



UU Sangha

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Spring 2004

The UUBF Field of Collective Intelligence

By Rev. Sam Trumbore

The most recent issue of *What Is Enlightenment* magazine discusses a new field that is emerging called “collective intelligence.” What was born in the 1960s of system ideas discovered in engineering has continued to grow, develop and change. More recently, chaos theory and self organizing system theory—which demonstrated that non-living systems can exhibit a form of emergent complexity that shows evidence of aspects of intelligence—have given us new insights into how living systems grow and change.

Leading researchers like Peter Senge, Joseph Jaworski, Otto Scharmer and their colleagues are developing great confidence in methodologies that enable a small group to create a “unified learning field” that facilitates the merging of individual thought processes that can create a single group mind. Using this collective wisdom, they can tap into a level of intuitive power that may allow them to solve intractable problems that none could solve alone.

Tom Atlee, founder of the Co-Intelligence Institute, gives a wonderful illustration of how this can work. Tom was part of the Great Peace March from Los Angeles to the East Coast in 1988. This march was a powerful example of a self-organizing system among about 400 people. The official march went bankrupt early on and 800 of the original 1200 left. The rest decided to just keep going after a couple of weeks of meetings and reorganization.

One of their initial struggles was basic to their effort: how would they march during the day? Should it be together in one group or strung out along the road? Those holding each opinion divided into camps, each developing strong feelings about how the marching should be done. Some with each position were threatening to leave the march unless they got their way.

One day a big downpour caused the march to halt and take shelter in a fertilizer plant warehouse. Someone had the presence of mind to set up a microphone, amplifier, and

speaker so they could discuss the problem. People just kept coming up to the microphone and talking about what they thought and why they thought it. Some were passionate, others were logical, some were angry, others were conciliatory. But somehow while in the process of talking and listening a solution emerged that no one had thought of. While in cities and towns, they would march together but in the country they would be strung out. Everyone got satisfaction in coming up with what turned out to be an optimal solution by the time the rain ended.

Group think has always been something I’ve enjoyed and in which I’ve demonstrated some talent. This skill is one of the abilities that makes me a good chair of a committee or meeting. Facilitation requires a great deal of moment-to-moment awareness, an openness to intuitive insight, a clarity of emotion and intellect, and a keen compassionate ear and heart to respect and appreciate all the participants—all abilities cultivated in meditation practice.

Since many of us have many years of practice under our belt, I expect the co-intelligence a group of Unitarian Universalist Buddhists could create together would be nothing short of amazing. This is one of the primary reasons, to my mind, why your UUBF Board of Trustees has organized our first Convocation, April 29-May 1, 2005 in Garrison, New York.

The problem we need to group think around is the identity and future of this organization. This organization came together in an ad hoc way as several UU ministers discovered their mutual interest in Buddhism in the 1980s. This process of mutual recognition has created an affinity group that publishes this journal, sponsors a web site, a listserve and a workshop or two at GA each year.

Ever since I’ve been involved with the organization, I’ve felt it has the potential for more than this, but your UUBF Board has not found common ground on what that potential is. My sense of the reason why we haven’t is the need for a larger conversation with a wider selection of UUBF members. The Convocation has the potential to be the catalyst to bring together UUBF members from all over the continent (Canadians are already signed up!) to create the unified learning field that will open up that potential.

We’ve invited four Buddhist leaders from four different Buddhist traditions Unitarian Universalists have found attractive. They will address the Westernization process of Bud-

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Editorial Insights

The countdown to the Unitarian Universalist Buddhist Fellowship's first Convocation has begun! I'm sure y'all are as excited about this development as I am, and I hope to meet all of you next year in New York at the Garrison Institute. The event is already attracting attention outside of UU circles: *BuddhaDharma*, a quarterly Buddhist magazine, is running an announcement of our Convocation in their news section. To sign up for Convocation, just send in the handy registration form included inside this issue of *UU Sangha*. Or, if you happen to misplace it later on, you can also download the form from our website.

This Convocation seems to come at an auspicious time in the developing relationship between UUism and Buddhism. As the list on page 7 demonstrates, there are now over 80 separate UU Buddhist practice groups meeting in North America. In his cover article on page 1, UUBF President Sam Trumbore explores some of the reasons that the Board decided to hold this Convocation, as well as some of his hopes for what we will derive from the event.

