



EASTER: WHERE DID JESUS GO? Romans 1:1-6.



Jesus died about 2,000 years ago. Then came the stunning good news that Jesus rose from the dead—a Resurrection! But through the years something bothered me about this Easter Resurrection. If Jesus was dead, but now is alive, why can't we see him, feel his warm body? His blood is circulating again? He is breathing again? Why can't we eat with him and sleep with him? Why can't he preach to us in our Sunday morning worship? What good is the Resurrection if we don't have him? We didn't have him when he was dead in the tomb. We still don't have him after the Resurrection? If we don't have him, **he may just as well stay**

dead in the tomb!

The church in its creeds, its party-line teaching, said that Jesus ascended “**to heaven at the right hand of God.**” They were satisfied with that in their pre-scientific, flat-earth, and earth-centered universe. But we in the 21st Century have crossed the line into scientific thinking—a round earth and sun-centered solar system. Where is heaven? Where is the right hand of God? Does God have hands and legs? We take ancient pre-scientific Christianity and translate it for 21st Century people.

How fortunate that the Apostle Paul saw the resurrected Jesus in a new light for us space age Christians. Paul met Jesus on the Road to Damascus (Acts 9:1-9) after the resurrection when Jesus was supposed to be in heaven at the right hand of God. For ancient Christians in the pre-scientific world, Jesus ascended to heaven, sitting at the right hand of God. But I follow the Apostle Paul who found that Jesus ascended from the empty tomb into the human heart. Jesus rose into my heart and your heart. “Christ in you, the hope of glory!” Happy Easter!

Dr. Dickson Kazuo Yagi (屋宜)

Note: Only for those who like to think.

Buddhists seem to be polytheists in using hundreds and thousands of Buddha images in worship. Hsi Lai Temple in Hacienda Heights is called the Temple of 10,000 Buddhas. And the main Sutra of Shin Buddhists count 21 billion Buddhas (Sukhavati Vyūha, Dai-Muryōju-Kyō, Larger Sutra). But the controlling philosophical principle is “One equals many 一即多 ichi soku ta”, that is, 21 billion equals One (some kind of group monotheism?). Christians should have no difficulty with that, since the Trinity is “Three equals One”. The One is Dharmakaya (The primordial formless Buddha), or Buddha Nature (仏性, Tathāgatagarbha, the Womb Buddha Within). Risshō Kōsei Kai speaks of the One as the Eternal Buddha (Kuon Butsu 久遠仏) present everywhere in all beings (omnipresent).

In both Christianity and Buddhism we climb from kiddies Sunday School lessons to high school party-line teaching, to university level free discussions, to graduate school questions, to Ph.D. level speculations and creative original thinking of genius professors. As we climb higher and dig deeper, the Universal Heart-Mind of Wisdom-Compassion climbs to parallel images of Cosmic Christ and Dharmakaya—that is Primordial Christ and Primordial Buddha. But, of course, the real stuff is beyond the power of human minds to understand and human language to express.

When I was still in grade school, a few times I sat cross legged on a cushion on our living room floor before the butsudan Buddha altar, chanting with Grandpa, “Namu Daishi Henjō Kongō”. (I take refuge in the Great Teacher Kūkai, the Lightning Bolt Who Illuminates the Entire Universe). Walking with Jesus, the pathway seems to be getting brighter. Is Daishi-Kūkai walking with us? What do you think? Our earthly journey is an adventure. We walk a path unknowing—a new trail without a map. Are you following a guiding light of Wisdom and Compassion? DR Yagi

WORLD WAR I:

Remembering 100 years later, November 11, 2018.

Rev. Frederick Brenion, Higashi Honganji (Shin Buddhist East Branch)

[In the press for publication space, my sincerest apologies for being some 18 months late in presenting this excellent essay. How glad we are for this **first Buddhist essay**. Our hope is to increase materials by insightful Buddhist writers so followers of other religions may be inspired. *DRYagi*]



It was to be the war to end all wars. It did not. It was to be a war that was to make the world safe for democracy. It failed. It was supposed to be over in a matter of weeks. It lasted for four horrific years. Casualties estimated to be between 8 and 21 million. The cream of Europe's youth destroyed. It did not solve anything. It did plant the seeds for the next war 21 years later. They call this war the Great War. The World War. Now, World War I. It ended 100 years ago this month, November 11th, 1918. That

Close to 123 million people died from war in the past 20th Century. For the past 3,400 years of recorded history, people have only experienced peace for 268 of them. That is 8% of world history. It is equally dispiriting to realize that our United States has been at war for 225 out of the 242 years since 1776.

