



UU Sangha

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Fall 2003

Gimme That Ole Time Religion

By Shawn Strout

*Gimme that ole time religion
Gimme that ole time religion
Gimme that ole time religion
It's good enough for me!*

Or is it? For me, that “ole time religion” was fundamentalist Baptist Christianity; and I found many things lacking. I struggled with the exclusiveness of its teachings that only the “saved” will go to Heaven, and all others will be damned to eternal fire. I wrestled with its legalism regarding morality and other social issues. Finally, I totally rejected it and entered the ranks of the “unchurched” for several years.

About two and a half years ago, I became involved in both my local UU church, All Souls Church, Unitarian in Washington, DC and became formally introduced to Buddhism. At All Souls, I have become actively involved in various aspects of the church. As a gay man, I have felt warmly welcomed by my church. To that end, I have been involved in our local Interweave chapter, of which I am presently the chair. This involvement has allowed me to not only educate our church on gay, lesbian, bisexual and transgender (GLBT) issues, but also to share our welcoming message with the GLBT community. So many in the GLBT community have been hurt spiritually by associations with the religions of their childhood. It is such a joy to me to share with them our welcoming faith.

Because religious pluralism was such an attractive aspect of our UU faith for me, I also have become involved in our adult spiritual development program, assisting in developing our curriculum and registering folk for courses. We have had courses ranging from Buddhist and Taoist Philosophy and Practice, Social Justice and World Religions and many others. I am also involved in other committees within the church.

My formal involvement with Buddhism began with the Soka Gakkai International, a Nichiren Buddhist organization.

Due to philosophical and organizational reasons, I left the Soka Gakkai after six months. I have not yet formerly become a member of another Buddhist sangha. I have attended a Zen group regularly here in DC, which has included day-long sesshins. I have also taken courses from the Shambhala Center. I find the Tendai school of Buddhism to be very appealing, for it is the school from which many of the more well-known schools (e.g. Zen, Shin, Nichiren) were born.

The teachings of Buddhism immediately appealed to me. I appreciated the universalist teachings that all people can experience enlightenment and all people have Buddha nature. The Buddhist teachings on interdependent arising, karma, the nature of suffering, and the path to its alleviation all made much more sense to me than many of the foundational Christian teachings I had been given before.

When I was introduced to the mythologies of various worlds, pure lands, Bodhisattvas and Buddhas, I easily converted them to helpful metaphors and found great inspiration in them. I couldn't imagine that anyone would believe that the fantastic teachings in the *Lotus Sutra*, for example, could have literally happened. They were just too poetic to be anything more than metaphorical. Surely, anyone could see that easily enough. Right?

However, the more I learned and experienced of Buddhism, the more I began to wonder if I was missing an essential piece: the cultural transmission. Having grown up in a culture that is steeped in the Judeo-Christian heritage, I undoubtedly take much of that for granted: I am influenced by Judeo-Christian teachings just by being a part of my Western culture. As I became more aware of this, I began to wonder what I might be missing since I had not grown up in a Buddhist culture. Would it be more difficult for me to accept and experience the teachings of the Dharma in a culture that is so separated from it? Or was I just confusing what some term “cultural baggage” with the “essential teachings” of the Dharma?

Interestingly enough, during this time of self-reflection and searching, I found my UU faith strengthened. As I discussed Buddhism with others and Christianity with my family, I became more and more aware that Truth is indeed right under our feet. My Truth is no more true than your Truth, except to me. Even within Buddhism, this is not entirely accepted. I

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Editorial Insights

It isn't auspicious to begin an editorial with an apology, but nevertheless I feel one is due. Much to my chagrin, this Fall 2003 issue of *UU Sangha* is likely reaching you during the first official week of Winter. Our publication was delayed by a dearth of submissions. *UU Sangha* is only made possible if you, the readership, submit your opinions, experiences, creations, and discoveries to us. Please don't be shy about sending us material—we're happy to work with you in polishing up a piece that isn't quite ready to be printed.

Regardless of what date you are reading this on, we here at *UU Sangha* want to wish you a very happy holiday season and a good new year. In Japan, many temples ring their bells 108 times at midnight on the new year's eve. One popular tradition holds that hearing this joyous ringing purifies the karma accumulated over the previous year. If you have any distinctive Buddhist/UU New Year's activities that you'd like to share with us, please send in descriptions of what y'all have been up to.