The next issue of *UU Sangha* will be published in July 2004. Submissions are open: if you have an essay, poem, story, artwork, or other appropriate material to share with us, please feel free to submit it to jwilson403@hotmail.com. The deadline is July 1.

—Jeff Wilson, Editor

"Buddha-nature is the innate capacity to look upon all beings with great compassion. Every human being possesses this potentiality. Buddha-nature is the very basis of human dignity and the spiritual foundation of enlightened human relationships. The spirituality of man is greater than his physical or intellectual being and it is this spirituality, his Buddha-nature, which, when cultivated to its highest state, makes man a Buddha—perfect in Wisdom and perfect in Compassion. The ultimate message of the Buddha was, 'Awaken the Buddha-nature in yourself.' It is this message that we must clearly hear.

"Buddha-nature is not restricted solely to human beings. The fundamental Dharma teaches us that even 'the mountains, rivers, trees, grass and all possess Buddha-nature.' This means not only human beings but all sentient beings, all things in the universe, possess the capacity to become a Buddha. Once a scientist asked me, 'How can a rock become a Buddha?' I replied, 'When you have become a Buddha.'"

—Rev. Kenryu Tsuji, *The Heart of the Buddha-Dharma*

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dhism that we represent. We will then break into smaller groups so we can have those creative conversations with each other across the spectrum of our diversity, using some of the techniques we hope that will release this co-creative, transformative energy.

What will the result be? Not knowing is the exciting part for me. I fully expect to make some new friends and connections. My appreciation for other forms of Buddhism than I practice will grow. But it is the unexpected emergent energy that I'll be looking for. The strong connections between Unitarian Universalism and Buddhism, to my mind, have great potential for transforming both traditions in positive ways.

But that energy release may not happen unless you, good reader, are there. Look for the registration form in this issue or on our web site. If you'll be at UUA General Assembly in Long Beach, we'd love to have your ideas about how to best organize the Convocation at our UUBF Annual meeting on Sunday, June 27th at 3:00pm.

Rev. Sam Trumbore is the President of the Unitarian Universalist Buddhist Fellowship.

Growth, Change, and Ambiguity

By Rev. Josh Snyder

There is an old story about a woman who went to see the Buddha. Her young child of only two had recently died, and the mother was understandably grief stricken. She was so overwhelmed by her emotions of pain and loss that she would not let go of her dead child. She would carry it around with her as if it were still alive. In modern psychological terms, this is known as denial, and it actually a common and even necessary part of the grieving process. However, this mother was stuck there. She could not let go, could not say good-bye, and carried her child's corpse—and her own suffering—with her wherever she went.

As I said, one day this woman went to visit the Buddha. She laid the child at his feet and asked him to bring her child back to life. The Buddha of course was not able to do this; that is the founder of a different religion. But he was moved by her great suffering, and out of compassion decided that he needed

to help this woman. So he told her, "I will grant what you wish but first you must bring me a mustard seed from a village that has never experienced loss or grief from a loved one." Elated, the woman leapt up and scurried from village to village looking for the one place where no one had experienced the pain of loss. This should be easy she thought. So she would enter a village and talk to the people who lived there. However, in every household someone had a tale to tell of their mother dying, or their brother, or their husband. Story after story this woman heard, each one more tragic than the last. It broke her heart to hear all of this pain and grief, and yet it also comforted her. She knew and understood what they were experiencing. She too was in the midst of her own grief, and yet having it reflected back at her proved to be a balm. She returned to the Buddha, but not with a mustard seed, because she found no village or household which had not experienced loss. Rather she returned transformed, ready to say good-bye to her dead child. In fact, in some versions of the story, she joins the Buddhist order of nuns and attains enlightenment.

This is known as the parable of the mustard seed, and is a rather popular story. I think it is because it shows Buddhism in a new light. Sometime when people hear things like the Four Noble Truths; life is suffering, attachment is the cause of suffering, nirvana is the end of suffering, and the Eightfold Path is the path out of suffering, they tend to think that Buddhists see life from a "glass is half empty" perspective. This is not the case. The First Noble Truth is not that all of life is awful and terrible. The First Noble Truth merely states that suffering exists. In every life a little rain must fall, and there is no point in trying to wish suffering away by claiming it is really pleasant or that it is part of some grand scheme and therefore illusory. No, for the Buddha suffering is real, and the central task of religion is to address the problem of suffering. I like to think of the First Noble Truth as sort of being like the first step in a twelve step program: admit you are suffering and you move a lot closer to not suffering!