The message of peace has been a slow one to unfurl within our Jodo Shinshu. One month before the start of that 'War to end all wars,' a lonely and broken man died in his prison cell in Japan. Rejected, his priesthood revoked. Scorned. His name was **Takagi Kenmyo**. He was an activist priest. He pleaded for peace as the hallmark of our Nenbutsu faith. He wrote from his heart:

"We have never heard that beings in the land of Bliss have attacked other lands. Nor have we ever heard that they started a great war [wwi]for the sake of justice. Hence, I am against war. I do not feel that a person of the Land of Bliss [Pure Land Buddhists] should take part in warfare."

A century ago a terrible war ended. More followed. Today we still face wars. Unthinkable wars may still lie ahead. Peace is not a space between wars. Peace is the life opened to us by our Buddha, shown by our Shonin, and lived through our Sangha by such people as Takagi Kenmyo.

Rev. Frederick Brenion was born in Santa Monica, CA. He graduated with a 2 year AA degree in philosophy from Los Angeles City College. He graduated also from Cal. State Northridge in Religious Studies, learning much about Paul Tillich. Fred got his Library Science Degree at USC. He ended his secular career of 34 years as the Patients' Librarian at a Patton State Hospital dealing with the criminally insane. Rev. Brenion was ordained as a Shin Buddhist minister, East Branch, April, 26, 2012. He is on the CPAT Board of Trustees.



Healing and Curing by Dr. William Malcomson

For a long time I have been thinking about the differences between healing while experiencing an illness and/or ongoing condition (physical and mental) and the curing of same. My contention is that it is possible to experience real healing without experiencing a cure. This is not an idea unique with me. Let me quote from a recent book which I think is the best book on aging that I have ever read, and I have read a lot of them.

"Saint Brigit, back in the seventh century, said that healing is always possible even when cure is unlikely. It is possible that we may never be cured of pain [or of any medical condition]--in the sense that our pain will permanently go away. Yet we can still be healed--in the sense of becoming increasingly free of our attachments." "One of the thoughts that anyone who experiences chronic illness or pain will have to deal with is the thought that we want our whole life back. We feel grief for the body we no longer have, and our thoughts tend to reinforce the denial that this is, in fact, our life. Yet, with each thought where we lament what we no longer have, we are wasting the precious energy that we need to focus on how to best deal with the life we actually have now." (Ezra Bayda, *Aging For Beginners*, Wisdom Publications, 2018)

A true story: My late partner, Barbara, for the last years of her life, had 4th stage kidney disease, only one operating kidney, a leaky heart valve, and significant blockages of various arteries. She was not cured of any of these. Possible surgeries were way too risky at her age (late 80's), dialysis was not possible in her case. The day she died the doctor asked her if she wanted to try some options which might or might not help, and she said "no" and died that evening. But I would contend that Barbara was healed. Let me explain why. Barbara believed strongly that she wanted to live by the truth, not by fantasies or false hopes. She knew her condition. She decided to live as active and meaningful life as possible. She said to me one day a number of months ago, "I think I may have a year left." I wanted to live with truth also, so I paused and then said, "I think you are probably correct." In her last year, she would get tired more and more often, take more naps, and comment that she guessed that this is what she should expect. At no time did she play the victim or spend time complaining to her family or to me. She was, as Bayda says, freeing herself from attachments to what might have been. **She was healed**, and for those who knew her well, and particularly to me, she was a healer as a person. She helped us experience her healing.

