



UU Sangha

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Buddhism & the Way of Unitarian Universalism: A Reflection

By Rev. James Ishmael Ford

I find it a tad hard to believe it's been ten years since I first sat in the editor's chair of the *UU Sangha*. Once again it turns out the Buddha was right. Time does fly like an arrow from a bow. Or within our contemporary idiom; time flies faster than a bullet shot from an uzi. I look at photos of me from that time and if I look really close there are some strands of grey on the sides of my head. Today I'm older, much greyer, and fatter; but sadly, not much wiser.

More insightful or not I'm grateful to Jeff Wilson, the current editor of *UU Sangha*, for his invitation to pause for a moment in this headlong rush in time and to reflect a little on our shared work and specifically to consider what seems to be shaping within the Buddhist and Unitarian Universalist encounter. That there are now about ninety groups around the continent that identify as "Unitarian Universalist Buddhist" is probably the most amazing thing for me. But that we've had a history of significant figures in the western Dharma ranging from Sandy Boucher to Surya Das to Tara Brach to John Tarrant each making presentations to increasingly larger venues at our denominational General Assembly is also deeply moving for me. And somehow our now advertising our the upcoming UU Buddhist Convocation seems another significant marker on the way. So, even lacking much wisdom; it's hard not to see some very interesting things going on.

For me the most important thing these days in our common lives as Unitarian Universalists might be how many of us are beginning to see the emergence of a coherent UU theological perspective. And, particularly relevant to this reflection; how that perspective is often being articulated by people who are examining our unique western liberal theological perspective through a Buddhist lens.

While any attempt at a formal summary of our beliefs is going to instantly be challenged and while there should be no doubt many UUs are counting the days before the current Principles and Purposes are expunged from our denominational

literature; in fact the P&Ps have been a signal event among us. They certainly can be criticized for many things. They are often vague abstractions. They can be an excuse for not thinking for oneself. And they are occasionally used as a stick to beat people with. Those who are critical of the P&Ps often appeal to Earl Morse Wilbur's marks of liberal religion—freedom, tolerance and reason—as better summations of what we hold in common. But, as powerful and true especially as historical markers as freedom, tolerance and reason are, in my opinion the Principles and Purposes have been particularly successful as an attempt to articulate what might be commonly believed among us today because they do reflect what is commonly held among us.

I find they address issues many of us have intuited as central to our lives and that we believe to be important. Particularly, as I've already suggested, when the principles are looked at through a Buddhist lens we get a clearer understanding of this emerging liberal religious sensibility. I suggest the first, the fourth, and the seventh principles are core expressions of this emerging liberal religious perspective. For those among us who can't hold lists in our heads the first speaks of "the inherent worth and dignity of every person," the fourth "a free and responsible search for truth and meaning" and the seventh that compelling image of our radical interdependence the "interdependent web of all existence of which we are a part."

As a Buddhist it seems immediately obvious to me how the first and seventh principles are complementary. As it says in the *Heart Sutra* "form is emptiness and emptiness is form." Each individual is precious and unique—Buddhists do tend to see this preciousness as extending to everything that emerges within the universe from a mote of dust to a human being to a star. This universalism has been a mark of contemporary liberal religion. So such an understanding includes that which is not thought of as worthy in general, ranging from the AIDS virus to Adolph Hitler to an exploding nova taking life-bearing planets with it. The all-important corollary is how our precious and unique individuality arises within that web of mutuality. We are each of us unique, and we take our form, rising, existing and falling within the web. We are one and we are many. A potentially rich metaphor for understanding this is that we are all members of a family; we each have our personal name, but we all share a single family name.

As a moral statement this points to how those of us

(Continued on page 3)

Editorial Insights

Happy Birthday *UU Sangha*! The first issue was published in 1994, making 2004 the tenth-anniversary of the journal's creation. Before the year ended we thought it would be interesting to bring out a special anniversary edition of *UU Sangha*, bigger than usual and with some reflections on where we've been and where we might be going. Rev. Robert Senghas was the president of the UUBF at that time, and offered an interesting remark: "My only comment here is to support what my late wife Dorrie Seishu Senghas (who also served as UUBF president) said in one of her *UU Sangha* articles, that what she (and I) want to think of ourselves is not as a 'UU Buddhist' or a 'Buddhist UU,' but as both a Unitarian Universalist AND a Buddhist. I am glad to see that the *UU Sangha* has not emerged as a vehicle for some kind of UU Buddhist or Buddhist UU lineage, but as a vehicle for providing an opportunity for UUs to explore Buddhism and communicate with one another on one spiritual way to practice while being a UU." Rev. James Ford, the original editor of *UU Sangha*, offers his reflections on the front page.

We're pleased to present an article by Shelby Meyerhoff which investigates how Buddhism and UUism are interacting in one specific test case. Perhaps you will find elements of your own experiences reflected in her findings, or maybe you take a different path in negotiating these two traditions. If you have an opinion that you'd like to share, please write in.