The year ahead promises to be as tumultuous as the one we are leaving. Here in the USA, there will be a presidential election, continued trouble with the occupation in Iraq, and fears about terrorism and the economy. As Meredith Garmon points out in this issue (see page 4), Buddhism has an important role to play in the engagement with difficult social issues. And as we are frequently reminded by the Dalai Lama, who recently met with UUA President William Sinkford (see page 3), the bodhisattva vows that as long as space endures, he or she will return to aid suffering living beings.

The act of returning also informs Shawn Strout's cover article (see page 1). Shawn invites us to examine the relationship we have with the religious tradition(s) we were raised in. If we have found UUism or Buddhism after rejecting a childhood faith, do we continue to carry baggage that may hinder our spiritual progress? What can be gained by re-examining one's ancestral faiths with the eye of Buddhist compassion? We invite you to continue the discussion by submitting a letter to the editor. Letters on this or other subjects can be sent to me at jwilson403@hotmail.com.

The next issue of *UU Sangha* will be published in March 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 March 10.

—Jeff Wilson, Editor

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

Non-deductible contributions are gratefully accepted!

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have dialogued with practitioners from various schools who have believed strongly that their school's teachings and practices are the "True Buddhism." What a joy it was to me to be able to rest in my faith in the "free and responsible search for truth and meaning," one of our seven UU principles.

I love how the universe/Buddha/God works in such mysterious ways to bring us pieces of answers as we need them. Around the time that I began wondering about the cultural implications of being a Western Buddhist, I was introduced to process theology. I will not claim to understand this subtle theological teaching very well at all. However, I immediately recognized a possible bridge in this teaching between the teachings of Buddhism and the teachings of Judeo-Christianity. Moving away from a transcendent, anthropomorphic view of God, process theology teaches that God is both in all of creation and more than it. God includes the potential effects that are waiting to be manifested, which is very similar to Buddhism's teachings on karma. Instead of being a static event in the past, creation is viewed as an ongoing process. Interdependence is a key teaching in both Buddhism and process theology as I understand them. It is also our seventh UU principle.

With the possibility of seeing "God" in a way I had never considered before, I began to wonder even more if there were ways to see Christianity that I had not considered before. Maybe I was cutting myself off from the richness of my own cultural/religious experience for no reason. Perhaps I could reconcile some of my inconsistencies in the Judeo-Christian teachings with the rich cultural heritage it has provided me. As I reconsider Christianity from a new perspective, I am reminded of its teachings on social action. Jesus was not a man to remain uninvolved. He did not fear decrying injustice when he saw it. The contemplative side of Buddhism can sometimes lead people to remove themselves from society and lose sight of their role in their communities as they learn more about the power of their minds. Judaism and Christianity remind me of the need to remain engaged in making this world a better place for all people. Maybe, just maybe, that "ole time religion" is indeed good enough for me!

I am so thankful that I can explore these merging and diverging spiritual paths within the context of my UU congregation without fear of reprisal or scorn! I am also thankful for the support of the UU Buddhist Fellowship during this period of searching. I consider myself extremely fortunate to be traveling my spiritual path with fellow seekers who welcome questions and consider doubt to be one of the most productive spiritual experiences.

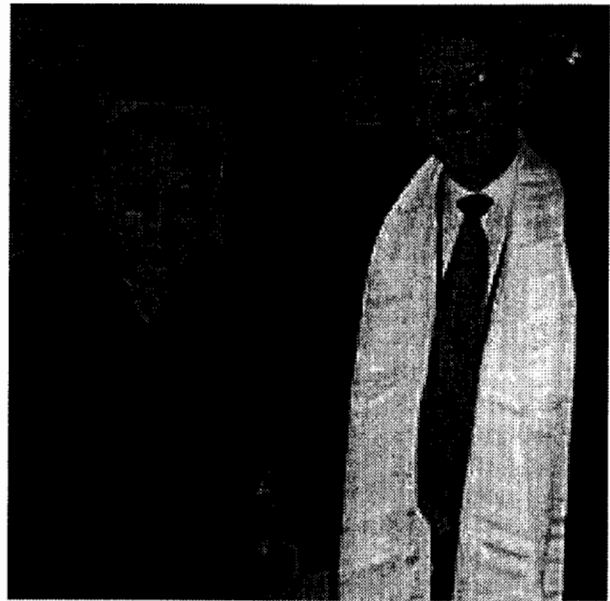
The Buddha teaches that there are three poisons of the mind: greed, hatred and foolishness. Some folk refer to these as attachment, aversion, and delu-

sion. As I have struggled with my religious heritage, I have had to face the truth of my initial aversion to it. Because of the suffering I experienced, I pushed Christianity away from me and wanted little or nothing to do with it. Through the teachings of Buddhism, I am realizing that I still have unfinished business with Christianity. As long as I view it with aversion, I am still its student.