We would all like to be cured of whatever medical condition we are experiencing. But that is not the life we are living. So we have to make a choice. Are we going to keep trying to control our lives, are we going to fight our condition as if it was a war to be won, or are we going to connect with the healing energy that is present in all of our lives? Are we going to come to terms with the truth of how life is now or are we going to become attached to the way things were, the way they "ought" to be, the way we had in mind as to what we had been working for and had thought we deserved? Will we allow ourselves to be healed?

What are healing energies? Acceptance of reality. Willingness to move into our new future. Reaching out to those whom we trust and sharing ourselves as we are now with them. Doing what we can now do, rather than giving up completely. Thanksgiving for each day that dawns, for each person we meet, for food, for drink, for ideas, for dreams. Acceptance of the day which we know will come, maybe soon, maybe later, when we will return to the warm womb, the home from which we came, and be surrounded by the energy of eternity. The **kindom** [rather than king-dom] of God is among you, within you, surrounding you, in the healing Spirit we live and move and have our being [Acts 17:28]. Amen.

Dr. William Malcomson is retired in Washington State. He was Dean of the American Baptist Seminary of the West, a founder of the School of Theology and Ministry of Seattle University, former President of the Council of Pacific Asian Theology, and former Theologian-in-Residence at Seattle First Baptist Church. He is blessed with two sons, one of whom is a Christian Buddhist, one daughter, and 5 grandchildren. Bill has a Ph.D. from Princeton in World Religions. **He recently suffered a stroke, 2/05/20.** We rejoice in his survival. We pray for his full recovery and his further ministry among us. The source of his wisdom is not religious logic, but experience—the joys and tears of the briar patch of life that is our real life journey. Many of us are his secret disciples.



The Two Kinds of Truth

By Rev. Ken Yamada, Higashi Honganji [Shin Buddhist, East Branch]

Buddhism is simply a way of understanding truth. But defining “truth” is not so simple. To understand life, we must clearly know what’s really true. In Buddhism, there are two kinds of truth—conventional and ultimate.

Conventional or everyday truth says, “Today the sun is shining,” or “My daughter is 12 years old” or “Next month is April.” They are statements of fact, but they may not always be true. They are **temporary truths**.

If something is really true, it must always be true. It must be true yesterday, today and tomorrow. It must be true a million years ago and a million years from now. It must be true on Earth and on Mars. According to Buddhism, this is an “**ultimate truth**” or “ultimate reality.”

An ultimate truth taught by the Buddha is “**impermanence**.” For example, the weather may be sunny today, cloudy tomorrow and raining the next day. In all cases, the only certainty is the weather constantly changes. Impermanence is true always for all things. According to Buddhism, the entire universe is impermanent, which means dynamic and forever changing.

Nagarjuna (c.150 – 250 CE), an influential Buddhist teacher in India, explained and clarified the truth of truths. In his *Mūlamadhyamakakārikā* (Root Verses of the Middle Way), he wrote: “the Dharma (Buddhist teachings) taught by the buddhas is precisely based on the two truths: a truth of mundane conventions and a truth of the ultimate.”

He argued the following: If something truly exists, it must stand alone and always exist. It must exist and be unchanging, now and always. However, everything in the universe is dynamic and constantly changing. Therefore, nothing really exists.

“Whoa!” you may think. “You mean this table in front of me doesn’t exist? If I kick it and hurt my toe, then surely something exists.”

Nagarjuna would say that in “conventional” terms, **the table exists**, but it is merely temporary or transitory existence. Prior to the table, **there was a tree**. In the future, the table will turn into **dust**. Where actually is the table? Ultimately, the table is not permanent, it’s impermanent. It is “empty” of permanent existence. In Buddhism, “emptiness” is called “*sunyata*” in Sanskrit. All things are “*sunyata*.” This too is ultimate truth. The tree became the table, which became the dust. They are different, yet the same. All three neither “exist” nor do they “not exist.” The truth is somewhere in the middle, which Nagarjuna called “**the Middle Way**.”

Again, considering the table, there’s a tree, table, and dust. They’re three different things, yet they are connected. All things are connected to other things. This connection is called “**interdependence**,” another ultimate truth.

Nagarjuna gave another example using fire and wood. There’s no fire without wood. Fire and wood are connected and One. Conversely, even before a fire is lit, we can say there’s fire in the wood, even if it’s unseen.