Attachment as the cause of suffering is the Second Noble Truth. This is very clear in the parable of the mustard seed. The mother is so attached to her child that she cannot give it up even after it has died. This attachment is what is creating her suffering. The idea of attachment then becomes an important notion. The point is not that we should never fall in love, or be happy or sad or have a full range of emotions. Rather the opposite of attachment is acceptance. Acceptance that the world is constantly changing, and that most of it is out of my control. As the Buddha says in his first sermon, everything in the world is as fleeting as a bubble rising up from a babbling brook.

And yet it is not enough to just think, "OK all of life is changing. That makes sense, I will have to

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bear it in mind." It is natural and human to want to keep things as they are. It is perfectly natural for our emotions to want our relationships to be happy and bright all of the time. It is perfectly natural for us to want to have our kids stay four years old forever and to hope that our parents never die. It is natural and human to feel this way, and yet all of those things will change. Kids grow up and become teenagers, rebellious youth and then Unitarian Universalist ministers. Life is suffering. Our parents, whom we love and have loved us unconditionally our whole lives, pass away sometimes very painfully over a long time, and sometimes very suddenly and we are unable to say good-bye. And yet isn't it a good thing that kids grow up and become adults, fully capable of being themselves? Isn't it a good thing that our parents no longer have to suffer painful or debilitating diseases forever? The Buddha's point with the mustard seed was to show this grieving mother that her natural human emotions of grief and loss and the natural transient nature of the world are not in sync. Attachment is our natural emotion of wanting an ever-changing world to stay the same. It is only with acceptance of the world as changing—which takes time—that we gain acceptance and therefore the end of suffering. Notice that the Buddha in this story did not wave a magic wand or go into a long philosophical discourse on the ontological nature of the universe. That would not be helpful. This woman couldn't just hear about suffering and impermanence; she had to experience it for herself. It is an active grace—the woman, not the Buddha, had to do the work.

I believe that coping with change, and the concomitant emotion of grief, is a major reason why religion came into being in the first place. In his study of male initiation rituals in Africa, Arnold Van Gennep wrote one of the pioneering works of the anthropology of religion called *The Rites of Passage*. He noted that there are three parts of any ritual: disintegration, liminality, and reintegration. First is disintegration of the old order. In Van Gennep's study, boys who entered the initiation were no longer considered children by their tribe. Then the most important part is the liminal phase, a short but dramatic moment when the boy crosses the threshold from childhood into adulthood. Then there is reintegration; the boy is presented to the tribe now as a man and treated as such by everyone.

It is interesting to consider this process in light of change. If we live in an ever-changing universe as the Buddhist tell us, then there seems to be a lack of certainty about everything. And yet the thing we most want is some structure, something we can hold onto. Rituals contain both. In Van Gennep's example, change occurs; a boy becomes a man. But at the same time there is no question as to when this boy became a man. There is no ambiguity about it.

In a similar way, churches and even whole denominations go through these transitions, these periods of ambiguity. For a church in transition, ambiguity is a way of life. The liminal phase of not quite being the church of the past, and not yet being the church of the future is disturbing. Like the mother who lost her child it is hard sometimes to let go of that idea of what our church was like back in the "good ole' days" when we knew everyone at coffee hour. And yet we may not be big

enough to have all of the space and riches and people-power we dream of. One phase of growth has died, and yet the new one has yet to be born. It is not a comfortable place to be always, but it is exciting and rich with possibilities.

Growth is change and change is growth; one does not come without the other. How then does a congregation cope with its attachments, its feelings of wanting everything to stay exactly the same, and yet understanding that growth speaks to its health and vitality? How do we get a handle on these things? The answer comes to us from one of the great Unitarian churchmen of his time, Dana McLean Greely, the very first President of the newly merged Unitarian Universalist Association. In 1963, Greely wrote, "If we have faith in the future, we must be convinced that our great heritage is insignificant in comparison with the role of liberal religion for tomorrow. Without vision we would perish, and that role would be realized by others in our stead." This was a time of transition for our denomination, two similar but still unfamiliar religious traditions had just moved in together. The Commission on Appraisal was an attempt by the UUA to gain some vision, some self-understanding in a denomination of change and diversity. So too is it important for a local congregation to develop its own self-understanding, its own vision for what it wants to be.