Many UUs and Buddhists, including myself, can fall into looking upon their religious heritage with scorn and disdain. Yet, it is the path from which we have come. We would not be who we are without those valuable experiences. I hope to one day to be able to accept my Judeo-Christian heritage with equanimity and gratitude.

Shawn Strout is a member of the All Souls, Unitarian Church in Washington D.C.

UUA President Meets with the Dalai Lama



His Holiness the Dalai Lama and Reverend William Sinkford

UUA president William Sinkford met privately with His Holiness the Dalai Lama last this past September in Cambridge, Massachusetts, during the Dalai Lama's four-day visit to the Boston area. Sinkford's conversation with the Dalai Lama, the religious leader of Ti-

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betan Buddhism and the political leader of the government of Tibet-in-exile, covered issues of international relations, spirituality, and the relationship of Buddhism and Western scientific empiricism.

Sinkford began the meeting with the ceremonial offering of a kata, a Tibetan scarf, to the Dalai Lama who accepted it and later ritually returned it to Sinkford. After welcoming the Dalai Lama to Boston and thanking him for making time in his very busy schedule for this meeting, Sinkford described the diversity of theological perspectives within Unitarian Universalism, its support for its members on their spiritual journeys, and the growing number of UUs who follow Buddhist spiritual practices. The Dalai Lama replied that this was "a good thing...because there are many paths. Keep doing that." When Sinkford mentioned the UUA's 2000 Action of Immediate Witness in support of the Dalai Lama and a free Tibet, the Dalai Lama said, "Thank you. We need every help."

The Dalai Lama said that he understood that Unitarian Universalists "try to bring people together," and Sinkford confirmed this by describing his trip to Amman, Jordan, last May as part of the World Conference on Religion and Peace (WCRP) interfaith delegation that met with Iraqi religious leaders. The Dalai Lama expressed interest in other WCRP activities, and Sinkford promised to forward this information to the Office of Tibet in New York City. Both religious leaders noted the pain and suffering caused by the violence in the Middle East, and the Dalai Lama advised that "change must start in the human heart." Agreeing with him, Sinkford added that this change starts when "people are brought into relationship with one another, when they reach out across the differences that usually divide them."

Knowing that the Dalai Lama was participating later that day in a conference at the Massachusetts Institute of Technology investigating the physiology of meditation, Sinkford applauded the Dalai Lama's courage in agreeing to be part of the study. The Dalai Lama chuckled at this and admitted that some of his advisors counseled against his participation because, according to them, "science tries to kill religion." But he felt that Buddhism had much to offer Western empiricism, especially in the fields of "cosmology, quantum physics, neurobiology, and psychology." "Buddhism is not theistic," he said, "but neither is it anti-God. I think Buddhism is a science of the mind. Perhaps we can be a bridge between religion and science."

The conversation between Sinkford and the Dalai Lama, who is revered by his followers as an incarnation of Chenrezig, the Bodhisattva of Compassion, was punctuated several times by laughter. At one point, the Dalai Lama related the story of a Buddhist monk who married a Western woman. "He chose another path," laughed the Dalai Lama.

Sinkford was accompanied to the meeting by Tsering Wongmo, a Tibetan who works in the UUA's office of information and public witness. Wongmo emigrated to the United States from India in 1992 and lived for three months with a UU host family from First Parish in Framingham, MA. "I am so very grateful to Rev. Bill Sinkford for inviting me to this private

audience. It is the dream of every Tibetan to meet the Dalai Lama, and my family and friends will be thrilled to hear that I attended a private audience with him. This is the highpoint of my life. Nothing is better."

Noting that, as far as is known, he was the only religious leader to have a private meeting with the Dalai Lama while he was in Boston, Sinkford said, "I consider it a blessing that the Dalai Lama saw fit to make time in his schedule to meet with me. He is completely unpretentious, but it is impossible to be in his presence without sensing his serenity and compassion. And he has a wonderful sense of humor as well."