The same applies to time. Nagarjuna said he couldn’t see a beginning of time, nor an ending of time. Therefore, how could there be a middle? He was referring to **past, present and future. They are One**. That’s why Buddhism emphasizes “here and now.”

However, we cannot live by saying “Time does not exist,” otherwise, we could not go to school or work, celebrate birthdays and have dinner with friends. We need to live within the confines of conventional reality and keep track of “time.”

These may seem like abstract concepts but the great value of ultimate truth emerges when we face difficulties and challenges in life. Ultimate truth provides a way of **transcending our personal suffering** by allowing us to see the **larger, connected whole of life**. In this way, our limited, everyday troubled reality breaks through to **connect to ultimate truth**. In other words, we can see how our “life” (small “l”) is really part of a greater “Life” (big “L”)

For example, when loved ones die, we suffer. We feel they have disappeared and we are alone. We lament death and fear it ourselves. However, knowing the greater Truth, that life is impermanent, we realize that **death is part of a greater Life**. If we truly understand that everything is impermanent, then death becomes easier to accept.

If we know in the world of ultimate Truth, we are always connected to one another, then a person who has died is not far away. In my family’s case, my father will always be my father, my brother will always be my brother, **I will always be connected to them and they are part of me**, although they passed away several years ago. Like fire and wood, their lives are in me, even though I can no longer see them. In this way, their lives and mine become One, and the **past and present become One**.

If we only live in the world of conventional truth, the world is a small and confusing place. When we see the world of ultimate truth, our lives become boundless and we appreciate the **great Life** ever more deeply.

Rev. Ken Yamada is editor of Shinshu Center of America, the editing and publishing unit of Higashi Honganji USA, and former minister of Berkeley Higashi Honganji Temple. A native of Northern California, he attended U.C. Berkeley and studied Buddhism in Kyoto. Before becoming a minister he worked as a journalist at New York Newsday, The Wall Street Journal and other publications. I heard his helpful lectures at the Family Retreat of W. Covina Buddhist Temple held at San Luis Obispo Buddhist Temple, February, 2020. (*DRYagi*).



The Deplorable Doctrine of Discovery

Rev. Leroy Seat, Ph.D.

Even though it dates back to 1452, until fairly recently I had never heard of the Doctrine of Discovery (DofD)—and perhaps most Americans are largely unaware of that deplorable doctrine. Please think with me now about what the DofD is and why it is so deplorable.

The Basis of the DofD

In June 1452, Nicholas V, the Catholic Pope (reigned 1447~55), issued a papal bull (public decree) under the title *Dum Diversas*. It primarily authorized King Afonso V of Portugal to conquer and subjugate Muslims and “pagans.”

Specifically, the Pope granted the Portuguese king permission to invade, search out, capture, vanquish, and subdue all Saracens [Arab Muslims] and pagans whatsoever, and other enemies of Christ wheresoever placed, . . . and to reduce their persons to perpetual slavery



As it was issued less than a year before the Fall of Constantinople in 1453, the bull may have been intended to begin another crusade against the Ottoman Empire. (The crusade did not develop, however, and the capital of the Roman Empire established in 330 fell to the Turks and the Empire ended.) The papal bull, however, was used by Portugal to begin taking slaves from Africa and then for subjugating indigenous people in the “new world.”

The DofD and Manifest Destiny

Some who have recently written about the Doctrine of Discovery say that it is so deplorable because of its use to subjugate and oppress Native Americans in what is now the USA. The mistreatment of Natives by the Spanish in what is now Texas and the southwest part of the U.S. and the same sort of mistreatment by the French i

But those parts of the U.S. were then incorporated in various ways into the U.S. by a government almost completely controlled by WASPS who were opponents of Catholicism. The Puritans were Christians in England who sought to purify the Church of England from Catholic practices, and after coming to “New England,” they sought to do in the “new world” what they couldn’t do in England.

