

# UU Sangha

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Journal of the Unitarian Universalist Buddhist Fellowship

Spring/Summer2003

## Universalist and Unitarian Missions to Buddhist Asia: An Overlooked Aspect of Our Past

**T**he urge to spread Universalism overseas to distant lands excited various people from 1882 on. Thomas B. Thayer agitated in favor of missions overseas. Finally a committee was appointed in 1886 to look into the possibilities, and the next year they reported that Japan looked the most promising. They began to raise money, and by 1890 a vessel bearing three Universalist missionaries docked in Yokohama, Japan.

Dr. George Perin was the leader, 35 years old, vigorous, and able. He proved an ideal choice. Although Perin had to retire in 1894, he left the mission well established. Parishes were organized, native preachers and assistants were added to the staff, and Sunday schools were started. A monthly paper was printed in Japanese, and in 1902 the Blackmer Home was erected as a school for girls. Lucien Blackmer was a Vermont Universalist who was a very generous supporter of the mission work.

The Japanese mission was given great publicity within the denomination. A 1902 cover of *The Universalist Leader* showed ten people on the mission staff, three of whom were women and five of whom were Japanese converts. The Universalist women in America had been supporting the Japanese project liberally, but gradually their interests and money concentrated on the work done at the Blackmer Girls' Home. Catherine Osborn, later joined by M. Agnes Hathaway, was sponsored by the women's group, and the two became faithful pillars of the work at Blackmer Home. Georgene Bowen later joined the staff at Blackmer. By 1913, the women were entirely supporting the work at Blackmer, releasing the General Convention money for other aspects of the mission project.

After twenty-five years of work in Japan, the retiring director, Gedeon Keirns, felt that the mission had passed through four phases: a rapid expansion during the first five years, a period of testing in the second five years, then a ten-

year period of contraction when many of the preaching stations had to be closed, and finally a period of renewal. After twenty-five years of work, the mission could report four places where services were held every Sunday and two occasional preaching stations. There were five native ministers and four American missionaries. The educational work was strong, with 350 youngsters in the Sunday school and about 500 church members in total.

Samuel Ayers was the next mission leader. He labored hard to rebuild the fine brick Central Church in Tokyo. Hardly had the repairs been completed when the Great Earthquake of 1923 struck Tokyo and totally demolished the church. Henry Clay was the next person chosen to replace Ayers, arriving with his family in 1924 and working tirelessly until his death in 1936.

A policy of the mission from the first had been to involve local people as much as possible. In 1925 they formed a Japan Council to direct the project, and by 1932 this was reorganized as the Japanese Universalist Convention.

The passage of the Japanese Religious Organization bill in 1940 forced all groups with less than fifty churches to disband or merge. Consequently, the Universalists put their churches into the care of the Congregational fellowship, while the programs in the schools and social centers continued under the local Japanese leadership.

World War II destroyed Blackmer House and Dojin House, where the Ohayo kindergarten had been located. The kindergarten relocated to a Quonset hut and continued with a busy program. The Reverend Carleton Fisher visited Japan in 1950 to assess the situation. He recommended a new intercultural approach in which the universal insights of both East and West would be shared. The Reverend John Shidara, who had been ordained in 1934, carried on in a small church at Komegane, a remote village in the Central Japan Alps region. The Universalist Church of America supported the work there and in 1952 helped to rebuild the Universalist Center in Tokyo. In 1990, the Dojin Christian Church in Tokyo, once again an independent Universalist church, observed its centennial. So, in much reduced circumstances, the work continues.

In the heyday of the Universalist mission, there was a vain attempt to start a similar enterprise in Korea. After a feeble start, this came to nothing.

Interest in foreign [Unitarian] missions was kindled in

(Continued on page 3)

## Editorial Insights

**G**reetings to all our readers, I hope y'all have had a safe and productive spring. This issue is coming to you as a combined spring/summer version—basically because a great many difficulties prevented the production of an independent spring issue. As editor of *UU Sangha* I apologize for any inconvenience this delay has caused.