The meeting between Sinkford and the Dalai Lama was arranged between the UUA's office of information and public witness and the Office of Tibet in New York City, with invaluable assistance from Gail Henrie, a UU Buddhist from Indianapolis, IN. The Dalai Lama's Sunday night appearance before 14,000 spectators at the Fleet Center in Boston was emceed by the Rev. Kim Crawford Harvie, senior minister of the Arlington



John Hurley, Tsering Wongmo, HH the Dalai Lama, and Rev. William Sinkford

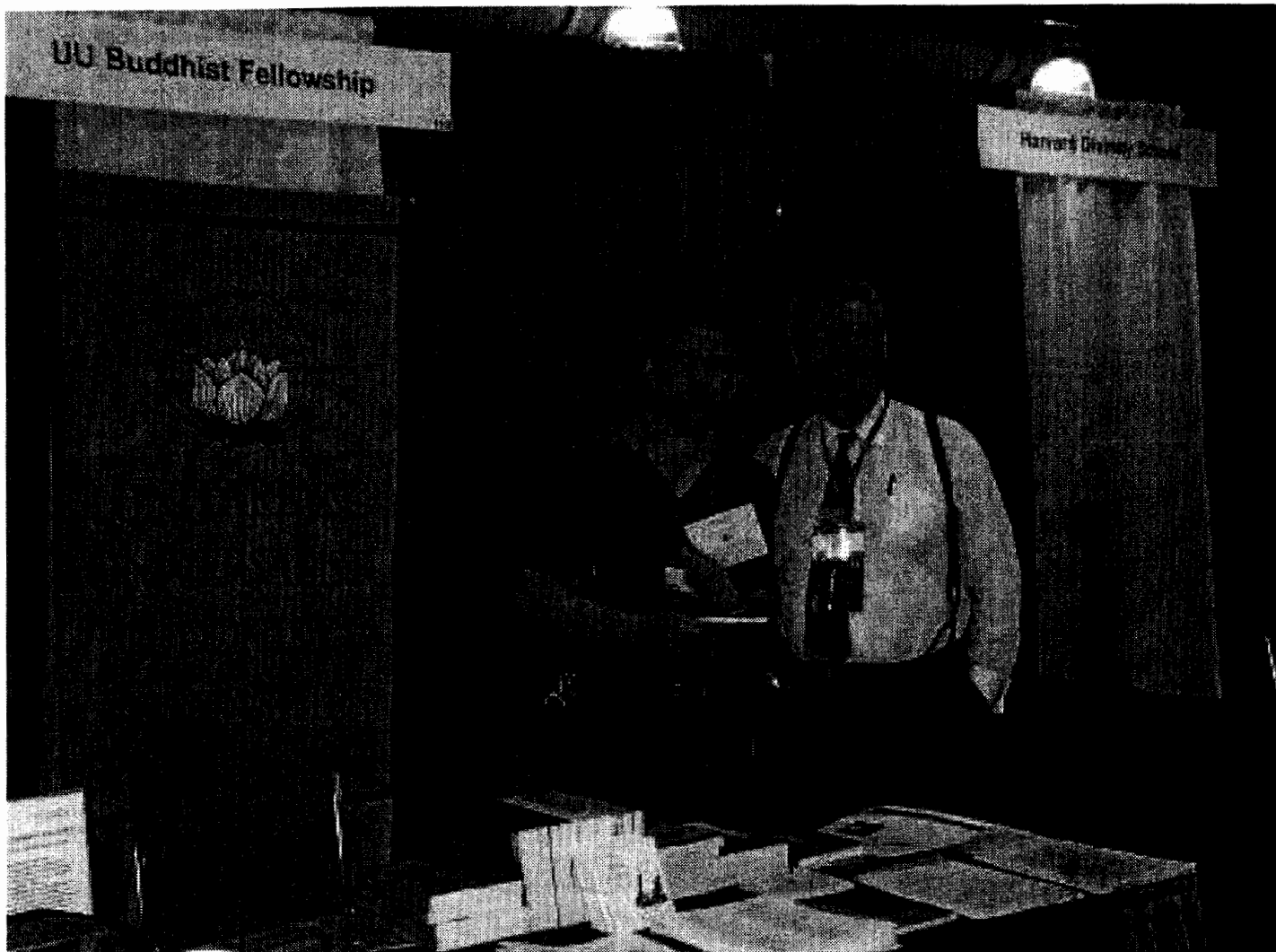
Street Church which sponsors a Zen Center.