Anne Rudloe, a scientist, author, UU, and Zen practitioner, has kindly allowed *UU Sangha* to excerpt material from her book, *Butterflies on a Spring Wind: Beginning Zen* (Andrews McMeel Publishing, 2002). The first portion runs in this issue, where Anne discusses how and why many Westerners come to Zen Buddhism, and explains some of the benefits of taking up the practice.

I thought I'd take a moment to clarify how *UU Sangha* operates. As editor, I collect the material, edit for space and content, and design each issue. Then I send it to Richard Swanson, who as publisher actually produces and mails each issue that you receive. This division of labor means that there are certain queries and concerns that should be addressed to me, and others that should be addressed to him. If you have a submission for the journal, including an article, letter, or sangha listing, it should come to me, not Richard. On the other hand, if you are interested in joining UUBF, getting a subscription to *UU Sangha*, or changing your mailing address info, you should go to Richard, not me. —Jeff Wilson, Editor

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Letters to the Editor

I know you must be aware that the first scripture published in the U.S. was a part of a sutra translated by H. D. Thoreau and published by R. W. Emerson in *The Dial* some 160+ years ago. I wonder if a prior spiritual connection between Buddhism and Unitarianism did not exist in the person of W. E. Channing. I am not suggesting that Channing was a Buddhist or had any knowledge of Buddhism; the connection is more ethereal. When Channing was defining the difference between Buddhism and Calvinism he noted that Calvinists had attacked Unitarians but not vice versa; this Unitarian tolerance was evidence of superior character; since the purpose of religion is to develop character, the superior character of Unitarians demonstrates a superior religion. Even if this argument is tongue-in-cheek, it seems to indicate a Buddhist sensibility in Channing. Is not the purpose of Buddhist practice to develop character, to achieve psychic wholeness by unequivocal devotion to ethical principle? Does W. E. Channing have a Buddha-nature? Is the Pope Catholic?

Looking forward to the next issue,

Ed Tschabrun
Fullerton, CA

Reply from the editor:

Ed raises an interesting issue here: I have no doubt that multiple affinities between early 19th century Unitarian thinkers and various forms of Buddhism could be teased out by a devoted researcher. *UU Sangha* would be happy to hear about additional parallels that other readers discern.

The historian in me forces me to point out a common misconception contained in the above letter: it was not Thoreau—as has been widely but incorrectly reported—who translated the first sutra extract into English. That piece of the *Lotus Sutra*, which was published in *The Dial* in January 1844, was actually translated by Elizabeth Palmer Peabody, an important Unitarian educator. Emerson was the editor of *The Dial* at the time; Thoreau only edited a single issue, in 1843. Incidentally, Channing was Peabody's mentor and colleague.

(Continued from page 1)

who have achieved awareness, those who “know” how we are one, and many find we are also responsible. When we see we are individuals existing within a network of mutuality we discover first, that we are all family and second, everything we do counts. And while there can't be a moral judgment of the AIDS virus, there are moral imperatives for human beings in how we choose to deal with it. We see how we need to engage the work to stop its ravaging effect in human populations. And perhaps we see that how we deal with anything within history and relationship raises moral issues, judgments, and calls to action. For example, while we can see the inherent worth and dignity of an Adolph Hitler, we also can see how he must be opposed for the sake of the rest of the family.

I believe these issues of relationship between our unique identity and our absolute interrelatedness are the crux of any possible emerging liberal religious perspective. And I find Buddhism brings insights and perspectives that allow this engagement its richest possibility. Great stuff, I find.

Then there's that fourth principle; that call, that acknowledgment of a responsible search for meaning. Here I see the call to spiritual disciplines. Rationality is a great gift; it genuinely allows us to sort wheat from chaff. But it's a tool and not an end. The end, I suggest, informed as I am by Buddhism, is a broad consciousness that sees as widely as possible. Our brains are astonishing things. We can process and we can observe and out of that we can shift how we see and engage. So through disciplines, through practices of presence we can grow ever larger perspectives, perspectives that allow the apparent contradiction of uniqueness and interdependence reconciliation within our hearts and minds. Here we find the search taking shape and leading us to who we really are and to an authentic wisdom.

Here our UU Buddhist sanghas with their various commitments to sharing Buddhist insights and Buddhist practices become a leaven within our Unitarian Universalist communities. Certainly zazen, Vipassana, and dzogchen, sutra study and calling the sacred names are not the only ways to broaden our perspective, to reveal that vast consciousness which is our human inheritance. But they're good ones. Most work without offending our reason. And they have been gates to wisdom for many among us.

Of course this is simply a ten-year marker. So much is happening. So much can happen. I may be growing older fast and getting wiser slow. But our precious liberal faith is becoming something amazing. Sometimes it seems to be getting deeper exponentially. In this world torn by such terrible suffering I find what has been going on within liberal religion in general and our Unitarian Universalism in particular has been rich and powerful and compelling. And I genuinely believe our UU Buddhism has had a significant part in that growth. I look forward

(Continued on page 4)

(Continued from page 3)

to the next ten years and the ten years beyond that. Who knows what we might yet achieve.

