



## ZEN TOUR: UPSIDE DOWN THINKING

Dickson Kazuo Yagi

Our travel guide was Professor Ogasawara. He was Professor of International Buddhism at Komazawa University (Soto Zen) in Tokyo. He was comfortable speaking English. That was important because we were 19 foreign scholars in Japan recruited for a tour of a Zen Buddhist monastery and Eihei-ji, one of their two headquarter monasteries. We were foreign teachers in

Japanese universities.

After many hours our tour bus came to a Soto Zen monastery in a small fishing town called Obama, half way up the long strip of land running northeast to southwest that is Japan. We were on the backside of Japan facing China. This small monastery was chosen because besides Japanese monks, they had about 8 foreign monks who could speak to us in English. We all chose monks we could talk to for half an hour. The leader of the foreign monks had been there for 8 years. Meeting that monk, Daigaku Rummei, decades later in Los Angeles, I learned that he did not leave that monastery for 40 years—seeking Enlightenment.

I asked the head monk what he could tell me about Nagarjuna and Vasubandu. He was taken aback and asked who was Nagarjuna and Vasubandu? I could not believe he did not even know their names, the heads of the two main Mahayana philosophical schools of the Middle Way (*Madhyamika*) and Mind Only (*Yogachara*). I left his side in disgust and went to find some other monk to talk to.

So the first thing I learned was that you don't become a Zen monk to learn philosophy. You enter a Zen monastery to be turned upside down in your head and heart—exactly the key Greek word in the New Testament—*metanoia*. *Metanoia* is usually mis-translated as repentance. *Meta* means to turn around. *Noia* is mind. *Metanoia* is to turn your mind around—conversion. A Zen master in Honolulu who knows the Bible said that *metanoia* is “upside down thinking.” You don't enter a Zen monastery to learn philosophy. You put your life into your hands to turn your life upside down and inside out.

In Zen Buddhism nothing begins until you experience the Great Death (*Dai-Shi* 大死). The Great Death of your false self is the Birth of your True Self. The ordination ceremony of Catholic priests require candidates dressed all in black who lay face down on the floor on black cloths for a long time. The ordination ceremony is a funeral. They cannot become priests without dying to their old self. Catholic priests and Zen monks know the same truth—they cannot begin a spiritual journey without the Great Death of their old selves.

A new religion is full of converts. Their lives are turned upside down and inside out. But their children are different—the 2<sup>nd</sup> generation. Only half the children really believe. When people are born into a religion, but don't really believe anymore, that religion is called “folk religion.” It is said that most Christianity in England and Europe has degenerated into folk religion—people just going through the motions. It is common knowledge that Japanese university students are “non-religious,” (*mu-shūkyō*). But the heart of Buddhism and Christianity is *metanoia*, upside down thinking, conversion religion.

In a high level Buddhist Christian Dialogue in Japan, one of the Buddhist leaders stood up one day and said, “I wonder if there will be any real Buddhism in Japan in 50 years?” That was 40 years ago, almost 50 years. Of course, there will be millions of Buddhists on the membership roles, but will there be any real Buddhists? Would you spend 40 years in a monastery, seeking the Great Death, *metanoia*, upside down thinking? In 50 years will there be any real Christianity in the U.S?

**Alan S. Wong**  
**Dec 23, 1930 - May 15, 2020**



Alan S. Wong passed away on May 15, 2020 at the age of 89. Born in San Francisco on December 23, 1930 to parents Walter M.G. Wong and Lai Lin Tai, he was the second of four children: Carol, Alan (1930-2020), Victor and Lloyd (1933-2005).

Growing up in the Cumberland Presbyterian Church in Chinatown and later becoming a deacon, teacher, and elder prepared him for a future as a community advocate. Alan affiliated with organizations such as both National and San Francisco Council of Churches, Chinese Christian Union, Confab, Juvenile Hall, War on Poverty, EOC Poverty Board, Community College Board, and the Chinese Democratic Club.

Alan served in the U.S. Army in the 1950's. After discharge, he earned a B.A. and Master's degrees in Social Work at SFSU. Supporting the student strike in the 1960's, he later became a lecturer in the newly formed Ethnic Studies Department.

Alan served on the boards of over 50 associations over time and was a co-founder of Self Help for the Elderly, Asian, Inc., Chinese Cultural Center, and Northeast Federal Credit Union. He also served on the Advisory Committee for the I-Hotel and as Director of Programs for Asian, Inc., (1973-1976), Executive Director of Self Help for the Elderly (1976-1979), and Director of Business Development for Asian Inc., (1979-1983).