This article was adapted from a previous version by John Hurley, UUA Director of Information.

The New Buddhism

By Meredith Garmon

It was two years ago this week. I sat in a conference room in a hotel in Chicago. I was meeting with the Unitarian Universalist Midwest Subcommittee on Candidacy—a subcommittee of the Ministerial Fellowship Committee.



The Unitarian Universalist Buddhist Fellowship table at the 2003 General Assembly, staffed by UUBF President Rev. Sam Trumbore. To Sam's right is former UUBF President Rev. James Ishmael Ford.

The path to professional ministry, it turns out, is gaily strewn with committees.

"Do you have a spiritual practice?" one of the members of this committee asked me.

At that time, I had just completed one year of seminary at United Theological Seminary in Minneapolis. Immediately before that, I had spent two years as the congregational facilitator and preacher for the Unitarian Universalist Fellowship of Clarksville, Tennessee. Before that, I'd served as a president of our Fellowship in Waco, Texas, as Vice President of our church in Charlottesville, Virginia and had worked as the church secretary for nearly a year at our Nashville, Tennessee church. But did I have a spiritual practice?

I was a born-and-raised Unitarian Universalist. I had a Ph.D. I'd been a university professor of philosophy for four years. I could debate about metaphysics, metaethics, metatheology, poststructuralism, postindustrialism, and postmodernism. But did I have a spiritual practice?

Well, no, I didn't really. Nothing I regularly did was centering or cleansing, or put me much in touch with myself, or interconnected me with all beings, or produced a luminous sense of joy and peace flowing throughout the world, or made me feel lighter as I went about subsequent tasks—or even inclined me to smile more.

So I decided to get a spiritual practice. In my reading about world religions, I had found I agreed with Buddhist philosophy. So I undertook to give a try to Buddhist practice. I got a book that told me one way to meditate, and I began doing it. Fifteen minutes at first, gradually up to 30 minutes each morning of sitting meditation, followed by 10 minutes of slow walking meditation. I started going to weekly meditation group meetings and insight meditation classes.

The message of spiritual practice—Sufi or Wiccan, Christian or Buddhist—is that it is possible for our souls to be happy. This is a radical message. Life can be really sweet.

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This may not seem like a radical notion since, after all, every advertisement and TV commercial tells us that supreme happiness comes with this toothpaste, this car, this vacation package. But we have tried buying the product. Maybe we feel good temporarily. Maybe there's a "consumer's high." It doesn't last, and really we know it won't. In the process of many repetitions of this cycle, we internalize the idea that the best life has to offer is continual grasping after more and more, that whoever dies with the most toys wins, that there is no escape from the misery. We implicitly accept that all there is to life is trying to win the toy—or the status symbol—accumulation game. Because we have come to know that this offered happiness is illusory, the message that real soul happiness is possible truly is radical.

I was an academic once—the status symbols were lengthy publication lists and endowed chairs. It was easy to get sucked into the idea that, while this continual grasping after more wasn't very happy, it was the best that life could offer. Seriously, during the time I was a professor, I used to say to myself periodically: there are more important things than happiness. That's what I used to have to tell myself to keep me going. And maybe sometimes you tell yourself that, too. But real happiness, allowing our wisdom and compassion to flow freely, is our true heart's dearest desire.

Whatever cause we think is so important we'll sacrifice our happiness for it, is a cause that really is much better served if we bring our whole selves. It is a cause better served if we are aware of our feelings and of our interconnections within ourselves and without ourselves to all the beauty and the tragedy of the universe. It is a cause better served if we are mindfully dwelling in the present instant, calm and steadfast. It is, in short, a cause better served if we are happy, in the non-grasping, non-status-acquisition or consumption-based way that spiritual discipline, Buddhist or otherwise, fosters.

That feeling of well-being of soul reinforces and is reinforced by a caring, kind way of being toward others we meet around us. We're all in favor of being nice to each other. And we're in favor of happiness of the soul. The thing is, one cannot simply say to oneself one day, "OK, I'm going to be a nice guy to everyone, and I'm going to be happy now." You can't get there in one simple moment of decision, and that's because old habits will sneak back in on you.