Like Janus, the Roman god of doorways and the calendar, this issue looks both backwards and forwards. Our cover story explores some of the ways in which the UU/Buddhist encounter has taken place on the ground in Asia, rather than the situation we are more familiar with here in North America. We are also looking to the future, in a dialogue conducted with the President of the Unitarian Universalist Association, Rev. Bill Sinkford. Interviewed by the Japanese Buddhist group Risho Kosei-kai, President Sinkford offers some thoughts on making a better world amidst the minefield of the three poisons.

One interesting aspect of our current issue is the photo-spread displaying the UU prayer flags created by the First Unitarian Church of Richmond. This continues our investigation into how UUs are taking up Buddhist practices, scriptures, concepts, and technologies and transforming them in a UU context. The UU prayer flags were a lovely idea and couldn't have come at a more appropriate time.

On page 5 we've got something a little different and exciting: the announcement of a UU Zen retreat to be held in the Pacific Northwest. Former President of the UUBF, Rev. James Ford, will be one of the leaders of this event.

Richard Swanson, the intrepid Publisher of *UU Sangha*, would appreciate it if you took a moment to update your subscription information, and send in your subscription if you are a new reader. There is a handy cut-out card on page 11 to help you get the job done.

As always, letters to the editor are welcomed. They can be sent to me at [jwilson403@hotmail.com](mailto:jwilson403@hotmail.com).

The next issue of *UU Sangha* will be published in August 2003. Submissions are open: if you have an essay, poem, story, artwork, or other appropriate material to share with us, please feel free to submit or query to [jwilson403@hotmail.com](mailto:jwilson403@hotmail.com). The deadline for the fall issue will be July 15.

—Jeff Wilson, Editor

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### Membership/Subscriptions: \$20 per year

Please make check out to *UU Buddhist Fellowship* and mail to Richard as listed above.

Non-deductible contributions are gratefully accepted!

(Continued from page 1)

1854 by the Reverend Charles Brooks. Charles H. A. Dall sailed for India in 1855. His instructions read, "You go out as a Unitarian missionary because we have reason to believe that many will receive the gospel as we hold it. . . But you are not expected to carry mere doctrinal discussions and sectarian strifes to those distant lands." He worked there for thirty years, starting several churches and schools. No successor could be found for him after his death in 1886.

An invitation came from Japanese citizens to send a representative who would explain Unitarianism to them, and in 1888, the Reverend Arthur Knapp was sent. His mandate was "to meet with, to encourage, and to cooperate with any individuals or groups of persons in Japan who might wish to know the more advanced thought of Christendom about the spiritual problems and interests of man."

A year later he returned to Boston full of enthusiasm and enlisted six preachers and teachers to go back with him to continue the mission," not to convert, but to confer." Large audiences were drawn to lectures and sermons, a magazine was started, tracts published, and a training school was started. A Japanese Unitarian Association was organized and in 1894 a headquarters, Unity Hall, was built in Tokyo. Knapp returned home and turned over the leadership of the mission to the Reverend Clay MacCauley. MacCauley served as field worker for a total of twenty-one years (1889-1900 and 1909-1919) and became a kind of elder statesman to the mission. The AUA closed the mission in 1921.

*This material was excerpted from "Bring Them Hope, Not Hell: A Short History of Universalist and Unitarian Evangelism," by Carl G. Seaburg, originally published in Salted With Fire: Unitarian Universalist Strategies for Sharing Faith and Growing Congregations, ed. by Scott W. Alexander, Boston: Skinner House Books, 1994. UU Sangha thanks Alan Seaburg for his kind permission to reprint this material.*

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## Reflections

By Keith Roper

Sitting on my "office: chair during a work lag time, my *UU Sangha* remains unopened. Why should I open it? I somehow couldn't find its whereabouts for over a month now and per-

haps my subconscious has its own agenda for losing it in my pile of clutter along with another unopened mailing. Now that it's knowingly available, I hesitate. Why should I torment myself with the guilt?