His early affiliation with the YMCA began in his teen years as a member of a boys' club, which later, combined with 2 other clubs, converted into the ARO's, which celebrated 69 years of service last December. Alan once wrote, "Although some people encouraged me to go to seminary, I chose the YMCA as a vocation because I thought that would be the best way to express my theology. As a YMCA professional, I was required to take religious courses which were available through correspondence from the YMCA college." Alan served as the Executive Director of the Chinatown YMCA from 1972-1990.

In 2004, Alan suffered a fall which left him a quadriplegic. He struggled a bit early on, but remembering that God's grace is sufficient for him, continued pursuing life for 15 ½ years in a wheelchair, attending meetings, events, and socializing.

Alan's personal creed was "...to be an innovator, to be on the cutting edge, to be accountable, to be responsible, and to be a person of integrity---behind it all always is Christ."

He is survived by his wife Rachel, daughter Kimberly (Robert), son Kevin (Tricia), and four grandsons, Jordan, Tyler, Connor, and Christian.

Alan was a devoted member of the Council for Pacific Asian Theology, serving in various high posts for many years, even in his wheelchair.

**VAYA CON DIOS, DEAR BROTHER ALAN**

## A CHRISTIAN LOOKS AT NEMBUTSU

by Dickson Kazuo Yagi

In Shin Buddhism everything good is said to depend on **Nembutsu** and a constellation of related doctrines—the 48 Vows of Dharmakara Bodhisattva, the Primal Vow (hongan), **shinjin** (trusting faith in the Other Power of Amida), **akunin shōki** (salvation specifically for bad people), and others. Alfred Bloom briefly described the history of Nembutsu practice in China and Japan.<sup>1</sup>

This history included traditional meditation on the body parts of the Buddha (32 marks of the Buddha) until you had a vision of Amida Buddha (visualization Nembutsu). Of course, this was high class Nembutsu practice for professional monks spending their days in scripture, fasting, asceticism, and meditation practices.

A well-known practice was walking around (circumambulate) a statue of Amida Buddha continually for 90 days while chanting the Nembutsu (**jōgyō sammai**) (short naps leaning on a wall? toilet breaks? no food for 90 days?). This was done regularly on Mt. Hiei. Hōnen and Shinran, both monks in Enryakuji monastery on Mt. Hiei, must have done that often.

[My friend, a Tendai monk, said, “Don’t think you need special spiritual gifts to see visions. Anybody will see visions if they force you to stay awake for two weeks at the climax of ascetic practices.”]

For uneducated farmers, however, the lowest level of Nembutsu was simply chanting the name—“Namu Amida Butsu.” No need for spiritual thinking or elevated feelings or visions of Amida. **Just make the sounds in your throat!** Surely even illiterate farmers could manage that!

Hōnen and Shinran descended from Mt. Hiei as failures in their spiritual quest. They tried to salvage whatever they could in spiritual practice. So guess what! They went to the very bottom of Nembutsu expectations—mere chanting the Name (recitation Nembutsu) that even uneducated, illiterate farmers could do. Not visualization Nembutsu or **jōgyō sammai**, but the lowest level Nembutsu became their adopted practice. In their fishing for converts, Hōnen and Shinran cast their net to the widest extreme to catch everybody—even the illiterate farmer at the bottom of Japanese society. That is the meaning of recitation Nembutsu—it is for everybody, no matter how ignorant. Related also was Shinran’s extreme devaluation of his own spiritual karma as deserving only hell. The lowest level Nembutsu was best because he thought of himself as the lowest level human being.

But Nembutsu is not spiritual magic. It works because it is the infinite Compassion of the Universe healing the primary disease of all humans—**compulsive self-centered living**. The competitive struggles for jobs, romance, war, sickness, and death necessarily makes us self-centered to the core. Some of us are worse than others. While Christianity can be caricatured (wrongly) of absolutizing the Self by granting the Self Eternal Life, Buddhism did the exact opposite in teaching No Self (**anatta**).

In chanting the Nembutsu, “**Namu Amida Butsu**,” the sounds coming out of our throat are not magic sounds. Nishi Hongwanji says “**Namo**,” instead of “**Namu**,” but it works anyway. And the Chinese say, “**Namo Omitufo**.” And it works anyway. The magic is not the sounds of the words. The magic is the Infinite Compassion of the Universe that overwhelms the fears, yearnings, greed, and vanity of self-centered humans. The only thing that matters is the healing embrace of the infinite Compassion of the Universe.