You see, the Buddha knew that inevitability of change was not necessarily a bad thing all of the time. He did not say the glass was always half empty. Dreaming about what we can do together, and what we can leave for our children and our children's children when they come to our congregations is an exciting prospect.

Unitarian Universalist churches have a tremendous amount of potential. But too much potential leads to too much ambiguity. Creating a vision, a game plan for change if you will, can lower than ambiguity and the collective anxiety that comes with it. We need to dream of things, for as change and growth happens we can bring some truly amazing things into being. But none of those things, not one, come to us for free. All of them involve some hard work, some money, some vision, a difficult conversation, and even some risk. But what do we get in return for our sweat equity? We get what Dana Greely promises us, "with vision, and a commensurate commitment, our own efforts may prove worthy of the promise of tomorrow." What if Greeley is right? What if the past is merely prelude to what Unitarian Universalism could be in the years ahead? That is mind blowing to me. But I believe we must heed his words and have faith that the golden age has not yet occurred. What an honor, what a responsibility, to have a hand in something so important and meaningful!

Rev. Josh Snyder serves the Second Unitarian Church of Omaha.

Roses and Garbage

By Rev. LoraKim Joyner

The Buddha says life is dukkah, life is suffering. We may not be living in slums, fleeing warfare, trying to cross the border without documents, or fighting for the very right to exist, but all humanity, indeed all of life, suffers. We in the wealthier parts of the US are not immune to our species plights—remember the day of 911 or any tragic loss and how these experiences still burn in our souls to have witnessed such suffering. And look into your heart and see where you doubt your worth, where you fear the loss of life or love, and where you are in pain.

In answer to this pervasive suffering, the Buddha also says that there is a way to decrease this suffering, which is through the compassion that arises out of our feelings of interconnection. But how can we feel interconnected to the young Palestinian suicide bomber deeply enough to feel compassion? Or even closer to home, how can we feel any connection at all to the drug lords who kill nearly daily in Juárez or to those who abuse children?

The Buddha might answer us if he were with us today by saying to look to your Buddha nature within, which responds to life and love not just through a tamed down sense of interconnection, but through an extreme shift towards seeing all of life as radically interconnected. This radical understanding of interconnection is the Buddhist idea of enlightenment.

One way to get at the concept of enlightenment is through the science of astrophysics. In the beginning was the Big Bang. Matter expanded from an original singularity that was infinitely dense, but then it cooled, expanded, and cooled again. Eventually gravity condensed matter to form the first generation of galaxies and stars, which too condensed and expanded. The dust from these exploded stars settled into clouds out of which our earth and kind of life formed. These first stars eventually led to you and me. We are all made of the ashes of dead stars and all come from an original point of existence, which has now spread out into an awesome and wonderful universe.

The sciences of ecology and biology also speak to us of interconnection. Imagine if you will a pilot whale breaching somewhere out amongst the fjords and glaciers. She snorts out a large spout from her blowhole, exhaling out an incredible number of oxygen, water, and carbon dioxide molecules. In your lifetime, you will inhale or drink some of these same molecules and they will become part of you, just as they were once a part of the whale, and before that part of a plant. There is a tremendous interrelated web of existence, more complex than most of us can imagine.

Ecologists that study this interrelated web, such as myself, are often moved to awe and wonder about how individuals exist only because they are part of a beautifully functioning whole. Indeed, their sense of wonder and oneness can even lead to a gestalt, a knowing that extends beyond recognizing the particulars of how each organism relates to the multitude, but to

a general, deep sense of interconnection. This knowing, this gestalt, this near mysticism, sudden or gradual, is in many ways similar to the concept of enlightenment.

Thich Nhat Hanh speaks of enlightenment as the understanding that we are so radically interconnected to one another that there is actually no separate self—he calls this state of existence interbeing. The classic example is a piece of paper. This is not a separate piece of paper. It is instead made of many other things. What goes into making this piece of paper? Trees, sunlight, water, people at the mills, cars to move it, oil from old plants, insects to pollinate, etc. So for the Buddhist, just like there is no paper, there is no self. We are made from the plants and animals we eat, the human workers that plant, harvest, and bring the food to us, the spit of whales, and the breath of the prophets. You and I don't exist, only the web of life exists.