The Puritan attitude toward the Native people, however, was very similar to that expressed in the Doctrine of Discovery, and from 1630 on, the spirit of triumphal conquest found in the DofD was later justified by the concept of **Manifest Destiny**. It was under the overarching idea of Manifest Destiny that the Natives of North America were abused and exploited in much the same way that the indigenous peoples of Central and South America had been subjugated by conquistadors from Catholic countries based on the DofD .

The intention of both the Doctrine of Discovery and of Manifest Destiny was to subject Indigenous peoples to the rule of white European and/or Anglo-Saxon “Christians.”

What Can We Do Now?

Perhaps the first task is to learn about how terribly destructive the implementation of the Doctrine of Discovery and of Manifest Destiny was for Native Americans. There are Christians who have in recent years been writing about the evils of the DofD. The Mennonite Church USA, for example, has since 2014 been working on resources for “dismantling” the DofD. (Check out their DofD website [here](#).)

In 2016 the Christian Reformed Church (CRC) responded to a [68-page report](#) on the DofD by repudiating the Doctrine, labeling it as heresy and lamenting the pain it has caused.

One of the authors of the CRC report is Mark Charles, who is half Native American and half Dutch American. He and Soong-Chan Rah are the authors of a book on the subject I highly recommend: ***Unsettling Truths: The Ongoing, Dehumanizing Legacy of the Doctrine of Discovery*** (Nov. 2019).

The authors conclude that “our only path to healing is through lament and learning how to accept some very unsettling truths” (p. 206). But in addition to learning and lamenting, surely there is a need for confessing, repenting, apologizing, and determining to engage with others in seeking to dismantle the deplorable Doctrine of Discovery. **What will you do?**

Addendum

In the Department of Defense Appropriations Act of 2010, of all things, there is an apology to the Native Americans in the U.S. Section 8113 of that Act, which was passed into law by Congress in Dec. 2009, states that the United States, acting through Congress: (1) recognizes that there have been years of official depredations, ill-conceived policies, and the breaking of covenants by the federal government regarding Indian tribes; (2) apologizes on behalf of the people of the United States to all Native Peoples for the many instances of violence, maltreatment, and neglect inflicted upon them by U.S. citizens; (3) urges the President to acknowledge such wrongs; and (4) commends state governments that have begun reconciliation efforts and encourages all state governments to work toward reconciling their relationships with Indian tribes within their boundaries.

Unfortunately, that apology received hardly any press coverage and was largely overlooked by the President. (Charles & Rah discuss this matter on pages 190~4 of ***Unsettling Truths***.)

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Dr. Leroy Seat and I studied together under the same professors for some years in graduate school in Louisville. Then we taught together for several decades on the same faculty of Seinan Gakuin University in Fukuoka, Japan. An outstanding professor, pastor, and administrator, he was elevated as Chancellor of the university for many years. You can enjoy the inspiring and insightful writings of this incurable reformer, creative thinker, and follower of Jesus by reading his blog. *D.K. Yagi*

MY WILL BE DONE: INTERCESSORY PRAYER

Rev. Dickson Kazuo Yagi

The worship manuals for Shin Buddhists (*Honganji*, both East and West branches) say they are against “**magic and intercessory prayers**.” Zen Buddhists also do not make intercessory prayers. [Although at times they might transfer the merits earned by a week long *sesshin* meditation session for the benefit of a sick and dying member]. Shingon Buddhists may transfer the merits earned by their monthly fire ceremony “to all living beings” in line with the rules of Karma. It is a mark of Mahayana Buddhists to **transfer merits** [*ekō* 回向] they earned in a religious service for the benefit of all other living beings. That is, giving your merits to others. This is only a natural response to being saved by grace [*tariki* 他力] themselves. In Christianity Jesus Christ is seen as an extraordinary Savior with an infinite store of a **surplus of merits** that we sinners can draw on. But there is no practice of Christians giving their own merits to others, as in Japanese Mahayana Buddhism.