James Ishmael Ford was the first editor of the UU Sangha. He is a UU minister currently serving the First Unitarian Society in Newton (MA). James is also a Zen teacher, guiding the Boundless Way Zen network, a cluster of Zen groups around New England. His next book, An Insider's Guide to Zen Buddhism is due from Wisdom Publications in December, 2005.

Unitarian Universalism and Zen Buddhism: Negotiating Personal Freedom and Community Structure

By Shelby Meyerhoff

In order to get a concrete sense of how Unitarian Universalists interested in Buddhism (and Buddhists interested in Unitarian Universalism) are negotiating the similarities and differences between the two religious traditions, I studied Rev. James Ford and members of the Boundless Way Zen community that Ford leads. Rev. Ford is in a relatively unique position, as he operates as both a Zen teacher and a Unitarian Universalist minister. Ford is optimistic about people's involvements with multiple religions, referring to these explorations as "the great hyphen that enlivens the contemporary liberal religious way." One thing that impressed me during my research was that Ford and other participants in Boundless Way Zen were able to respect the essence of both Unitarian Universalism and Buddhism while being integrating elements of both into their religious lives.

Rev. Ford himself was raised as a "fundamentalist Baptist" but in his adult life studied Sufism, Unitarian Universalism, Soto Zen with Jiyu Kennett Roshi, and the Harada/Yasutani Zen koan curriculum with John Tarrant. Ford was given leadership status in each of these four traditions. Rev. Ford is currently the parish minister at the First Unitarian Society in Newton (FUSN), Massachusetts, and also runs a Zen community called Boundless Way Zen. The Henry Thoreau Sangha is one of the two sanghas that comprise Boundless Way Zen, a community where Ford is Head Teacher. Those involved with the Henry Thoreau Sangha are, by the sangha's own account, mostly Unitarian Universalists.

Ford's joint leadership role illuminates some of the compatibilities between Zen and Unitarian Universalism. A 2001 article by John Dart in *The Christian Century* focuses on Unitarian Universalism's compatibility with other religious out-

looks and its tendency to draw followers from other religious traditions. Dart describes the Faith Communities Today study which showed that when allowed to choose multiple religious affiliations (in addition to Unitarian Universalism), approximately 25% of Unitarian Universalists choose Buddhism as a religious affiliation. Dart also references a very similar study by John Casebolt, in which Unitarian Universalists were given the opportunity to select multiple religious affiliations. In this case, 16.5% of UU's chose Buddhism.

However, this is in contrast to the survey done by the Unitarian Universalist Association that is also cited in Dart's article. Dart notes that the UUA survey only allowed Unitarian Universalists to express one other religious affiliation or interest. In this case, less than 9.5% of respondents (the exact percent is unclear), chose Buddhism. These studies may indicate that while a relatively small percent of UU's choose Buddhism as their second-most-important religious identity, a much larger percentage consider themselves affiliated with or interested in Buddhism in some way. These surveys may be indicative of a larger trend within Unitarian Universalism where multiple religious identities are common. A 2001 *Boston Magazine* article by Michael Blanding reported that "Almost 90 percent of UU members have come from other religions." This may mean that even Unitarian Universalists not interested in Buddhism are welcoming of those that are because integrating two or more religious traditions may be a familiar experience for many Unitarian Universalists.

Ford's perspective is that the interchange between Zen and Unitarian Universalism is a "two-way street." He sees both practical and theological reasons why Unitarianism interests Buddhists and vice-versa. In *This Very Moment: A Brief Introduction to Buddhism and Zen for Unitarian Universalists*, Ford discusses the social conscience that is integral to Unitarian Universalism and may interest Buddhists who are drawn to Unitarian Universalism. The issues that Ford highlights as relevant to both Buddhists and Unitarian Universalists include women's rights, nature preservation, and racial equality. In Kenneth Arnold's *Cross Currents* interview with Ford, Ford references some similarities between the Unitarian Universalist Association's Principles and Purposes and the Buddhist outlook. Ford says: "As a Buddhist, I see these two, the first and the seventh principles—the inherent worth and dignity of individuals and the interdependent web—as sufficient expression of Buddhist insight."

The two principles that Ford picked out (the sanctity of each human being and the network in which we all co-exist) were central themes throughout the research of this paper. Again and again, issues of individual independence were juxtaposed with issues of community, authority and tradition. Although these concepts are very relevant to the world outside the sangha, I found that issues of individual and community were also frequently raised with regard to the structure of Buddhist practice itself.

Boundless Way Zen describes those involved with the Henry Thoreau Sangha as "relatively highly socially engaged and politically active." Ford argues against the situation in which "Buddhism becomes a nostrum for improving self-esteem or a tennis game or getting an edge in business or war." Ford's de-

picture of Buddhism is different from, for instance the Soka Gakkai's emphasis in the 1960s on self-improvement. But despite the de-emphasis on personal achievements, Ford's definition of "liberal Buddhism" does not necessarily require that Buddhists act outside their own community. Ford's article entitled "Liberal Buddhism" focuses primarily on the need for women's empowerment and gay rights *within* the Zen community.