Yet if we don't exist, how do we deal with each other, with other life, making decisions and living out our sense of interconnection through compassion if we do not see ourselves and others as individuals? The Buddhists can help us understand this through one of their sayings: There is a mountain, there is not a mountain, there is a mountain. It is a way to describe our growth of understanding. When we first look at a mountain that is all that we see. There is a mountain. But when we are enlightened, when we know of interconnection, we don't see a mountain at all. Instead we see many kinds of rocks, dirt, plants, snow, animals, and so forth. It is a piece of a range, a habitat, a chunk only artificially distinguished. There is not a mountain. Now here comes the tricky part. By understanding that the mountain is not separate from the whole, we know now the true nature of the mountain, which is that it exists only because it is interconnected. There is a mountain. Feeling any tingles of enlightenment here? Let's try a few more examples.

Thich Nhat Hahn, in his interpretation of the *Prajnaparamita Heart Sutra*, has a particularly poignant and relevant understanding of enlightenment as he uses the example of a rose, garbage, and a prostitute. Imagine if you will a perfectly formed rose and then think of garbage. They appear to be opposites. One is pure, the other dirty. One is immaculate, the other defiled. If you look more deeply, however, you will see that the rose will within several days time begin to fade and then decompose. It will be thrown into the trash, no longer a thing of beauty. And if you look into your garbage can, you will see that in a few month's time, through composting, that its contents can give life to plants, vegetables, and even a rose. With the eyes of an enlightened one, when you look at a rose you see garbage, and when you look at the garbage, you see a rose.

Thich Nhat Hanh then expands on the idea of roses and garbage to include perceived differences in humanity and he uses prostitutes in the city of Manila to explain that people are not just garbage, nor are they just roses. He says we are interconnections of both roses and garbage and many other things, and because all people are part of the whole, we all are holy, and should treat others and ourselves accordingly. I am going to

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expand on Thich Nhat Hanh's thinking by telling a story of prostitutes, in part because he did, in part because prostitution is a severe and cruel reality, and in part because I know of prostitutes in Manila.

I worked in the Philippines about ten years ago as a consultant. One evening I was asked to join a group of wealthy and important men, one of who was the rich Filipino that had hired me. After several different nightclubs we ended up in a noisy, smoke-filled room, where women barely-clad served us drinks while those even less dressed served the fantasies of the crowd. We had ended up in a strip joint. The strippers came out onto the dance floor, not one of them smiling, not one of them over sixteen. They took off their clothes but never unveiled their eyes. It was as if they weren't there, as if they accepted the role of garbage society had given them. But they did not want to be prostitutes. Their families are poor and they came to the big city to make money so that they can send it back. People in this city are clever and cruel, and it is not difficult to see how a child can be convinced to make big money if they will only dance a little, flirt a little, and suffer a great deal because they carry the feelings of being impure and defiled. They are trash, or so they think.

Now I said that we were in a strip joint—how did I know they were prostitutes? I know, for after about an hour there the male bar usher escorted a woman—no a girl—to each of the five men in our group. It did not take long for our party to decide it was time to leave, and out walked the eleven of us, the men busily trying to hail a taxicab which were scarce that time of night. The girls remained quiet, unsmiling. Eventually two taxis appeared. As I was guided into one of them with about half the group, my boss asked if I minded if one of the girls sat on my lap. What could I do?

When we arrived at the hotel, we all headed straight for our rooms. Just as my boss guided his girl into his room, he turned to me and whispered for me to come over to talk with him. He asked for some of his cash that he had asked me to carry for the evening since I had a purse. What could I do? I took out the big wad of brightly colored bills and counted out the amount he requested as the eyes of the young girl stared at me from inside his room. I still can see her eyes; she will always be connected to me, in ways that are very uncomfortable and sometimes painful for me. Just as it is painful for any of us here to know that we are connected to the suffering in the world and to not know the answer to, "What can we do?"

Thich Nhat Hanh would say look as deeply as you can into the life of that young prostitute, and you will see, as I did when I looked deeply into the mournful eyes of that girl on my lap, garbage and roses. Beauty, worth, innocence, and dignity turned to garbage. We aren't prostitutes but pieces of us help form prostitution—we contribute to the garbage. Our connection to her plight may be direct, such as requesting the prostitute or handling the money that paid her, or less direct such as benefiting from the global economy that continues the oppression of colonialism, or from denying that sexual abuse exists in our own communities, and even in our own congregations.