Am I Buddhist? I don't feel like one, but how important are my feelings? I feel like a consumer as much as any other American despite my attempts to frugality and semi-simple living. . .

And it's the "semi" that snarls me. I don't believe in watching television, but since the war in Iraq started I now have an excuse to watch more of it. Prior to the war, I'd often times fill a Saturday night void by flipping on the "insta-friend," captured by its ability to numb out my overworked and isolated mind as I consumed health food until I became sick. For the past three Sundays I've missed morning services at church because of my late-night binges and insomnia (the last Sunday having a good excuse: all-night coverage of the war).

But the real war is within me, is it not? My reality, this present moment in my sphere of existence, is the only true reality, isn't it? Yes, there is a war in Iraq, but what are my responsibilities to it? I certainly don't have the responsibilities of the allied forces and journalists in Iraq. But I do, I believe, have the burden of using my semi-protected welfare and supplied reportage for the betterment of myself and others within my sphere.

I open my *UU Sangha*. A woman is pictured on its front page. I read the obituary. . . and am amazed, yet startled. Amazed that this woman could provide so much meaning for her life and others, yet startled by its implications concerning my life.

"Nothing in my strong and active adherence to UUism is precluded by my Zen practice," she wrote, an astonishing testimony to me. This reminds me of the more familiar faith-testimonials I've grown weary of hearing in the West, my reactive mind almost instantaneously defensive with her statement. But then I read further and am reminded this time not of false promises but of good experiences, thus a faith I hope to build on, as "semi" as it truly is.

"Let me respectfully remind you—life and death are of supreme importance. . . do not squander your life." I ponder the war in Iraq. The outside world seems crazy. I'm aware of wanting to curl up in a fetal position, withdraw from the madness.

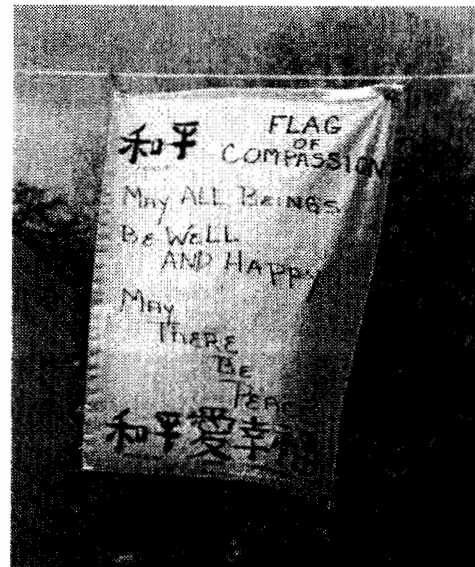
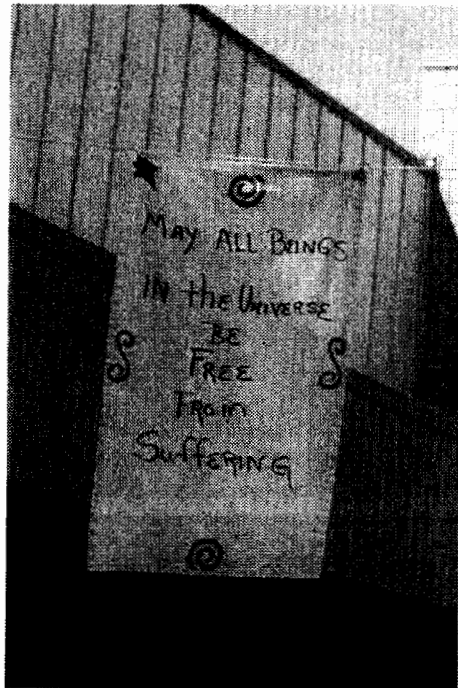
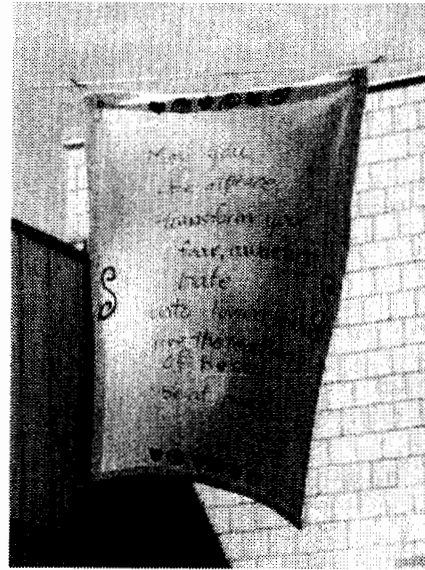
I read further. . . and begin to walk yet again.