One of the most interesting things about interviewing Ford and his students was hearing how they conceptualize their own relationship to Unitarian Universalism even as they practice Buddhism. Ford himself is ordained in the Unitarian Universalist tradition, ordained as a Soto Zen priest by Jiyu Kennett Roshi, and has permission to teach the Harada/Yasutani koan curriculum. Ford explains, "I have a dual identity...which is not always comfortable." However, it seemed to me that Ford claims both Unitarian Universalist and Buddhist traditions in a very elegant way.

It is clear in my interview with him that Unitarian Universalism is a deep part of his spiritual identity. In our interview Ford was firm that he claims Unitarian Universalism as part of his own religious identity. When we discussed his teaching Unitarian Universalists, Ford reminded me, "I'm not accommodating UUs, I *am* a UU."

Ford sees Unitarian Universalism and Buddhism in synthesis, noting that there is "no theological conflict."

The stories from Boundless Way Zen practitioners of how they became involved with Unitarian Universalism as well as Buddhism demonstrate the importance of both practicality and the intangible spirit in religious identity. Ford's student Doug Bates commented, "I'm that very odd person who was Buddhist first and became UU."

Bates' story leans toward the practical view of Unitarian Universalism providing a family-friendly community for Buddhist practitioners. He was particularly drawn to FUSN because it provided a Religious Education program for his spouse's child. Ford himself comments on the family-friendly appeal of Unitarian Universalism: "There used to be a joke that a Unitarian is an atheist with kids. I'm a Buddhist with kids."

Bates identifies "first and foremost [as] Buddhist—no question." In comparing Unitarian Universalism and Buddhism (which Bates sees as very harmonious), Bates shed light on what elements were important in both. One of the major themes that emerged was individualism. Bates remarked: "both religions emphasize 'do it for yourself.'" He noted Unitarian Universalism's "history of independent thinking," while describing Buddhism as a "heretical independent thinking sect." The emphasis on self-development was a theme throughout my study of Zen Buddhism, so it is not surprising that Bates picked up on this theme in Zen and in Unitarian Universalism. Bates also noted of Unitarian Universalism and Buddhism: "neither of them are particularly proselytizing religions." Coercion of outsiders by either religion would likely be seen as antithetical to the respect for individual conscience that is important to some adherents to Zen and/or Unitarian Universalism.

The theme of individualism also came out in my interview with Sally Smith (pseudonym). Sally has been involved

with the First Unitarian Society in Newton since the early 1990s. Smith was attracted to FUSN in large part for its interest in political activism and because she felt at home with the other people there. She was familiar with FUSN even before the 1990s, but decided to become more involved after splitting with her long-time partner. She says, "I was going to try everything...so I went back to the Unitarian church."

When Ford began leading sitting at FUSN in 2001, Smith saw an opportunity to bolster her personal spiritual life. She noticed that when others around her faced personal crises, "if they have a strong faith, they seem to do better." She felt that the Sunday worships at FUSN were not sufficient for her spiritual growth.

I thought this observation was particularly compelling in light of Ford's own assertion that Buddhist practices are a major addition to Unitarian Universalist communities. Ford commented, "Buddhism offers Unitarian Universalism the opportunity to go beyond thinking about religion and spirituality to experience the sacred with our blood and bones and marrow."

Smith's interpretation of Buddhism was very oriented towards independence in some ways. She characterized what she has learned from Buddhism as "if something doesn't fit for you, you discount it." She emphasized that Buddhism "has to fit for you." At the same time, Smith is looking outward with the help of her Buddhist practice. She felt that Buddhism helps her be a "caregiver" for her mother.

The idea of personal agency in the creation and interpretation of Buddhist practice was also a prominent theme in my discussion with Smith's partner, Diane Johnson (pseudonym). She also joined Unitarian Universalism in large part because of its focus on justice. Johnson is particularly interested in koan practice, which is a significant part of Ford's training and teaching. In interpreting koans, Johnson said, "you're answering them totally based on your own experience...very individualistic." She identified primarily as a Unitarian Universalist, but considered her Buddhist practice integral to her religious life.

One of the interesting points that Johnson touched on is the power dynamic between teacher and students. Although she has worked with Ford on koan study for approximately one and a half years, she is still sorting out her opinions on the hierarchy of Zen practice. Johnson noted of her introduction to Buddhist practice: "I was not used to bowing—and bowing to a statue." This feeling seems to have carried over into her relationship with Ford. She says that "a big change for me has been dealing with him as a teacher," based in part on the gender dynamics. Diane noted that in the teacher/student relationship "it's a trust issue...you've really got to form a relationship with this person." However, Johnson has chosen to continue receiving guidance in Zen practice from Ford, stating firmly "it's my issue to deal with, not his." Her attention to the power dynamics at work in the Zen teacher/student relationship is indicative of a larger trend in American Zen, in which both students and teachers are reinterpreting questions of power and ethics.