Roses turn into garbage, but garbage can turn into


roses. And we can help in this transformation that is no less than a miracle. With radical interconnection, enlightenment, there need not be prostitutes or the oppressed anywhere in the world. If the prostitute knows that she is a rose and is not garbage, she might find a way to leave her situation and if we know that she is not garbage but a rose, we would never allow her and others like her to be in sorrowful conditions in the first place. For if we look into ourselves and see the prostitute and all others like her, we see that we all are roses and garbage. If we look into ourselves and see the prostitute and all others like her, we bear her pain, and the pain of the world. And if we look into ourselves and see the prostitute and all others like her, we can emancipate each and every one of us.

But it is difficult to live out all the time the compassion that such a radical sense of enlightenment inspires. Clarity and compassion is short lived, and like you, I struggle with these concepts, but thank goodness we have others who can help guide us to the other side of the water to a land of universal life where everything is holy. Guides are everywhere—we need only look deeply enough into the interconnections of life around us.

One such guide I had was a Cherokee Indian who helped a group of us build a teepee and a totem pole. He led us through a meditation while we gathered in a circle around a fire in the teepee. At the end of the mediation our guide then asked each of us sitting in the circle if we did not have complete faith that we were all pure goodness. It was as if he was asking if we are only roses. When it came my turn to answer his question, being a good Unitarian Universalist, I was the only one to say no. I was thinking of how we are our radical connections to all of life, and how our interconnection to harm, defilement, and impurity must be faced and embraced in order to emancipate us all. I was remembering the prostitute.

The Indian guide then performed the meditation again and asked the same question: Do you trust in life's pure goodness? I said no again and this time he reached into the ashes of our now dead fire and marked my forehead with them. He then asked me again, and I again said no. For my penance, he then commanded me to leave the dark teepee and walk to our totem pole and back. I did what he asked, feeling isolated, embarrassed, and a bit like garbage. When I came back and reluctantly entered the teepee, I was thinking that these people were no good and that they were nothing like me. Have you ever thought that others were garbage while you were the rose? But when my eyes adjusted to the dark teepee interior, when I could finally see, I saw that everyone was now bearing the smudge of ashes on their forehead. They were willing to be marked, to be garbage with me. I thought the guide was trying to teach us a falsity: that life is nothing but roses, but that wasn't what he was trying to teach me. The guide instead had taught me that it was only my thinking that made me separate and he reminded me that we are our connections, always roses and garbage.

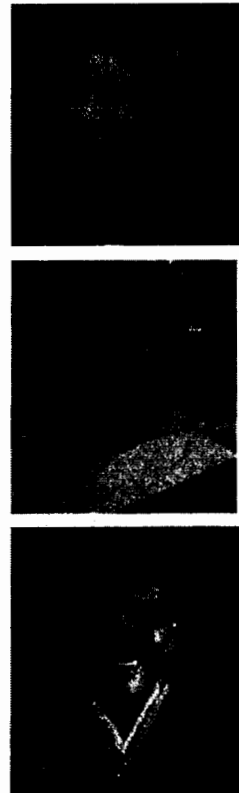
For the rest of the day we all wore the mark of the ashes as our badge of interconnection. We all here bear similar marks of connection, for our very beings are made from the ashes of dead stars from whence we all descended. We all come out of earth, out of oceans, out of Africa, and out of beauty.

Unitarian Universalist Buddhist Fellowship

Convocation 2005

Friday dinner, April 29 through lunch, May 1, 2005
 Garrison Institute, Garrison, New York

Featured Presenters

- Tara Brach**
 Insight Meditation Community, Washington, DC
- Lama John Makransky**
 Dzogchen Center, Cambridge, Massachusetts
- John Daido Looi, Roshi**
 Zen Mountain Monastery, Mount Tremper, NY
- Jeff Wilson**
 Editor, UU Sangha



Purpose of the Convocation:

To bring together Unitarian Universalists from all over the Continent who practice or have an interest in Buddhism to create a unique opportunity to reflect on Buddhist influences within our association, to learn from each other and discover common interests and directions for the future.