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*Keith Roper is a member of the Church of the Larger Fellowship. He lives in St. Louis, MO.*

## Prayers for Peace

Responding to the turbulent times we live in, the First Unitarian Church of Richmond, VA, has come up with a novel take on an ancient Buddhist tradition. They have created their own UU prayer flags, a version of the colorful flags flown by Himalayan Buddhists to generate merit and offer prayers to the world. The prayer flags at First Unitarian express hopes for peace, justice, and an end to suffering. *UU Sangha* presents a collection of these unique flags for your enjoyment. Perhaps other Unitarian-Universalist congregations will be inspired to create their own flags.



# Retreat Announcement: Unitarian Universalism and Real Zen

July 25-27, 2003

10:00am Friday – 1:00pm Sunday

Cost: \$100

To be held at Great Vow Zen Monastery, 79640 Quincy-  
Mayer Rd., Clatskanie, Oregon

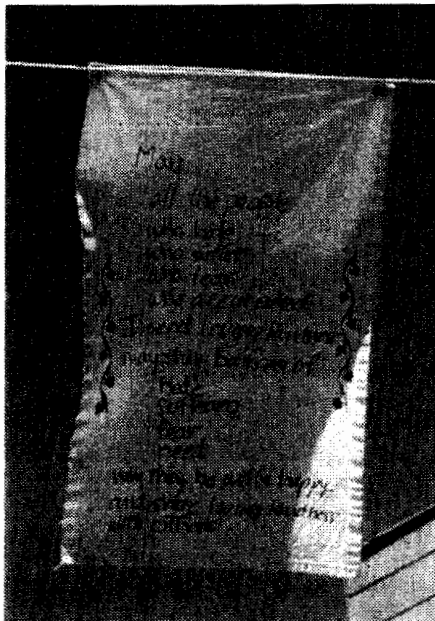
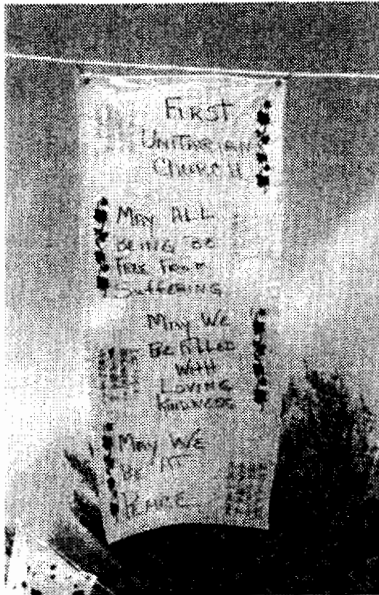
Led by: James Ford, Sensei, Chozen Bays, Roshi, and UU Min-  
ister Alex Jimyo Holt

The focus of this retreat is to explore the relationship between  
Unitarian Universalism and Zen, and to look at the various ways  
spiritual practice can manifest within the lives of lay-people.