One of the most notable features of Zen in the West is
(Continued on page 6)

(Continued from page 5)

its adaptation of the roles of religious leaders. On the one hand, as Ford notes, “Zen groups are all cults...centered on one individual.” In this kind of situation authority and power could be monopolized. On the other hand, authentic lineage is a way of hopefully insuring the quality of Zen teachers in the United States.

Ford addressed the value of lineage in his essay “A Note on the Dharma Transmission and the Institutions of Zen.” Ford argued, “While there is an inner truth to the transmission being outside institutions, nonetheless institutions are important. This is not just to sort out poseurs and fakes, but also to find people who have been adequately trained to actually help us on the way.” At the same time, Ford acknowledges that lineage alone does not guarantee that a teacher will behave ethically. It seems to me that Ford takes a very nuanced approach, both affirming the value of lineage while also confronting the history of abuse by some Zen leaders.

In her *Zen in America: Profiles of Five Teachers*, Helen Tworokov writes of the American scene: “The question at stake—and it is a crucial one—is to what extent can Zen become integrated into the American system of democratic organization without jeopardizing the idiosyncratic intimacy of the student-teacher relationship.” It is interesting that the late Maureen Stuart Roshi (profiled in Tworokov’s work) also saw Zen spoke specifically about sexual abuse, insisting that women must assert themselves and refuse to be taken advantage of. While I think Stuart was right that women should not feel they need to submit to inappropriate advances, at the same time it is concerning that there is so much room for this kind of abuse in the first place.

Despite Ford’s belief that lineage can play a role in protecting students against abuse, he does not deny the problems of Zen leadership. After pointing out that many Zen teachers conduct themselves well, he writes, “But we also find Zen teachers having inappropriate sexual relationships, abusing the power dynamics of their relationships and otherwise acting in ways contrary to the mythic status of their position as teachers.” Ford’s essay expresses a struggle with the issue of how to reign in unethical teachers while at the same time maintaining interest in and respect for the value of transmission.

Johnson is not the only one of Ford’s students attuned to the issue of authority in Zen study. By his own account, Chris Bell is an “informal student” of Ford. Chris Bell commented on the Buddhist student/teacher dynamic: “no one is really sure what that relationship is supposed to look like, yet, in the West.” He seemed pleased with his time with Ford, saying that he would have “the right to say ‘Are you kidding?’” in reaction to a request from Ford. At the same time, Bell takes seriously the fact that in studying with a teacher “you’re basically giving permission to be led.” Bell pointed out that his interaction with Ford has multiple dimensions, since he is also training for Unitarian Universalist ministry, and Ford is “also a mentor to me as a Unitarian Universalist...And a friendly mentor at that.” He summed up his interaction with Ford by saying “it’s a little bit weird.” I think this comment from Bell, in the context of his tone of respect and gratitude towards Ford, demonstrates

that Ford’s relationship with Bell is complex and multi-faceted.

Ford defines the “emphasis on lay practice” as one of the positive “threads of liberal Buddhism.” Ford does not favor a residential model of Buddhist practice, but rather believes that “there is absolutely no barrier to regular laypeople achieving awakening.” Ford’s Henry Thoreau Sangha is a non-residential model that is accessible to lay people.

Boundless Way Zen sits every Monday night in the First Unitarian Society in Newton, Massachusetts, where Ford is a minister. All are welcome to attend weekly sittings. At the Henry Thoreau Sangha these sittings are held Monday evening on a rotating schedule. Meetings include a fifteen-minute orientation for new visitors that includes simple instruction on meditation posture and hand gestures, as well as a short opportunity to ask questions. On the 3rd Monday, students are invited to set up an appointment to talk one-on-one with Ford if he is available.

One of the most important things about Boundless Way Zen is that it does not require any sort of residency schedule in order to be a student of Ford’s. There are several prominent teachers that have required students to live in residence or adhere to a schedule of practice that limits their other life choices. Ford’s disinterest in a residential model does not mean that he downplays the importance of community. Ford does not have a problem with students living independent lives outside of practice time. However, Ford also took a firm stance against what he called “our inclination to privatize our spirituality.” Of people who are not religious in community with others, Ford said: “they don’t get deep.”

My research on James Ford and other Unitarian Universalist Buddhists indicates how concerns about power dynamics and accessibility are negotiated when traditions merge in small group practice. In my experience, Unitarian Universalists tend to be very attuned to power dynamics and concerned about excessive hierarchy, so it is not surprising that some of them are bringing this concern to their involvement with Zen Buddhism. At the same time I noticed something interesting in my interviews with Bates and Smith. Bates became involved in Unitarian Universalist community, but identifies primarily as Buddhist. He describes a commonality between the two traditions as their emphasis on individual conscience. Smith, although committed to Buddhist practice, identifies as Unitarian Universalist. She also describes the common thread between the traditions as individual conscience. During this research I discovered what seem to be genuine shared values between the two traditions that Ford has expertly incorporated into his religious leadership. Finally, this community of people has engaged with both religions in order to further develop models of Zen (and Unitarian Universalism!) and to meet the need for both structure and freedom.

