Buddhist Group of the UU Church of Tallahassee
Unitarian-Universalist Church of Tallahassee
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Ann Rudloe: arudloe@garnet.acns.fsu.edu

UU Buddhist Fellowship of Tampa
Unitarian Universalists of Clearwater
2470 Nursery Road, Clearwater, FL 33764
Dr. Frank Tedesco: 727-391-1152,
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UU Zen Sitting Group
Unitarian Universalist Congregation of Greater Naples
6340 10th Avenue SW, Naples, FL 34116
Carll Peterson: carllsabycats@yahoo.com

Georgia

Cliff Valley Zendo
UU Congregation of Atlanta
1911 Cliff Valley Way, NE, Atlanta, GA 30329
Rev. Dr. Paula Gable: 404-634-5134x215,
pgable@uuca.org

UU Church of Savannah Mindfulness Meditation
Group
UU Church of Savannah, GA
Troup Square, Habersham at E. Macon and E. Harris
Streets, Savannah, GA 31402

Hawai'i

Mindfulness Meditation Group
First Unitarian Church
2500 Pali Highway Honolulu, HI 96817
Ernestine Enomoto (808) 988-2551

Illinois

Buddhist Covenant Group
Countryside Church Unitarian Universalist
1025 N. Smith Road, Palatine, IL 60067
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Buddhist Meditation Group
Unitarian Universalist Church of Joliet
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Thomas Betlej: 815-478-4528, betlejcam-
bron@msn.com

Southern Illinois Dzogchen Peer-led Practice Group
Carbondale Unitarian Fellowship
107 N. Parrish Lane, Carbondale, IL 62901

<http://www.shawnee-dharma.org/Dzogchen.htm>
Yolan Presley yo@shawnee-dharma.org

UUFD Buddhist Group
Unitarian-Universalist Fellowship of Decatur
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Indiana

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mail4janice@att.net or
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Kansas

Southwind Sangha Soto Zen Association
First Unitarian Universalist Church of Wichita
1501 Fairmount, Wichita, KS 67208
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Del Smith: 316-612-0826,
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Kentucky

Zen Covenant Group
UU of Bowling Green
2033 Nashville Road, Bowling Green, KY 42101
John Downing: jedowning@aol.com or
Jim Haynes: haynes@glasgow-ky.com

Louisiana

First Unitarian Universalist Buddhist Dharma and
Meditation Group
First Unitarian Universalist Church of New Orleans
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Maine

Buddhist Fellowship
The Unitarian Universalist Church of Belfast, Maine
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Maryland

The Mindful Way
Towson Unitarian Universalist Church
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Mindfulness Practice Group

UU Church of Annapolis
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Massachusetts

Arlington Meditation Group
First Parish Unitarian Universalist Church of Arlington
630 Mass Avenue, Arlington, MA 02176
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Arlington Street Zen Center
and Buddha's Belly (book group)
Arlington Street Church
351 Boylston St., Boston, MA 02116
Http://www.ASCBoston.org
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office@ASCBoston.org

Boundless Way Zen
First Unitarian Society
1326 Washington Street, West Newton, MA 02465
Http://www.boundlesswayzen.org
Rev. James Ford Roshir: 617-527-3203,
boundlesswayzen@hotmail.com

BuddaheartUSA - Boston
Unitarian Universalist Church of Reading
239 Woburn Street, Reading, MA 01867
Rev. Laurie Thibault: 781-944-3243, lthibault@ssrm.com
Rev. Peg Travers: 978-363-2910, mjtravers@comcast.com

BuddhaheartUSA Meditation Group
Unitarian Universalist Church of Haverhill
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Haverhill, MA 01830
Peg Travers: 978-363-2910, mjtravers@comcast.com

Cambridge UU Sitting Group
First Parish in Cambridge
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Concord Tibetan Buddhist Sangha
First Parish in Concord
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First Parish Meditation Group
First Parish of Wayland
Corner of Rt 20 and Rts 27, 126, Wayland, MA
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Great Pond Sangha
North Parish Unitarian Universalist Church
190 Academy Road, North Andover, MA 01845