Alfred Bloom wrote that for Shinran, Amida was the **Eternal Buddha**, the fundamental, formless Buddha Principle. So Amida is not a temporary **hōben model** as are the multitude of **Sambhogakaya** Buddhas (The Larger Sutra numbers 21 billion Buddhas). In “**Beyond Religions**”<sup>2</sup> Bloom simply makes this extraordinary claim.

<sup>1</sup> “The Nembutsu” by Alfred Bloom appeared online in Alfred Bloom’s “Shin Buddhism in Modern Culture: A Self Study Course.” It appears as Chapter 17 within that course: <http://bschawaii.org/shindharmanet/course/chapter17/> This study course was reworked into a book entitled: **The Promise of Boundless Compassion (Shin Buddhism For Today)** Publisher: Thomson Shore, 2002.

<sup>2</sup> “Beyond Religions” by Alfred Bloom appeared as an interview conducted by Jeff Wilson in **Tricycle Magazine** in their Fall 2009 issue. <https://tricycle.org/magazine/beyond-religion/> Tricycle: The Buddhist Review: Fall 2009, Volume 19, Number 1.

In an extended scholarly work for Buddhologists,<sup>3</sup> however, Alfred Bloom makes clear Shinran's revolutionary insight that elevated Amida from the ranks of innumerable imaginary model Buddhas. Bloom makes the claim that Shinran considered Amida to be the **Eternal Buddha**. Bloom goes into scholarly detail based on the **Three Bodies of the Buddha** (the Buddhist Trinity, *tri-kaya*, *sanshin* (三身)).<sup>4</sup>

By this scheme, **Dharmakaya** ("Law Body") is the Original, formless, omnipresent Buddha principal alive in all living beings. This is the Eternal Buddha. In order to save human beings, this formless Primordial Buddha takes countless visible human forms, *hōben*, to save human beings. These temporary, educative, imaginary Buddhas are called **Sambhogakayas** ("Reward Bodies", Buddhas taking form as reward for their aeons of sacrificial service). Then the Eternal Buddha enters human history as **Nirmanakaya** ("Incarnated bodies, manifested bodies": Sakyamuni, Nagarjuna, Vasubandhu, Hōnen, Shinran, and others.)

In the early chapters of the Lotus Sutra the Eternal Buddha is manifested in the human being, Sakyamuni. But in the latter chapters of the Lotus Sutra this human mask is stripped off Sakyamuni to reveal the Eternal Buddha. Shinran takes this logic from the Lotus Sutra and transfers it to Amida Buddha. That is, Amida Buddha is the Eternal Buddha from the infinity of the past. This Eternal Buddha is manifested as a human being in Sakyamuni Buddha. Then this mask is stripped off to reveal Sakyamuni Buddha as the historical manifestation of Amida, the Eternal Buddha, *kuonjitsujō*. (久遠実成).<sup>5</sup> That is, Amida Buddha is the Eternal Buddha enlightened from the infinity of the past. This phrase is significant because Pure Land tradition has Amida Buddha being enlightened from only ten kalpas ago.

This spotlights the distinct contribution of Shinran in claiming that Amida was fully enlightened from the infinity of the past as the Eternal Buddha. This is the reason that Bloom keeps repeating the compassion of Amida Buddha as the compassion from the heart of the universe. Amida Buddha is not only one of 21 billion Buddhas. His boundless compassion radiates the heat of compassion and salvation emanating from the center of the universe. Saying it once more, Amida Buddha is the Eternal Buddha.

In other words, Sakyamuni, the historical Buddha, was a manifestation of **Amida**, the Eternal Buddha. It takes a professional Buddhologist to follow such involved thinking. Hōnen made no such claims. So this is a huge claim made by Shinran, a distinct evolution to the centuries of Pure Land tradition in India, China, and Japan. Following all that intricate logic makes my head hurt. This is a gigantic revolution in scale from the mere compassion of one of 21 billion Sambhogakaya Buddhas! The compassion of Amida Buddha is actually the Absolute Compassion in the heart of the Universe for all beings.

As a specialist teaching Christian Theology and World Religions in a Japanese university, I cannot resist connecting the universal compassion of the Nembutsu with the universal compassion of the **Cosmic Christ**. After all, Dr. Bloom kept saying that the Nembutsu compassion was **universal**. As an American Caucasian, of course, universal would include American Caucasians. As a former Baptist seminary student and as a radio preacher for Youth For Christ, Bloom would mean by "**universal**" some connection with the Cosmic Christ? In America nothing is universal unless it includes Caucasians and Christians.