One glaring exception to praying for earthly benefits is the spectacular monthly Shingon fire ceremony [*goma*]. Each one is handed a wooden stick twice the size of a popsicle stick and asked to write a prayer request on it. Then all the sticks are slowly tossed into the sacred fire by a priest. If you hesitate writing your prayer request, an assistant shows you a chart of all the standard wishes, prayers, and greeds, so you can choose your greed from that list: safe child-birth, traffic safety, no divorce in children’s marriage, pay raise at work, child’s university entrance exams, safety from house fires, victory in son’s sports competition, long life, safety from bankruptcy, protection against disease, and others.

Another exception are the temples known for hurrying a lingering death—*pokkuri-shi*.

Greed, anger, and illusion are the three poisons of Buddhism. I accused the head priest of a huge Shingon temple in Sasaguri Village in Northern Kyushu [my close friend] of using greed for temple profits, instead of healing greed as an evil. Having no time to reply, the head priest only laughed. Surely they are healing the greed written on the sticks instead of promoting that earthly greed [*gensei rieki* 現生利益] for temple profits? I need to question the Shingon priest in Little Tokyo in Los Angeles. The priest in Sasaguri Village and the priest in Little Tokyo are father and son, whom I knew for a decade in Japan. This writing of your earthly greed on prayer sticks at the monthly *goma* fire ceremony is an unforgettable aspect of Esoteric Shingon Buddhism. It does look on the outward surface of the fire ceremony that they are promoting greed and attachment. You can observe the impressive fire ceremony, write your own greed on a prayer stick at 1:30 pm every last Sunday of the month at the Koya-san Shingon Headquarters Temple in Little Tokyo. Give my greetings to Rev. Hayashi Ryūzen.

On the Christian side, Quakers do not make intercessory prayers for miraculous faith healing. They say instead, “We will hold you to the Light,” meaning the Holy Spirit. The common Muslim phrase here is “**Inshallah**” (insha-allah by the will of God/Allah). It would be unthinkable for Muslims to pray their will against the will of Allah. These groups all make the convincing argument that intercessory prayer is praying **what we want** instead of what God/Buddha/Kamisama/Allah wants. That is, intercessory prayer is **My Will Be Done**, instead of **Thy will be done** (Lord’s prayer). It is a rejection of the will of Allah.

This is exactly what Jesus almost prayed, facing death by shame and torture. He prayed that he might escape death by torture on the Cross, saying, “**Take this cup away from me** (Luke 22:42.)” But he caught himself and finished his prayer by saying, “Nevertheless, **not my will, but your will be done**.” That is, Jesus’ prayer was his will against God’s will. So in the very end, Jesus gave up his prayer coming from his ego. He prayed God’s will instead of his own will.

This is a very strong argument against **prayers of petition** (praying for myself) and **prayers of intercession** (praying for others). We don't want to be praying our will against God's will. For this reason, I stopped praying for myself and for others for almost ten years. When my wife was terminal with brain cancer, I refused to pray my will for her miraculous healing against God's will. Ellen and I were united in our missionary goal to work and speak and pray for God's will, not our own will.

But reading Thich Nhat Hanh, I finally saw that prayers for myself and for others do not have to be selfish prayers from my ego. Rather, as the Holy Spirit takes over our minds and emotions, our good prayers come from the Holy Spirit and not from our ego. So now I pray, being careful to be led by the Spirit of God instead of the greed of my selfish ego.

What do you think? How do you pray? Is God our servant to give us what we want, or are we God's servants trying to do God's will?

Rev. Dickson Kazuo Yagi

Note 1. It was Thich Nhat Hanh [Vietnamese Zen Master] who opened my eyes. All major religions teach that the Spirit of God Within can overwhelm our greed, anger, and fears when we give ourselves over to God. Our prayers can be saturated by the Spirit and not by our ego. So our petitionary prayers and intercessory prayers can come from the Cosmic Christ/Buddha Mind/Allah. [See Thich Nhat Hanh and Larry Dossey, *The Energy of Prayer: How to Deepen Your Spiritual Practice*, 2006.]

Note 2. My blockage to intercessory prayers came largely from Shin Buddhists, Zen Buddhists, and Quakers. It is curious that the opening of my eyes to Spirit-led intercessory prayers came through a Zen Buddhist Master and confirmed by a Quaker leader.