Laura Howell: 978-685-8323, chinacar@gis.net

Martha's Vineyard Vipassana Meditation
Unitarian-Universalist Church
238 Main Street, Vineyard Haven, MA 02568
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Ralph Waldo Emerson Zen Sangha
First and Second Church in Boston
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Boston, MA 02116
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Sky Yoga Dzogchen Sangha
First Unitarian Society in Newton
1326 Washington Street
West Newton, MA 02465
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Springhill Zen
Unitarian Universalist Church of Medford
147 High Street
Medford, MA 02155
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Vipassana Group of Groton
First Parish Church of Groton
1 Powder House Road
P.O. Box 457, Groton, MA 01450-0457
Brad Bigelow: 978 448-0448

Worcester Zen Group
First Unitarian Church of Worcester
90 Main Street, Worcester, MA 01608
Melissa Blacker: 508-757-5302
http://www.worcesterzen.org

Zen Buddhist Meditation Group
Old Ship Church Parish House
107 Main Street, Hingham MA 02043
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New Hampshire

Buddhist Meditation Group
Unitarian Universalist Church of Nashua
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(Continued on page 16)

(Continued from page 15)

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New York

Buddhist Explorers Group
The Community Church of New York (UU)
40 East 35 Street, New York, NY 10016
Gary Jacinto: 212-267-2694

The Friendly Open-mind Compassionate Unitarian-
Universalist Sangha (FOCUS)
UU Fellowship of Briarclif, Croton & Ossining
2021 Albany Post Road, Croton-on-Hudson, NY 10520
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Green Lotus Sangha
Unitarian Universalist Society of South Suffolk
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Karen Zampa Leon: 516-767-0677

North Fork Buddhist Meditation Group
North Fork Unitarian Universalist Fellowship
Grange Hall, Sound Avenue, Northville, NY 11947
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Open Spirit Sangha
Community Unitarian Church of White Plains
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Vipassana Meditation Group
First Unitarian Church of Rochester, 220 Winton Road
South, Rochester, NY 14610-2998
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North Carolina

Community of Mindful Living-UUFR

UU Fellowship of Raleigh
3313 Wade Avenue, Raleigh, NC 27607
Joyce Gad: 919-233-3910, gadabout2@yahoo.com

Eno River Buddhist Community
Eno River UU Fellowship
4907 Garrett Road, Durham, NC 27707
http://www.pgacon.com/erbcc/
Steve Seiberling: 919-968-4445, sseiber@email.unc.edu

Deep River Sangha
Unitarian-Universalist Church of Greensboro
5603 Hilltop Road, Jamestown, NC 27282
Bill Patterson: 336-218-0810, deepriver@triad.rr.com

Piedmont UU Mindfulness Sangha
Piedmont UU Church,
9704 Mallard Creek Road, Charlotte, NC 28262
Darla Davis: 704 455-5373, daod1011@carolina.rr.com

Ohio

First Church Sangha
First Unitarian Church,
536 Linton Street, Cincinnati, OH 45219
David Mohler: 812-537-4741, dmohler@seidata.com

Meditation Group
UU Church of Kent
228 Gougler Avenue, Kent, OH 44240
Liz Erickson: 330-673-2152

Mountain Laurel Buddhist Group
Ohio Valley UU Congregation
66166 Kirkwood Heights Road, Bellaire, OH 43906
Jim Casebolt: 740-671-9240, uu jim@earthlink.net

Oklahoma

Bodhicharya Oklahoma
All Souls Unitarian Church
2952 South Peoria, Tulsa, OK 74117-5323
http://www.bodhicharyaoklahoma.com
Jacqueline Roemer: moejackie@cox.net

Insight Meditation Group
Unitarian Universalist Church of Lawton
701 B Avenue, Lawton, Oklahoma 73505
Jeff Houser: 580-355-1111, jeffhouser@yahoo.com

Oregon

Rogue Valley UUF Meditation Group
Rogue Valley Unitarian Universalist Fellowship, 87 Fourth
Street, Ashland, OR 97520
Mary Lou Hartmann: mlburdick@jeffnet.org