Would it be audacious to try to connect Nembutsu to the Cosmic Christ? Guess what! Takeda Ryūsei, Shin Buddhist Professor at Ryūkoku University (their theology department is the main seminary of Nishi Hongwanji) and renown United Methodist theologian, John B. Cobb, Jr., do just that! Takeda's entire essay, "**Mutual Transformation of Pure Land**

<sup>3</sup> Alfred Bloom, "Shinran's Vision of Absolute Compassion," pp.77-86, in Alfred Bloom (ed.), *Living in Amida's Universal Vow*, (2004).

<sup>4</sup> *Shinshu Shinjiten*, Hōzōkan p.189. *Japanese-English Buddhist Dictionary*, 仏教辞典, 1979, Daitō Shuppansha, p. 187.

<sup>5</sup> "The Eternal Buddha, enlightened in the eternal past, had been contrasted with Amida Buddha, who by tradition was considered to be enlightened only ten kalpas ago." *Ibid.*, p187.



**Buddhism and Christianity,”** is presented in Alfred Bloom’s book. John Cobb’s book, **Beyond Dialogue: Toward a Mutual Transformation of Christianity and Buddhism**, (1982), is famous in Japan and the U.S. At another time we will take up the fascinating issues of John Cobb, Jr. of **Amida being the Christ, and God as Emptiness**. What does Takeda Ryūsei say about that? As a side issue, John Cobb, Jr. a brilliant theologian with deep understanding of Shin Buddhism consistently considers Amida as **Sambhogakaya**, even after extended conversations with Takeda Ryūsei. Is there a controversy within Shin Buddhism as to whether Amida is **Dharmakaya** or **Sambhogakaya**?

Japanese Buddhism makes much of karmic relations. Alfred Bloom was my teacher in “Kamakura Buddhism” at University of Hawaii. Takeda Ryūsei was John Cobb’s beloved student and dialogue partner. Takeda Ryūsei and I were fellow members of the Tōzai Shūkyō Kōryū Gakkai, one of the highest levels of Buddhist Christian Dialogue in Japan. And John Cobb and I are residents of Pilgrim Place Retirement Community in Claremont, CA. My wife, Ellen, and I entered Pilgrim Place in 2002 at the urging of Dr. John Cobb. We are all karmically intertwined.

#### Notes:

On Nembutsu practices on Mt. Hiei (Tendai), see p.157-58, **Foundations of Japanese Buddhism**, Vol. 1, Daigan and Alicia Matsunaga, 1974.

On Nembutsu practice in Kakuban (Shingon Buddhism), see pp. 120-23, Kazuo Kasahara (ed.), **A History of Japanese Buddhism**, 2001.

For Genshin on Nembutsu, see *ibid.*, 123-25.

For Buddhist View of Dialogue, see Takeda Ryūsei, “Mutual Transformation of Pure Land Buddhism and Christianity,” in Alfred Bloom (ed.), **Living in Amida’s Universal Vow**, pp.255-88, (2004). Takeda deals also with Nishitani Keiji, Takizawa Katsumi and Gordon Kauffman on Dialogue. Kauffman’s analysis of Shin Buddhism cannot be ignored.

For Christian View of Dialogue, see John B. Cobb, Jr., **Beyond Dialogue: Toward a Mutual Transformation of Christianity and Buddhism**, 1986.

For John Cobb’s deep friendship with Takeda Ryūsei and Masao Abe, see John B. Cobb, Jr., “Buddhism and Religious Pluralism,” **Theological Reminiscences**, pp.171-86, 2014.

#### Buddhist Dictionaries:

Hisao Inagaki, **A Dictionary of Japanese Buddhist Terms**, 日英仏教語辞典, Nagata Bunshodo, 1985.

**Japanese-English Buddhist Dictionary**, 日英佛教辞典, Daito Shuppansha, 1979.

真宗新辞典、法蔵館、昭和 58 年。

Damien Keown, **Dictionary of Buddhism**, Oxford University Press, 2003.

中村元著、**佛教語大辞典**、東京書籍、昭和 58 年。

Dickson Kazuo Yagi (屋宜和夫) is from Hilo, Hawaii. He graduated from George Washington University (D.C.), Tokyo Union Seminary (B.A., Th.M.’65) and So. Baptist Seminary (Th.M., Ph.D., Louisville, ’72). At U. of Hawaii he did post-graduate studies in Buddhism under David Kalupahana, David Chappell, and Alfred Bloom.