James has been a student of Zen since the late nineteen sixties,  
beginning his studies with Shunryu Suzuki and Mel Sojun  
Weitsman. In 1969 James began studying with Jiyu Kennett and  
received Dharma transmission from her in 1971. He has also  
completed koan study in the Sanbokyodan tradition with John  
Tarrant, first Dharma heir to Robert Aitken. James is an or-  
dained Unitarian Universalist minister currently serving as sen-  
ior minister of the First Unitarian Society in Newton, Massachu-  
setts. He is the guiding teacher of the Zen Community of Bos-  
ton. James has written chapters for several books, pamphlets  
published by the Unitarian Universalist Pamphlet Commission,  
as well as *In This Very Moment: A Simple Guide to Zen Buddhism*  
(Skinner House Books).

Jan Chozen Bays, abbess of the Great Vow Zen Monastery was  
ordained as a Soto Zen priest in 1977 and received Dharma  
transmission (authority to teach) from Taizan Maezumi in 1983.  
She is continuing to deepen her own practice by studying with  
the Rinzai master Shodo Harada of Sogen-ji Monastery in Ja-  
pan. She is a wife, mother, and pediatrician working in the field  
of child abuse. Chozen is the author of *Jizo Bodhisattva: Modern  
Healing and Traditional Buddhist Practice* (Tuttle)

Great Vow Zen Monastery  
PO Box 368  
Clatskanie OR 97016  
registrar@greatvow.org  
503-728-0654



## A Conversation With Rev. Bill Sinkford

An excerpt from an interview with UUA President Sinkford by *Dharma World*, the English-language publication of Rissho Kosei-kai. Rissho Kosei-kai is one of the largest Buddhist organizations in Japan and a long-time partner with the UUA on matters of liberal religion and peace. The full interview appears in the May/June 2003 issue of *Dharma World*.

**B**uddhism teaches us that there exist in each of us “three poisons”—greed, hatred, and ignorance—including a hidden drive toward confrontation. Therefore, the bases of our endeavors for world peace must be the building of peace within each and every one of us. Could you expound your thoughts on this for us?

I appreciate the questions and I should say in advance that I’m no Buddhist scholar nor am I a practicing Buddhist, so I approach the question as an amateur. But I do think that the three poisons resonate with me.

First, I think we are not having a good enough conversation about the possibility of war. So on the issue of greed, there is very little conversation, at least in the United States, about the role that oil plays in the U.S. decision to attack Iraq. Very few people are talking about that. But the reality is that Iraq sits on the second largest reserves of oil in the world. The United States has done nothing to curtail its appetite for oil. And I have to believe that there is a relationship here; there is a reason that we are choosing to confront Iraq, and not confront North Korea, for example, and I believe that oil plays a role there. So that is one response to the poison of greed, something that the United States will do well to pray on.

Hatred is a poison that I know well in my own life. I am an African-American, and in the United States that places me in a position where I have had to know hatred personally. The poison here for me is the viewing of another human being as the “other,” as someone who can be viewed as less human at least than “I” am. And it is very clear that many people in the United States, I believe, encouraged by our government, are viewing people in the Muslim world in that way, seeing them as dangerous terrorists, as amoral people, as something less than we are. And the reality, of course, is that they are just human beings like we are, with governments that they agree with and don’t agree with, just as we do. And I think that that is a real danger; it’s the kind of poison that allowed the internment of Japanese-Americans in World War II in the United States. And it is a deadly poison.

Ignorance I understand as well to be a poison. As I said, I think we are not having a good enough conversation about the reasons for war. In the United States, at least, we are not talking about what the future holds once we invade, we are not talking about how long we will have to stay, we are not talk-

ing about how we can invade Iraq without creating the next generation of terrorists that will threaten our safety and the safety of the world. There are too many things we are not talking about. So the American people actually are, I believe, ignorant of many of the dimensions of this potential war. And I believe actually that is why so many, as many as half, are willing to support the war.