Pennsylvania

Blue Mountain Zendo
The Unitarian Universalist Church of the LeHigh Valley
424 Center Street, Bethlehem, PA 18018
<http://www.bluemountainzendo.org>
Joriki Dat Baker: 570-645-2243,
joriki@bluemountainzendo.org

Central Pennsylvania Buddhist Fellowship
c/o Dan Cozort, Dept of Religion
P.O. Box 1773, Dickinson College, Carlisle, PA 17013
Dan Cozort: 717-245-1385

Clear Light Meditation Group
Main Line Unitarian Church
816 S Valley Forge Road, Devon, PA 19333
<http://www.clearlightmeditation.org>
Nuala Carpenter: 610-688-6454, Nualadenham@juno.com

Mindfulness Meditation Group
Unitarian Church of Harrisburg
1280 Clover Lane, Harrisburg, PA 17113
George Hellmann: 717-236-6749,
jg:hellmann@mindspring.com

Zazen & a Mindful Meal
UU Church of Lancaster
538 W. Chestnut Street, Lancaster, PA 17603
Phil & Paula Gable: 717-295-3041, pgable@redrose.net

Rhode Island

Thursday Evening Meditation
First Unitarian of Providence
One Benevolent Street, Providence, RI 02906
Rev. Richelle C. Russell: 401-421-7970

South Carolina

Sea Island Sangha
Beaufort Unitarian Universalist Fellowship
P.O. Box 593, Beaufort, SC 29901
Trish Thompson: trisht@islc.net

Tennessee

Holston Valley Sangha
Holston Valley UU Church
136 Bob Jobe Road, Gray, TN 37615

Marina Munjal: 423-239-4561

Neshoba Buddhist Group
Neshoba Unitarian Universalist Church
7350 Raleigh LaGrange Rd., Cordova, Tn. 38018
<http://groups.yahoo.com/group/neshobuddhists>
Sam Lathem: 901-754-4046, cryanosa@yahoo.com

Texas

Border Zen Center
UU Community of El Paso
4425 Bryon Street, El Paso, TX 79930
Meredith Garmon: 915-562-7042, garmon.sm@juno.com

Brazos Insight Meditation Sangha
UU Fellowship of the Brazos Valley
305 Wellborn Road, College Station, Texas 77840
Ann Dingus: abdingus@myriad.net

Nichiren Buddhist Covenant Group
Bay Area Unitarian Universalist Church
17503 El Camino Real, Houston, TX 77058
David Overland: doverlan@swbell.net

Northwoods Sangha
Northwoods UU Church
1370 North Millbend Drive, The Woodlands, TX 77380
<http://www.optumlator.com/hzc/northwoods.htm>
Dwight Hatfield: 281-298-8419

Spindletop UU Buddhist Group
Spindletop Unitarian Church
1575 Spindletop Road, Beaumont, TX 77725
Donna Birdwell: birdwelld@earthlink.net

Zen Island Fellowship
Unitarian Universalist Fellowship of Galveston County
502 Church Street, Galveston, TX 77550
<http://www.galvestonzen.org>
info@galvestonzen.org

Zen Meditation Covenant Group
Bay Area Unitarian Universalist Church
17503 El Camino Real, Houston, TX 77058

Vermont

Black River Sangha
Unitarian-Universalist Meetinghouse
21 Fairground Road, Springfield, VT 05156
Richard Ryoha Dunworth M.R.O.: 802-228-2476,
ryoha@adelphia.net

Buddha Dharma Group
St. Johnsbury Unitarian Universalist Church
47 Cherry Street, St. Johnsbury, VT 05819
Laelia Tawnamaia: 802-563-3328, hopenjoy@sover.net

Zen Meditation Group
First Unitarian Universalist Society
152 Pearl Street, Burlington, VT 05401
Rev. Robert Senghas: 802-985-9207,
rsenghas@worldnet.att.net

Virginia

The Buddhist Fellowship
UU Church of Arlington
4444 Arlington Boulevard, Arlington, VA 22204
Julia Goss: juliabetsy@juno.com

Silent Buddhist Meditation Group
Williamsburg Unitarian Universalist Church
3051 Ironbound Road, Williamsburg, VA 23185
Kathi Mestayer: kwren@widomaker.com