He is Chair of four 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, Christian Ethics, and a seminar in Buddhist-Christian Studies. 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.

Rev. Yagi is a retired minister at Sage Granada Park United Methodist Church in Alhambra, CA. He is retired at Pilgrim Place, Claremont, CA, where he is Chair of the Religions Committee. He can be reached at [dkyagi@icloud.com](mailto:dkyagi@icloud.com)



## IF

**By Rev. Frederick Brenion**

**Shin Buddhist Higashi Honganji**

A story! King Philip of Macedon, father of Alexander the Great, had been busy getting the city-states of Greece under his thumb. Sparta was the only one that hadn't submitted. Philip sent a threatening message as to whether he should come to them as friend or foe. Sparta replied, "Neither." Philip was furious. He shot off another message – "If I win this war you will be slaves forever!"

Sparta replied again with one word: "If."

King Philip decided to leave Sparta alone.

"If" is a very powerful word. One of the most powerful that I know of. It is a word of challenge and of doubt, even regret. It can suggest an openness of possibilities that is sometimes called 'The World of If.'

If. What if? Only if. If only. Could've, would've, should've...didn't. The 'road not taken' is the if not faced.

At the heart of Shinran's life is a sutra. It is a long sutra filled with possibilities. It is filled with ifs. Strong ifs. Lots of 'ands' too, but hardly any 'buts'! It is a sutra of possibilities for Shinran, for me, and for you.

It's a simple story. A fellow named Dharmakara meets the Buddha of his time. He grasps the Dharma. He wants to be like his Buddha. He wants to help others, not just to the N<sup>th</sup> Degree, but to the IF<sup>th</sup> Degree!

A Pure Land is where a Buddha can be manifested, the Dharma expressed, and a Sangha can fully live. Dharmakara wanted to become a Buddha. For who? For all of us! So after much reflection Dharmakara propounded 48 Vows, and guess what? Every Vow begins with an IF! 48 IFS!

"If, when I attain Buddhahood..." they all start. And a proposal is given, with their what, where, and therefore. And what would ensure if failure was to happen. A terrible failure: "May I not attain perfect enlightenment." The greatest failure that can befall anyone. Dharmakara is putting a lot of pressure on each and every IF.

Of all the Vows there is one that stands out for us all as it concerns each of us so intimately directly. It is the 18<sup>th</sup> Vow. We call it the Primal Vow as it underlies in import all the others for us.

And it provides not just an If for Dharmakara, but plenty of IFS for us as well.

"If, when I attain Buddhahood, the sentient beings of the 10 quarters who, with sincere and entrusting heart, aspire to be born in my land and say my name even 10 times, should not be born there, may I not attain the perfect enlightenment..."

I look at this Vow and Dharmakara is speaking of certain types of people. And I must ask, am I one of these people? Am I assured of birth into the Sangha of a Buddha? Because that is what a Pure Land is.

If I am a person with a sincere heart. If I am a person of an entrusting heart. If I aspire to be born. If I say this precious name that is an act of taking refuge, of, and unlike Sparta, of welcoming

Dharmakara – Amida Buddha as my friend and not my foe, then I may be assured of Dharmic birth into the Three Treasures.

Dharmakara's IF depends on our Ifs. How we respond; that we respond. But I look at myself and I see that I don't have much of a sincere or entrusting heart. I may aspire to be born, but I can't seem to let go of this world, this self that is my unholy Trinity of Me, Myself, and I. Dharmakara is being put at risk for the likes of me, yet that risk is embraced!

And so Shinran, who's been there and back, comes to tell me a secret that a sincere heart, entrusting heart comes from Amida's side. My own heart is old and faithless. The Heart of the Dharma that is the Primal Vow is ever new because it is sincere and ever entrusting towards me, always seeking to embrace and become my heart. I can only say Thank you! And I murmur the name of the giver, for this gift of the giver. A name that bridges, a name we are embraced by, Namu Amida Butsu. I take refuge, I bow in gratitude to the Awakener of the Dharmic Life of Compassion and Wisdom, of Life and Light.

When Buddha told Ananda the story of Dharmakara and the Vows, Ananda asked what happened to Dharmakara. Buddha said that Dharmakara was a Buddha, Amida Buddha! The Vow are, have, and will be accomplished. They are, have, and will be accomplished in us when we face the greatest 'ifs' of our lives, towards sincerity, entrustment, and aspiration

There is no IFs about it now!