Registration:

- Supersaver: before 7/1/04 \$60
- Early bird: before 3/1/05 \$75
- Regular \$100

For more details visit: <http://www.uua.org/uubf>

Accommodations (per night):

- Single room \$75 /\$69 with house job
- Double room \$60 /\$54 with house job
- Triple or dorm room \$45 /\$39 with house job

For more information about Garrison Institute: <http://www.garrisoninstitute.org/>

Send registration to: UUBF Registrar c/o Emily Warner Box 214, Rainbow Lake, NY 12976 Telephone: 518-327-3605

Convocation 2005 Registration

 Name

 Address

 City/State/Zip

 UUBF sitting group or UU congregation

Double or triple occupancy: ___ Yes, please assign roommate
 or My roommate(s) will be: _____

 Email

 Phone

<i>Please circle:</i>				
# nights :	0	1	2	
Room size:	1	2	3	w/ job
Deposit enclosed: \$ _____				
(\$50 minimum)				

We are holy, not because we are separate and better than the profane and the defiled, but because we are part of the whole. Being part of the whole, joyful compassion comes to us as we bloom when another flowers, and as we suffer when another does.

Indeed life is suffering as the Buddha says, but out of the mess and wreckage of our lives, compassion blossoms to see and treat everything as holy and this shall heal us and this shall heal the world.

*Rev. LoraKim Joyner serves the Unitarian Universalist
Community of El Paso.*

Haiku

By Charles Suhor

No use pitting text
against text. Just accept what's
luminous in each.

Brother dies, grandchild
born. Take joy where you find it
Don't hold on too tight.

Shit happens. Beauty
happens. Accept all and all
becomes beautiful.

A distant rainstorm
on Midwest horizon. Gray
fingers from the clouds.

Driving south, western sun,
trees in a row. Blinking
shadow-striped highway.

I concentrate on
you. And with that, beloved, a
mindfulness of All.

*Charles Suhor is a member of the Unitarian Universalist Fellowship of
Montgomery, AL, where he convenes a weekly Buddhist and interfaith
meditation group.*

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 address).

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

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

Acorn Family Sangha
PO Box 190, Soulsbyville, CA 95372
<http://www.acornfamilysangha.org/>
Ken Renwick: ken@acornfamilysangha.org

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

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

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>

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: bermcon@yahoo.com

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

Colorado

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
The First Unitarian Universalist Society of New Haven
608 Whitney Avenue, New Haven, CT, 06511
Beth Roth: bethroth@snet.net

UU Buddhist Wellspring
The Universalist Church of West Hartford
433 Fern Street, West Hartford, CT 06107
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
<http://www.uucfl.org/buddhist/index.htm>
Mary Teslow: maryteslow@aol.com or
Joe DeAngelis: 954-973-1337

Buddhist Group of the UU Church of Tallahassee
Unitarian-Universalist Church of Tallahassee
2810 North Meridian, Tallahassee, FL 32312
Church office: 850-385-5115
Ann Rudloe: arudloe@garnet.acns.fsu.edu

Buddhist Study Group
Community Unitarian Universalist Church, 1124E Beville Road,
Daytona Beach, FL 32114
Suzanne Ronneau: 386-252-2882, suzannewaltz@cfl.rr.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
Cindy and Cleveland Beach: beachlc@bellsouth.net

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
Marianne Solome: 847-359-8440, countrysideuu@yahoo.com

Indiana

Buddhist Meditation and Study Group
1426 McKinley, South Bend, IN 46617
Jan Wilen: 574-282-2271, 574-286-0006, mail4janice@att.net or
Suzanne Dotson: 574-258-6075

Kansas

Southwind Sangha Soto Zen Association
First Unitarian Universalist Church of Wichita, 1501 Fairmount,
Wichita, KS 67208
Del Smith: 316-612-0826, news@southwindsangha.org
<http://www.southwindsangha.org>

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

Maine

Buddhist Fellowship
The Unitarian Universalist Church of Belfast, Maine
37 Miller Street, Belfast, ME 04915
Bill Kreamer: 207-338-9513, kreamer@adelphia.net

Maryland

Mindfulness Practice Group
UU Church of Annapolis
333 Dubois Road, Annapolis, MD 21401
Art Hansen: arthansen@comcast.net

Massachusetts

Boundless Way Zen
First Unitarian Society
1326 Washington Street, West Newton, MA 02465
Http://www.boundlesswayzen.org
Rev. James Ford Sensei: 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

Cambridge UU Sitting Group
First Parish in Cambridge
3 Church Street, Cambridge, MA 02138
Chris Bell: cbell@hds.harvard.edu

Concord Tibetan Buddhist Sangha
First Parish in Concord
20 Lexington Road, Concord, MA 01742
Bill Seaver: 978-369-7318 billseaver@earthlink.net