Being nice to one another, being happy ourselves, is a skill. We haven't learned that skill very well. We all heard the lecture—from parents and kindergarten teachers, "Play nice." We heard the lecture, but we skipped the lab part of the course. We haven't honed the skills. So despite the moment of resolve that might come from hearing—or reminding ourselves of—the words "be nice to one another," we lack the skills to keep it up. Old habits return: resentments, envy, insecurity, fears, a sense of scarcity rather than abundance, a felt need to guard or promote our status in the face of feelings of being slighted. If we don't have the skills for handling these—for recognizing our demons and embracing them—then when we hear, and resolve to, "be nice to one another," our only strategy for maintaining that resolve is repression. Be nice—repress that anger. Be nice—

repress that resentment. Be nice—repress that hurt. But the repressed inevitably returns. And that's why we can't just be nice to one another, can't simply decide to be happy. We can't, that is, unless we show up for the lab sections, practice a spiritual discipline, and hone the skills for sustaining wise compassion.

And don't stop there. Don't stop with a general personal happiness and occasional moments of private bliss—with becoming nice to yourself and to the people in your own particular circle.

Buddhism, in its socially engaged form – what David Brazier has dubbed the "New Buddhism," —says go farther. Your enlightenment must be *for* something—to help end systems of cruelty to people far away of whom you will probably never meet any.

And being more widely engaged, will help you also be more deeply enlightened, that is, spiritually healthy, whole, happy. The motto of this "New Buddhism" might be: "Enlightenment for justice, and justice for enlightenment."

Not all forms of Buddhism, however, are very socially engaged. Withdraw from the world, do intensive meditation, attain enlightenment, nirvana, satori. Personal, private experience of bliss is what it's all about. The rest of the world doesn't matter. Take refuge in the Buddha, dharma, and sangha, that's enough. Too often, Buddhist compassion has been taken to mean being nice to people with whom we are in face-to-face contact rather than the faceless people far away who sew our shirts, or work the fields of our sugar and coffee.

Within Buddhism, there is a counter movement to the privatistic version. Liberation Buddhism aims to reclaim Buddha's social revolution. This is a very positive development.

The new, socially engaged Buddhism is not really new at all, Brazier explains. "Social transformation is an intrinsic dimension of the original goal of the founder." The movement to reclaim that original goal is gaining new steam.

Engaged Buddhism looks a great deal like engaged Unitarian Universalism. Engagement on behalf of justice, equity, and compassion: that's one of our principles. World community with peace, liberty, and justice for all: that's another of our principles.

As David Chappell describes it, this new engaged Buddhism has eight characteristics. Notice, as I go down this list, how much it sounds like what we might read from the Unitarian Universalist Service Committee, or from the UUA Commission on Social Witness.

–action in society rather than reliance upon meditation and devotion alone;

–a new morality encompassing nonviolence and ecological awareness rather than monasticism;

–new forms of community exploiting the potentiality of new technology and mass media;

–interreligious dialogue and a willingness to find allies among followers of other faiths;

–a concern for mother earth and respect for the wild;

–a search for a new economics at least to abate the destructive effects of wealth disparity and environmental degradation;

-a gender inclusive approach;
-a concern with institutional as well as personal reform.”

Doesn't this engaged Buddhism sound a lot like engaged UU? Call it, engaged B'UU'dhism. In fact, at one point David Brazier describes the new Buddhism in terms that sound just like my own experience with Unitarian Universalism:

“I have heard many people say that it seems just too good to be true: a religion that does not require people to believe things they find incredible, that is not incompatible with modern science, that is not warmongering, that provides an ethic that applies right across the social spectrum, and that is still flexible and evolving to meet ever new social situations and applications in constructive ways. It is a faith that urges us to protect the environment, to build harmonious communities, to avoid waste, to settle conflicts and live more simply, yet does all this without loading people with fear and guilt.”

Sure sounds like East has met West, and it is we. But is it really we? Or only how we like to describe ourselves?

When Brazier discusses what enlightenment is, we again hear echoes of some of our denomination's social justice involvement.

“It is enlightened to abolish slavery. It is enlightened to attend to the welfare of animals. It is enlightened to create the conditions for world peace. It is enlightened to help others in myriad everyday ways. It is enlightened to recognize others as brothers and sisters. It is enlightened to view yourself objectively and not collude with superstition. Basically, it is enlightened to be kind and to stand up against cruelty.”