Shelby Meyerhoff is a third-year M.Div student at Harvard University. She is a member of First Parish of Cambridge (Unitarian Universalist).

Why Zen?

By Anne Rudloe

Many of us today are overstretched, trying to balance too many things. We all want to be happy, but too often happiness is out there, somewhere over the horizon, something we'll get to in the future. When things don't work out in accordance with our desires, we move on, change partners, change jobs, or trade in whatever isn't right for a better model. It's always easier to keep moving than to stop and face the fundamental questions: Who am I? What is really happening here?

Spiritual practice is the quest to answer these questions. It is both the highest adventure that life offers and the most intimate of all human activities. A journey through all the nooks and crannies of the human experience, spiritual inquiry is the effort to connect with a larger reality, to master the self and its endless puzzles and boundaries. It's the never-ending asking, What is this? What's the point? Why am I here? that won't go away or be ignored.

Zen practice is a powerful method of spiritual exploration. Even though Zen originated in Asian monasteries over a thousand years ago, this spiritual path is still relevant today. It can help us maintain a viable balance between our personal needs, career obligations, and the deep-seated need to understand our role in a vast and starry universe.

Zen is based not on faith in any revealed truth or dogma but in the direct, immediate experience of our own lives. Zen means to sit with an open heart, asking, Who am I? What am I?

Since Zen is a path of personal discovery rather than a set of dogmatic beliefs or answers, its meditation techniques can be and often are adapted for use by people of various faiths. Whether we are Christians, Buddhists, Jews, agnostics, or anything else, the technique of Zen practice can be used to deepen our spiritual awareness.

In Zen meditation, we learn to be still and allow the neglected intuitive forms of consciousness to operate. To do that, we first learn to pay attention, to be fully present in each moment and aware of the nuances of life. It takes a while, but every bit of improvement in this skill is a wonderful gift we give ourselves each day. And it's done by relaxing, not by forcing. When it doesn't have a specific job, we let the mind rest quietly rather than chatter compulsively to itself, endlessly raking through its collection of possessions, desires, likes and dislikes, plans and memories. Achieving that quiet mind isn't quick or easy. The mind dearly loved to talk to itself.

Nevertheless, if we persist, this practice can disclose our ignorance and the confusion and pain that ignorance inevitably brings. And once all that is gone, then happiness and peace are simply there. We begin to live with more clarity and to act with more compassion toward all our fellow beings. In time, the clarity may get a little worn and frayed, so then we come back to the meditation hall and work under retreat condi-

tions to restore it.

Like science, Zen practice is a way of trying to comprehend the larger reality that exists beyond our personal affairs. Unlike science, however, Zen is equally concerned with human affairs, does not try to divorce the humanity of the observer from the rest of the universe being observed. It focuses precisely on the relationship of the individual to everything else, asks the question What is a human being's job in this vast and starry universe?

Beginning Zen practice as a layperson through a series of small retreats interspersed with affairs of work and family is the path most American Zen students encounter. Most of us will not do the long years of intensive practice necessary to become a Zen master. However, we can use the powerful techniques of Zen practice to make our lives more whole and sacred and to find our Way in the midst of our daily lives.

The centuries-old monastic practices of Zen are designed to realize the intense focus and energy that is inherent in each of us. We present and use these techniques in formal retreats. But meditation is not some kind of self-centered spiritual hobby. What to do with what we have learned in retreats will come to us after we have come home again. We learn to bring the focused attention that we've practiced in retreats to other activities in our lives. Instead of the traditional monastic lifestyle, the circumstances of our own lives provide the raw material for spiritual growth.

Beginning a Zen practice can be a sink-or-swim business. Books on Zen philosophy don't often give much indication of what it's actually like to sit down on a meditation cushion and start to practice. Reading about Buddhist or Zen philosophy divorced from *practicing* is a recent Western innovation. For the first time in the long history of the Zen tradition, teachings are widely available in print, and large numbers of people are literate and can study them privately. This is a huge shift from previous generations, when serious, in-depth teaching was always included in the context of intensive meditation retreats and monastic practice.

While this shift makes these concepts much more widely available than they ever were before, there is also a need to be careful. It's beneficial to read, study, and discuss ideas and philosophy, but if that's all one does, it's rather like reading the label on a medicine bottle and debating what it says but never taking the medicine. Serious Zen includes meditation, formal practice in a group setting, and engagements with a deeply realized and experienced teacher who can see and challenge all of the ego's endless protective games and encourage the student to maintain a deeply questioning mind of humility and openness.

Yet in the West today it is very common for people to refuse to consider the possibility that there could be anything gained by studying with a teacher or using traditional techniques in developing a spiritual practice. Many people read books about Zen, but only a few actually practice in a rigorous setting, and almost nobody trusts a teacher enough to work with him or her long term, in a one-on-one relationship.