The UCN Buddhist Connection
Unitarian Church of Norfolk (UU)
739 Yarmouth Street, Norfolk, VA 23510

UU Buddhist Group
First Unitarian Church of Richmond
1000 Blanton Avenue, Richmond, VA 23221
Wyn Jordan, 804-330-3263, wyn2357@comcast.net

UU Reston Church Buddhist Group
Unitarian Universalist Church in Reston
1625 Wiehle Avenue, Reston, VA 20190
Mel Harkrader-Pine (703) 707-9332, melhpine@aol.com

Vipassana Meditation Group
Mt. Vernon Unitarian Church
1909 Windmill Lane, Alexandria, VA 22307
Forrest Tobey: 703-660-0028

Vipassana Meditation Group
UU Fellowship of Fredericksburg
1115 Caroline Street, Fredericksburg, VA 22401
Chris Lillis: 540-972-4577, christopher_lillis@hotmail.com

Washington

Evergreen Meditation Group
Evergreen UU Fellowship
1607 4th Street, Marysville, WA 98270
360-659-662, evergreen.uuf@verizon.net

Michael Servetus UU Buddhist Fellowship
Michael Servetus UU Fellowship
4505 E 18th Street, Vancouver, WA 98661
Marvin Benson: 360-695-1858, bensonjmlaw@juno.com

Saltwater UU Church Meditation Group
Saltwater Unitarian Universalist Church
25701 14th Place South Des Moines, WA 98198

[Http://www.rootedinspirit.org/saltwater](http://www.rootedinspirit.org/saltwater)
David Scheuneman: dave@rootedinspirit.org

Zen Buddhist Group
Cascade Unitarian Universalist Fellowship
1550 Sunset Highway, East Wenatchee, WA 98807
Sharon Petit: 509-664-6744 or 509-884-6773,
speit@nwi.net

Zen Meditation Group of University Unitarian Church
University Unitarian Church
6556 35th Avenue NE
Seattle, WA 98115-7393
Rachel Boughton: 206-525-4852

Wisconsin

Buddhist Unitarian Universalist Group
First Unitarian Church
1342 N. Aster Street, Milwaukee WI 53202
Andy Agacki: 414-771-2490, asagacki@hotmail.com

Madison Insight Meditation Group
First Unitarian Society
900 University Bay Drive, Madison, WI 53202
<http://www.geocities.com/Athens/Acropolis/2140>

OBUUC Buddhist Group
Olympia Brown Unitarian Universalist Church
625 College Avenue, Racine, WI 53403
Mary Kay: 262-942-8833

Appleton Zen Center
Fox Valley UU Fellowship
2600 E. Philip Lane, Appleton, WI 54913
Mary Connelly and Bill Frackelton: 920-882-5351

Canada

British Columbia

Karuna Meditation Society
North Shore Unitarian Church of Vancouver
2050 West 12th Avenue, Vancouver, B.C., V7S 1H3
Michelle Mills: 604-874-4093

Ontario

Buddhist Practice Group I
First Unitarian Congregation of Toronto
175 St. Clair Avenue West, Toronto, Ontario M4V 1P7
Timothy Law: 416-485-8976, timothy@look.ca

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UU Sangha Fall 2005

Contents:

- Gesture of Balance**, page 1
by Rev. Kim K. Crawford Harvie
- Editorial Insight**, Page 2
by Jeff Wilson
- Report on the First Unitarian Universalist Buddhist Convocation**, Page 4
by Dr. Frank Tedesco
- Reflections on UUBF Convocation 2005**, Page 6
by Catherine Senghas
- More Reflections on UUBF Convocation**, page 6
by Lynn Rosenbaum
- Announcement: UU Buddhist Family Retreat**, Page 7
By Sam Trumbore
- Family Dharma**, Page 7
By Beth Roth
- Unitarian Universalist Minister Named Zen Master**, Page 8
By Jane Greer
- Every Day is a Good Day**, Page 9
By Rev. James Ishmael Ford
- General Assembly Report**, Page 12
By Rev. Sam Trumbore
- UU Buddhist Practice Groups**, Page 12