I should say that the UUA and Rissho Kosei-kai have been working with organizations that try to work against that ignorance. I am thinking of the World Conference on Religion and Peace, and the recent trip by two UUA representatives to Iraq—John Buehrens, the former president, and Robin Hoecker, a young woman who wrote a journal that is available at the UUA website; and I also know that you just had two young people from Rissho Kosei-kai return from Iraq—so we are trying to do something to improve the information that’s available, and I think that’s a very positive thing for us to do.

*In order for us to avoid a “clash of civilizations,” what do you believe is necessary?*

This is a big question. So let me just a few things that are on my mind and in my heart. What I know is that if we create an “other,” and call the Muslim countries and Arabs and Muslim people “other,” we would set up an expectation that we should clash. But the reality is that the Muslim faith and the Christian faith and the Jewish faith all derive from the same foundational story—we are all children of the same book. There is far more that unites us than divides us. And we need to find ways to understand that, rather than focusing on only those things that divide us. Now, the reality is that there are many differences between Muslim culture and the culture of the West, which is in part Christian, but certainly not only Christian at this point. We live in a very pluralistic society in the West, as you do here. The test for all of us—it’s not just the United States and the Muslim world—is to find ways to live in which we can understand that our differences do not need to divide us. Our differences can be blessings, and not curses, and so there is a great deal of hope if you can move into that space; as I did on this trip. I had wonderful opportunities to learn more about Japanese culture and religious traditions, as well as time to sit with Japanese religious leaders and converse with them and begin to learn a little bit. And they could learn a little bit, I hope, from me. That is where we need to go. And I just pray that we move there rapidly enough to save us.

*Beginning with religious cooperation between organizations like the UUA and Rissho Kosei-kai, what do you think the world’s religionists can or should do to help bring about a better, more peaceful world?*

I think that’s the real question. I also think that we need to be honest with ourselves and admit that we have not yet found the way. Despite all that we have done and the commitment of Rissho Kosei-kai and the UUA and other people of faith, we have not yet found the way. And so being able to move forward—and here we must go back to the three poisons—begins in a way that tries to avoid ignorance of where we

are and what we've been able to do. So I don't have a guaranteed program. I wish I did. I know, however, that the religious community needs to continue to raise its voice. I know that Rissho Kosei-kai young people have been praying in front of the American Embassy. UUA young people and older people like me have been praying in the United States; we've been speaking out. I know that that is necessary, so that the voice for war is not the only voice in the public conversation.

I think that for the long term, building relationships that cross the divides of religion and culture is probably the most effective thing we can do. So I deeply value the relationship between the UUA and Rissho Kosei-kai, and want to further that and deepen it. I want to get our young people together, to work together and to talk together, so that we do a better job with the next generation than we have managed to do for ourselves. We need also to develop some capacity for advocacy, and I know that this is something to which Rissho Kosei-kai is committed, as is the Unitarian Universalist Association. But always, there is a value in the separation of church and state, and we need to find ways to respect that effectively, while at the same time having a way for our voices to be influential in the shaping of policies. My approach in my leadership has been more to ask questions than to provide answers, because I don't think it's for the religious community to write legislation; but we should be able to ask the questions that can ground decision-making in religious depth. So that's one more thing that I believe we need to do—and I think we need to stay in the learning mode, because as I said, we do not yet have this one figured out.

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## Quotes From the Unitarian- Universalist Spectrum

Universalists are often asked to tell where they stand. The only true answer to give to this question is that we do not stand at all, we move. Or we are asked to state our position. Again we can only answer that we are not staying to defend any position, we are on the march.

—*Which Way*, L.B. Fisher

The one thing which characterizes practically all Universalists is their faith that "what ought to be will be."

—"Universalists of Today" John van Schaik, Jr.

The objector will say, to admit that our happiness is the grand object of all we do, destroys the purity of religion, and reduces the whole to nothing but selfishness. To which, I reply, a man acting for his own happiness, if he seek it in the heavenly system of universal benevolence, knowing that his own happiness is connected with the happiness of his fellow-men, which in-

duced him to do justly and to deal mercifully with all men, he is no more selfish than he ought to be.