Martha's Vineyard Vipassana Meditation
Unitarian-Universalist Church
238 Main Street, Vineyard Haven, MA 02568
Jo Rice: 508-693-2827, jscotrice@capecod.net

Sky Yoga Dzogchen Sangha
First Unitarian Society in Newton
1326 Washington Street
West Newton, MA 02465
Rev. Joel Baehr: 617-349-0785, joelbaehr@joelbaehr.com

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
Rob Baynes: 781-749-1679, rob_baynes@yahoo.com

Mississippi

UU Jackson Sangha
Unitarian Universalist Church of Jackson, MS
4866 North State Street, Jackson, MS 39206
Church Office: 601-982-5919
Rob Andrews: rob@jam.rr.com
http://groups.yahoo.com/group/UUCJsangha

New Hampshire

Buddhist Meditation Group
Unitarian Universalist Church of Nashua
58 Lowell Street, Nashua, NH 03064
Cynthia Schroer: 603-886-0114, cschroer@comcast.net

UU Sangha
Unitarian Universalist Church of Portsmouth--South Church
292 State Street, Portsmouth, NH 03801
Ellen Forbes: 207-439-1662, eforbes62@comcast.net

New Mexico

UU Buddhist Fellowship of Los Alamos
Unitarian Church of Los Alamos, 2525 Canyon Road
Los Alamos, NM 87544
Henry Finney: 505-661-6874, hcfinney@mindspring.com

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

Green Lotus Sangha
Unitarian Universalist Society of South Suffolk
28 Brentwood Road, Bay Shore, NY 11708
Karen Zampa Leon: 516-767-0677

North Fork Buddhist Meditation Group
North Fork Unitarian Universalist Fellowship
Grange Hall, Sound Avenue, Northville, NY 11947
Chris Tower: 917-751-6420, kinseito@butter.toast.net

(Continued from page 9)

Open Spirit Sangha
Community Unitarian Church of White Plains
468 Rosedale Avenue, White Plains, NY 10605
Bice Wilson: 914-946-1660, bicew@aol.com

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
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

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, uuujim@earthlink.net

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

Mindfulness Meditation Group
Unitarian Church of Harrisburg
1280 Clover Lane, Harrisburg, PA 17113
George Hellmann: 717-236-6749, jghellmann@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, figgrindan@aol.com

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, sbjrlathem@sysmatrix.net

Texas

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

Cool Dharma Sangha of Plano/North Dallas
Community UU Church of Plano, TX
2875 E. Parker Road, Plano, TX 75074
Nancy McDowell: 214-213-4631, info@cooldharma.com

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

UU Fellowship of Galveston County Meditation Group
Unitarian Universalist Fellowship of Galveston County
502 Church Street, Galveston, TX 77550
John Wilke: jwillke@houston.rr.com

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

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

Zen Meditation Group
54 Rivermount Terrace, Burlington, VT 05401
Rev. Robert Senghas: 802-658-6466, rsenghas@worldnet.att.net

Virginia

The Buddhist Fellowship
UU Church of Arlington
4444 Arlington Boulevard, Arlington, VA 22204
Michael I. Roehm: 202-332-7236, deepecology8@yahoo.com

The UCN Buddhist Connection
Unitarian Church of Norfolk (UU)
739 Yarmouth Street, Norfolk, VA 23510
Priscilla Martino: pnjnorf@aol.com

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

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
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, spetit@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, agacki@execpc.com

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

Zen Meditation
Fox Valley UU Fellowship
2600 E. Philip Lane, Appleton, WI 54913
Mary Connelly and Bill Frackelton: 920-954-0251

Canada

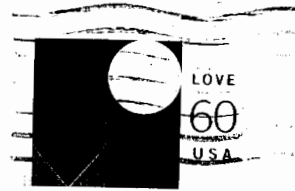
British Columbia

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, timothylaw@look.ca

Buddhist Practice Group II
First Unitarian Congregation of Toronto
175 St. Clair Avenue West, Toronto, Ontario M4V 1P7
Engo: murrayscott1@sympatico.ca



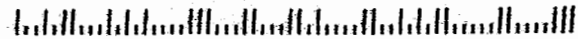
UU Sangha

c/o Richard Swanson
823 Main Street
Colchester, VT 05446-7192

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UU Sangha

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