All of this is what we like to say Unitarian Universalism stands for. The fact is, we aren't always very energetic about carrying through on our ideals. So there's a message from the new Buddhism to us Unitarian Universalists. That message is: don't neglect the spiritual training and discipline. We cannot simply decide in one moment of decision that we are now going to have social justice commitments. Old habits return: resentments, envy, insecurity, fears, a sense of scarcity rather than abundance, a felt need to guard or promote our status in the face of feelings of being slighted. The skills of sustaining compassion and insight must be honed. Get down on that cushion. Put in the meditation time. Or draw on some other spiritual practice.

Put in the time strengthening awareness of the connection to ourselves and our feelings—our neuroses—and the connection to one another. *Feel*, rather than merely say, “I am you, and the Maquiladora worker in Juarez, the homeless alcoholic downtown, the teen prostitute, the former CEOs of Enron and of world com – all these people are I, and I they.”

Know it in your bones not just on your lips. If we don't do the spiritual work to make and maintain that as our felt and lived truth—if we haven't trained ourselves in calmness and steadfastness, aren't centered or cleansed or in touch with ourselves or interconnected with all beings, never feel anything close to a luminous sense of joy and peace flowing throughout the world, always feel heavy as we go about our tasks, and don't smile much – then we cannot sustain any work to transform injustice. We will mouth the words, and pass resolutions at



Ho, ho, ho! Did you know that “Ho” is the Japanese word for “Dharma?” And Hotei, the fat Buddha often seen in Chinese restaurants, is the Buddhist equivalent of Santa Claus? Hotei was a Chinese monk who spent his time handing out presents to children from a big hempen sack. He was so beloved that people decided he must be an incarnation of Maitreya, the Buddha of Love. And he didn't even keep a list of naughty vs. nice!

General Assembly, but we will not be able to muster the soul force for the sustained action to effect real social transformation. Only when energized by deliberate spiritual strengthening, can we make Unitarian Universalism be all we say it is. That is the message from the new Buddhism to faiths, such as ours, that aim to be engaged on behalf of social justice.

There's also a message from the new Buddhism to disengaged, privatized spirituality. That message is: get up off that cushion. Spiritual practice must engage the world, confront wrongdoing; renounce the systems that keep making the rich ever richer and the poor poorer. As steadfast and peaceful happiness enables justice work, so also does justice work facilitate steadfast and peaceful happiness.

We have developed systems of single minded devotion to producing and consuming. These systems reduce the possibilities of human relations to solely economic relations. They oppress ultimately both the poor laborers and wealthy consumers. It's a system in which we allow others—far away and out of sight—to be exploited, downtrodden, broken, beaten, malnourished and diseased so that we may gain loneliness and alienation. It's a hell of a deal.

So don't just do something; sit there. Also, don't just sit there, tap into love, and carry it “to a bruised and hurting world.”

Meredith Garmon is the Ministerial Intern at the First Unitarian Church of Albuquerque, New Mexico

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

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

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: 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

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@gamnet.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

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

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
Judith Simpson: jsimpson@midcoast.com

Maryland

Mindfulness Practice Group
UU Church of Annapolis
333 Dubois Road, Annapolis, MD 21401
Rev. Fred Muir: 410-266-8044,
minister@toadmail.toad.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, janandjames@attbicom

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>

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, 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, 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

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

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
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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

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

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>
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UU Fellowship of Galveston County Meditation Group
Unitarian Universalist Fellowship of Galveston County
502 Church Street, Galveston, TX 77550
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UU Sangha of El Paso
UU Community of El Paso
4425 Bryon Street, El Paso, TX 79930
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Vermont

Black River Sangha

Unitarian-Universalist Meetinghouse
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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
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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
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UU Reston Church Buddhist Group
Unitarian Universalist Church in Reston
1625 Wiehle Avenue, Reston, VA 20190
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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

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

Douglas Ray: 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

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

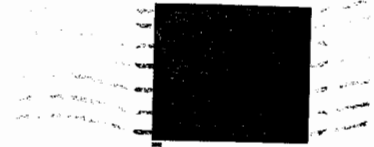
Karuna Meditation Society
North Shore Unitarian Church of Vancouver
2050 West 12th Avenue, Vancouver, B.C., V7S 1H3
Michelle Mills: 604-874-4093

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
Timothy Law: 416-485-8976 or
Melanie Noviss: 416-769-3046



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UU Sangha

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