—*Treatise on Atonement*, Hosea Ballou

*Conduct* is three-fourths of life. This present life is the great pressing concern.

—*Why I am a Universalist*, Phineas T. Barnum

Universalists are freemen. Therefore they should be in the front rank of the daring few who are fighting the battles of social emancipation. They have pledged themselves to break the tyrannies of the mind, and strike the shackles of tradition from the soul. If they are true to the spirit of their faith, they pledge themselves to free humanity from the economic degradation which fetters it, body, mind, and soul, in this twentieth century. The logic is relentless, the implication clear. Universalism, by its very genius, is led into the great social maelstrom, because it is essentially a battle for the freedom of the common man. It is a struggle for complete emancipation.

—*The Social Implications of Universalism*, Clarence K. Skinner

Man is timid and apologetic; he is no longer upright; he dares not to say "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower there is no more; in the leafless roots there is no less. Its nature is satisfied and it satisfies nature in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, headless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.

—*Self-Reliance*, Ralph Waldo Emerson

There are no fixtures in nature. The universe is fluid and volatile. Permanence is but a word of degrees.

—*Circles*, Ralph Waldo Emerson

I am only one

But still I am one.

I cannot do everything,

But still I can do something.

And because I cannot do everything

I will not refuse to the something that I can do.

—*Singing the Living Tradition*, Edward Everett Hale

Small as is our whole system compared with the infinitude of creation, brief as is our time compared with the cycles of time, we are so tethered to all by the beautiful dependencies of law, that not only the sparrow's fall is felt to the uttermost bound but the vibrations set in motion by the words we utter reach through all space and the tremor is felt through all time.

(Continued on page 8)

(Continued from page 7)

—*Singing the Living Tradition*, Maria Mitchell

In this world there have always been many opinions about faith and salvation. You need not think alike to love alike.

—*Singing the Living Tradition*, Francis David

I call that mind free which has cast off all fear but that of wrongdoing, and which no menace or peril can enthrall: which is calm in the midst of tumults, and possesses itself, though all else be lost.

—*Singing the Living Tradition*, William Ellery Channing

Go your ways, knowing not the answers to all things, yet seeking always the answer to one more thing than you know.

—*Singing the Living Tradition*, John W. Brigham

We receive fragments of holiness, glimpses of eternity, brief moments of insight. Let us gather them up for the precious gifts that they are and, renewed by their grace, move boldly into the unknown.

—*Singing the Living Tradition*, Sara Moores Campbell

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## 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

#### Arizona

Desert Lotus Zen Group  
Valley Unitarian Universalist Church  
1700 W. Warner Road, Chandler, AZ 85224  
<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](mailto: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](mailto: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](mailto: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](mailto:arinna2@mailcity.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](mailto: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/ChurchOffice:\(559\)227-6146](http://groups.yahoo.com/group/Sitting/ChurchOffice:(559)227-6146)  
B. "Chi-Oui" Yap: [berncon@yahoo.com](mailto:berncon@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](mailto:rscott271@hotmail.com)

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 21<sup>st</sup> Avenue, Oakland Park, FL 33309  
<http://www.uucfl.org/buddhist/index.htm>  
Mary Teslow: [maryteslow@aol.com](mailto: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](mailto: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](mailto:suzannewaltz@cfl.rr.com)

### **Hawai'i**

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

### **Indiana**

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

### **Kansas**

Southwind Sangha  
First Unitarian Universalist Church of Wichita, 1501 Fairmount,  
Wichita, KS 67208  
Del Smith: 316-612-0826, [DelSmith,wichitadel@aol.com](mailto:DelSmith,wichitadel@aol.com)

### **Kentucky**

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

### **Maryland**

Mindfulness Practice Group  
UU Church of Annapolis  
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### **Massachusetts**

Henry Thoreau Zen Sangha/Zen Community of Boston  
First Unitarian Society  
1326 Washington Street, West Newton, MA 02465