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He is Chair of 4 interreligious groups, including the Council for Pacific Asian Theology, and the Nikkei Interfaith Fellowship. He had been a member of the Buddhist-Catholic Dialogue of the Los Angeles Archdiocese for a decade.

Dickson taught Christian Theology for 27 years at Seinan Gakuin University in Fukuoka, Japan, where he is Professor Emeritus of Christian Studies. He also taught Intro. to World Religions. He was Head Chaplain of the university, one term. Until retirement he was a member of Tōzai Shūkyō Kōryū Gakkai, one of the highest levels of Buddhist-Christian Dialogue in Japan.

He is retired at Pilgrim Place, Claremont, CA, where he is Chair of the Religions Committee, dkyagi@icloud.com.

Some Core Values of CPAT

Protecting Mother Earth, our only Space Ship:

Keep the oil in the ground

Stop the Keystone XL Pipeline Phase 4 from Alberta, Canada, through Montana, to Steel City, Nebraska.

Protect the Arctic Sanctuary from oil drilling

Protect our National Parks and Monuments from privatization
[Trump Administration opened Bear Ears and Grand Staircase-Escalante to oil drilling, fracking, and mining, 2.10.20]

Religions waging peace, instead of war

Preemptive strikes as Crimes Against Humanity (Iraq Invasion)

Nuclear Weapons, Biological Weapons, Chemical Weapons as Crimes Against Humanity

Disarmament of Nuclear Weapons (No More Hiroshima-Nagasaki)

Religions networking for social justice in all major U.S. cities

Power to the people, democracy.

Priority of the poor. (Safety nets for the poor and vulnerable)

Gender equality:

advocates for LGBTQ

equal pay for equal work

America's Original Sins:

stealing the land from Native Americans

building the economy on Afro-American slave labor

Racial Equality: No White Supremacy

No racial profiling by police stop and search (vs. Afro-Americans)

No infiltration of mosques by FBI, CIA, Homeland Security

Freedom of religions, freedom of conscience

Religious and political freedom for Tibetans

Freedom for Uyghur Muslims in Xinjian Province

Freedom for Rohingya Muslims in Rakhine, Myanmar

No U.S. Visa Bans against Muslim majority nations. [Sudan, Tanzania, Eritrea, Myanmar, Kyrgyzstan and Nigeria were added to the visa ban, in addition to the 7 previous Muslim nations, 2/05/20]

No separation of children and parents at US Southern borders.

Numerous large detention camps being built. Replication of WW2 concentration camps for Japanese Americans.

No Mass Incarceration of Afro-Americans through unfair drug laws. (Rehabilitation instead of incarceration.)

October, 21, 2019, Nikkei Interfaith Fellowship at
Higashi Honganji Headquarters, Little Tokyo, Los Angeles.



Sitting: **Ken Dale**, retired Prof. Pastoral Counselling, Lutheran Seminary, Tokyo. **Carol Fujita**, secretary NIF.
Dickson Yagi, Chair NIF & CPAT. **Rimban Noriaki Ito** of Higashi Honganji. **Frederick Brenion**, Minister, H.Honganji.

Standing: **Ted Shimizu**, Minister H. Honganji. **Robert Susumu Yuge**, Minister Tenrikyō. **Hiroko Okazaki**, Minister/Translator Tenrikyō, **Marcia Hoffman**, Retired Minister UCC, Mitchell Young, Pastor, Montebello UCC.

Nikkei Interfaith Fellowship, April 25, 2019
Montebello Plymouth Congregational Church



1st row: **Ted Shimizu**, minister Higashi Honganji. **Alfred Tsuyuki**, minister/bishop, Boyle Heights Konko Church. **Marcia Hoffman**, retired minister UCC. **Carol Fujita**, NIF secretary. **Frederick Brenion**, minister Higashi Honganji, **George Martzen**, Pastor Sage Granada Park UMC.

2nd row: **Robert Yuge**, minister Tenrikyō. **Mitchell Young**, Pastor Montebello UCC. **Dickson Yagi**, NIF&CPAT Chair. **Ikuko Yuge**, musical specialist, Tenrikyō. **Nitaya Young**, Pastor's wife, Montebello UCC.

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