(Continued on page 8)

(Continued from page 7)

There are several possible reasons for such reluctance. Modern Western culture is extraordinarily individualistic. Perhaps we fear the intimacy required in a relationship with a spiritual mentor. Sometimes our egos can be affronted by the idea that we can learn anything from anybody else on such a personal matter, or at the idea that our personal situation could be in any way similar to someone else's. People may distrust their ability to distinguish a true teacher from the hordes of self-serving spiritual hustlers who are unquestionably out there. We may respect academic or scientific credentials and expertise because we have an understanding of what those credentials mean. However, we may distrust spiritual credentials because we don't understand what they represent in terms of training.

Nevertheless, after doing some reading, we may finally decide to sign up for a Zen retreat. There, more often than not, the rationale for the methods used is not explained, and a group of strangers sitting in silence may seem intimidating or unwellcoming. The schedule may be exhausting, and it may seem impossible to survive the day. In addition, traditional Zen teachings, which come from a monastic tradition, often have little to say about the primary issues most of us face today, such as earning a living and raising a family. It's not surprising that many beginners give up in confusion and frustration.

Despite the steep learning curve at the beginning, it is worth while to keep trying. Sometimes a moment of clarity and spiritual awareness arises in the midst of daily living, unexpectedly shimmering like a spring flowing deep in the forest. Compared with that, formal Zen practice is rather like drilling a well. It finds water too, but it works slowly, painfully, and requires enormous effort and commitment. But those springs rarely appear spontaneously for the most of us. If we want to reach the water, maybe we'd better start drilling.

Staring at that silence and stillness long enough, merging with it, we eventually come to realize that the answers to our questions are within that stillness. We don't penetrate the silence, it penetrates and dissolves us. Once that experience begins to occur, continued practice widens and deepens it. We practice because our lives are beginning to work better. We realize that everything is our teacher, if we just pay attention. And we discover that there is no conclusion to Zen practice.

"Why Zen?" is excerpted from Anne Rudloe's book Butterflies on a Sea Wind: Beginning Zen. Rudloe is a marine biologist, Unitarian Universalist, and student in the Kwan Um lineage of Korean Zen.

Letting Go of the Drip

By James Casebolt

In-one, out-two...

Inside the zendo, the sound of breathing.

Outside, a heavy rain falls on the Catskills.

A particular bit of rain, a consistent rhythmic drip,
Separates itself from the other sounds.

The breath follows its rhythm—

Drip-in-five, drip-out-six...

Mind connected to breath connected to drip connected to universe.

The cycle continues, but then the sound of the drip begins to fade.

"Oh no! I'm losing my drip!"

What do you mean, your drip?

You don't own the drip!

"But I can't do zazen without the drip!"

There were 2500 years of sitting in meditation before this silly drip.

"But I need the drip!"

Why are you clinging to this drip?

Look at the suffering you now experience over its loss!

"But the drip helped me."

Then show gratitude to the drip, let it go, and return to the breath.

In-three, out-four...

After the passing of a short infinity of moments,

The drip returns.

Drip-in-nine, drip-out-ten...

Once again the drip begins to fade.

Mind bows to the drip as to a bodhisattva and once more seeks its source.

In-one, out-two...

"Letting Go of the Drip" is based on James Casebolt's first experience at Zen Mountain Monastery in Mt. Tremper, NY.

Poems

By James Patrick Haynes

Come float with me
In the Buddha's big river
Someday the current
Will pull us apart,
But today, this summer,
We are, to each, the most
Nurturing hearts

Faint sounds in the night...
Do you hear that; the footsteps?
A moth at the door!

Large flock of blackbirds
Full flight change of direction
So perfect, so gone

My own Song Sparrow
Feeds a huge gray cowbird chick
Life/death/life/death/life/...

Busy red cardinal
Shits on my garden Buddha...
Springlight floods my rooms

James Patrick Haynes is a member of the UU Church of Bowling Green.

UU Buddhist Practice Groups

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

United States

Alabama

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

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

Arizona

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

California

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

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: 949-646-4632, arinna2@mailcity.com

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

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

San Mateo UU Meditation Group
Unitarian Universalists of San Mateo
300 E. Santa Inez, San Mateo, CA 94401
Lance Miller: 650-340-9698, lanmill@earthlink.com
<http://homestead.com/meditationgroup/uubf.html>
UU Buddhist Group
Live Oak UU Congregation
820 N. Fairview Avenue
Goleta, CA 93117
Deb Rodgers: debra@beagle-ears.com

UU Fresno Sangha
The Unitarian Universalist Church of Fresno
4144 N. Millbrook Avenue, Fresno, CA 93726
<http://groups.yahoo.com/group/Sitting/>
Church Office: (559) 227-6146
B. "Chi-Oui" Yap: berncon@yahoo.com
UU Meditation Circle
First UU Church of San Diego
4190 Front Street, San Diego, CA 92103
Erene Rallis: 619-295-5622

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

Colorado

JUC Sangha Group
Jefferson Unitarian Church
14350 W. 32nd Avenue, Golden, CO 80401
Chet Cromwell: 303-422-3527, chetrcromwell@aol.com
Sandy Prins: 303-424-3143

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

(Continued on page 10)

(Continued from page 9)