[Http://www.zcboston.net](http://www.zcboston.net)  
Rev. James Ford Sensei: 617-527-3203, [janandjames@attbicom](mailto:janandjames@attbicom)

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

Vipassana Group of Groton  
First Parish Church of Groton  
1 Powder House Road  
P.O. Box 457, Groton, MA 01450-0457  
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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>

### **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](mailto:rob@jam.rr.com)  
<http://groups.yahoo.com/group/UUCJsangha>

### **New Hampshire**

Second Congregational Society Buddhist Study Group  
Second Congregational Society UU Church  
274 Pleasant Street, Concord, NH 03301  
<http://www.buddhistgroup.homestead.com>  
Gene Taylor: 877-682-4535, [buddhism@ureach.com](mailto:buddhism@ureach.com)

UU Sangha  
Unitarian Universalist Church of Portsmouth--South Church  
292 State Street, Portsmouth, NH 03801  
Ellen Forbes: 207-439-1662, [efullerf@aol.com](mailto:efullerf@aol.com)

### **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, [hcfinner@mindspring.com](mailto:hcfinner@mindspring.com)

(Continued on page 10)

(Continued from page 9)

## **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

Open Spirit Sangha  
Community Unitarian Church of White Plains  
468 Rosedale Avenue, White Plains, NY 10605  
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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  
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Greensboro Meditation Group  
Unitarian-Universalist Church of Greensboro  
5603 Hilltop Road, Jamestown, NC 27282  
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## **Ohio**

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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

## **Pennsylvania**

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

## **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**

Beginner's Mind Zen Sangha  
Community UU Church of Plano, TX  
2875 E. Parker Road, Plano, TX 75074  
<http://www.beginnersmindzen.com>  
Nancy McDowell: 214-213-4631,  
contact@beginnersmindzen.com

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

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

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  
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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

Membership Update  
Or  
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**Virginia**

The Buddhist Fellowship  
UU Church of Arlington  
4444 Arlington Boulevard, Arlington, VA 22204  
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The UCN Buddhist Connection  
Unitarian Church of Norfolk (UU)  
739 Yarmouth Street, Norfolk, VA 23510  
Eileen Francis: 757-497-4047, [eafrancis@cox.net](mailto:eafrancis@cox.net)

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

UU Reston Church Buddhist Group  
Unitarian Universalist Church in Reston  
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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  
Barbara Crowley: 360-691-6300, [infodel@mindspring.com](mailto:infodel@mindspring.com)

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

Zen Buddhist Group  
Cascade Unitarian Universalist Fellowship  
1550 Sunset Highway, East Wenatchee, WA 98807  
Douglas Ray: [bodhimind45@aol.com](mailto:bodhimind45@aol.com)

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](mailto:agacki@execpc.com)

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Madison Insight Meditation Group  
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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

**Manitoba**

Unitarian Universalist Buddhist Fellowship of Winnipeg  
The First Unitarian Universalist Church of Winnipeg  
603 Wellington Crescent  
Winnipeg, Manitoba, Canada R4M 0A7  
Mary Green: 204-284-8534

**Ontario**

Buddhist Practice Group  
First Unitarian Congregation of Toronto  
175 St. Clair Avenue West, Toronto, Ontario M4V 1P7  
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# UU Sangha

Spring/Summer 2003

## Contents:

**Universalist and Unitarian Missionaries to Buddhist Asia: An Overlooked Aspect of Our Past**

by Rev. Carl Seaburg

Page 1

**Editorial Insight** by Jeff Wilson

Page 2

**Reflections** by Keith Roper

Page 3

**Prayers for Peace**

Page 4

**Retreat Announcement: Unitarian Universalism and Real Zen**

Page 5

**A Conversation with Rev. Bill Sinkford** by *Dharma World*

Page 6

**Quotes From the Unitarian Universalist Spectrum**

Page 7

**UU Buddhist Practice Groups**

Page 8