10 Lyons Plains Road, Westport, CT 06880
Ralph Scott: 203-323-6948, rscott271@hotmail.com

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

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>
Joe DeAngelis: 954-973-1337, jndwrlib@yahoo.com

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

UU Zen Sitting Group
Unitarian Universalist Congregation of Greater Naples
6340 10th Avenue SW, Naples, FL 34116
Carl Peterson: carllsabycats@yahoo.com

Georgia

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

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

Southern Illinois Dzogchen Peer-led Practice Group
Carbondale Unitarian Fellowship
107 N. Parrish Lane, Carbondale, IL 62901
<http://www.shawnee-dharma.org/Dzogchen.htm>
Yolan Presley yo@shawnee-dharma.org

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
<http://www.southwindsangha.org>
Del Smith: 316-612-0826, news@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

Arlington Street Zen Center
and Buddha's Belly (book group)
Arlington Street Church
351 Boylston St., Boston, MA 02116
[Http:// www.ASCBoston.org](http://www.ASCBoston.org)

Rev. Kim K. Crawford Harvie: 617-536-7050, x10,
office@ASCBoston.org

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

Great Pond Sangha
North Parish Unitarian Universalist Church
190 Academy Road, North Andover, MA 01845
Laura Howell: 978-685-8323, chinacat@gis.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

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

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

Vipassana Meditation Group
First Unitarian Church of Rochester, 220 Winton Road South,
Rochester, NY 14610-2998
Office: 585-271-9070

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

(Continued on page 12)

(Continued from page 11)

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

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

Ohio

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

Meditation Group
UU Church of Kent
228 Gouglar 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, uujim@earthlink.net

Oklahoma

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

Oregon

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

Pennsylvania

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

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

Mindfulness Meditation Group
Unitarian Church of Harrisburg
1280 Clover Lane, Harrisburg, PA 17113
George Hellmann: 717-236-6749, jghell-
mann@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 Latham: 901-754-4046, sbjrlatham@sysmatrix.net

Texas

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

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

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

Forrest Tobey: 703-660-0028

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

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

Zen Meditation Group
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, deepecol-
ogy8@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

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

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

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

(Continued on page 14)

NEW MEMBERSHIP (\$20 CONTRIBUTION) or CHANGE OF ADDRESS FORM

TITLE OR SURNAME: _____

FIRST NAME : _____

MIDDLE : _____

LAST: _____

ADRESS: _____

ADDRESS1: _____

CITY: _____

STATE, PROV. _____

COUNTRY _____

MAIL TO: UUBF SANGHA C/O RICHARD SWANSON
823 MAIN ST.
COLCHESTER, VT 05446-7192
USA

Canada

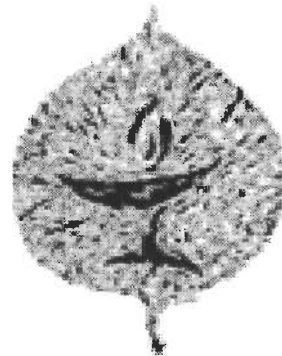
British Columbia

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



Unitarian Universalist Buddhist Fellowship

Convocation 2005

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

Featured Presenters

Lama John Makransky

Dzogchen Center, Cambridge, Massachusetts

John Daido Looi, Roshi

Zen Mountain Monastery, Mount Tremper, NY

Beth Roth

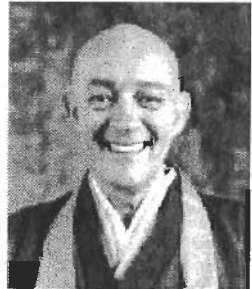
Insight Meditation Community, New Haven, CT

Jeff Wilson

Editor, UU Sangha

Kim Crawford Harvie

Senior Minister, Arlington St. Church, Boston, MA



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:

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 _____

Email _____

Address _____

Phone _____

City/State/Zip _____

UUBF sitting group or UU congregation _____

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

| | | | | |
|----------------------------|---|---|---|--------|
| <i>Please circle:</i> | | | | |
| # nights : | 0 | 1 | 2 | |
| Room size: | 1 | 2 | 3 | w/ job |
| Deposit enclosed: \$ _____ | | | | |
| (\$75 minimum) | | | | |

UU Sangha

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

Return Service Requested

MR. JEFF WILSON
403 KNOB COURT
CHAPEL HILL, NC 27514

UU Sangha

Fall/Winter 2004: 10-year Anniversary Issue

Contents:

- Buddhism & The Way of Unitarian Universalism: A Reflection**, page 1
by Rev. James Ishmael Ford
- Editorial Insight**, Page 2
by Jeff Wilson
- Letters to the Editor**, Page 3
- Unitarian Universalism and Zen Buddhism: Negotiating Personal Freedom and
Community Structure**, Page 4
by Shelby Meyerhoff
- Why Zen?**, Page 7
by Anne Rudloe
- Letting Go of the Drip**, page 8
by James Casebolt
- Poems**, Page 8
By James Patrick Haynes
- UU Buddhist Practice Groups**, Page 9