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.

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## BLACK LIVES MATTER

Dickson Kazuo Yagi

There are two fundamental original sins of the American nation—stealing the land from Native Americans and building the economy on the backs of kidnapped African slaves for 401 years.

Thirteen Colonies: Slavery was a part of the U.S. British colonies from the very start.

1861-65 Civil War –

The emerging cotton industry needed slave labor in the fields.

This divided the nation into abolitionist North and pro-slavery South.

North won the war on April 9, 1865.

But some slaves in the South not freed until Monday, June 19, 1865 (Juneteenth).

1870's Jim Crow Laws- "separate but equal" is the theme. But the truth was "separate and inferior."

Separate schools, sitting in buses, drinking fountains, doctors waiting rooms, military segregation, no mixed marriages, lunch counters, lynchings, shut out of professional sports, suppression of voting rights.

Civil Rights Act of 1964; Voting Rights Act of 1965, Black Lives Matter, Threat of Mass Boycott by black athletes in Professional Sports, 2020.



## **Black Lives Matter Flag Raising Ceremony, August 13, 2020**

Pilgrim Place, our retirement community in Claremont, CA.



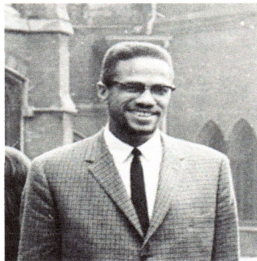
U.S flag, U.N. flag, Black Lives Matter Flag.



## FACES THAT SPEAK



Emmett Till



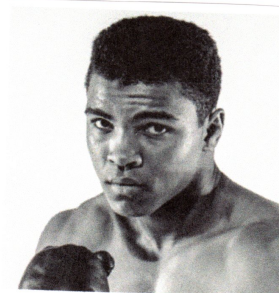
Malcolm X



Martin Luther King, Jr.



Rosa Parks



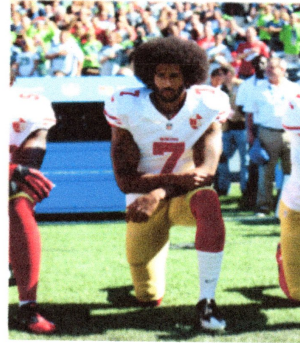
Muhammed Ali



## MORE FACES



Tommie Smith (gold), John Carlos (bronze)  
200 meter sprint, 1968 Mexico City Olympics



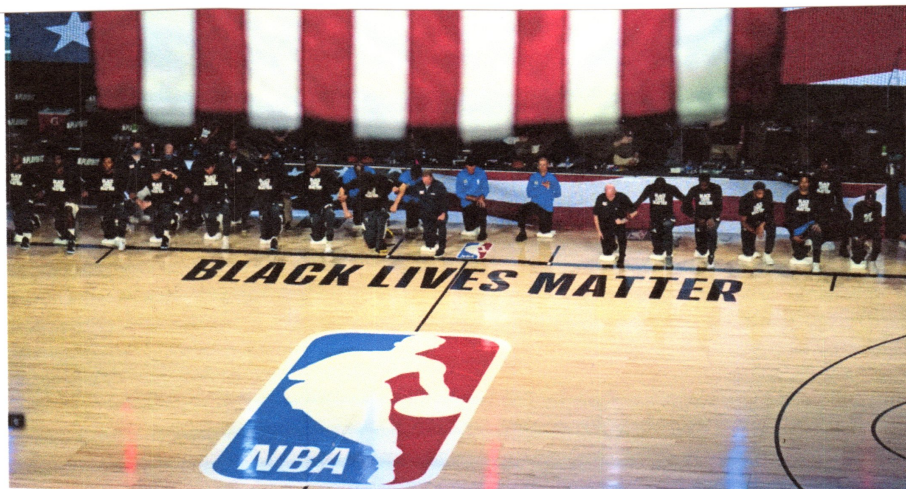
Colin Kaepernick



John Robert Lewis



Naomi Osaka



## Some Core Values of CPAT

### #Black Lives Matter

**Reform Police Brutality.** (No choke holds, forbid no knock entries, no quasi police immunity, nat'l data base so convicted police cannot be hired in the next city, no shootings without body cameras, no rubber bullets, no political donations by police unions, no private prisons, social worker specialists replace police dealing with homeless and mentally ill.

**Protecting Mother Earth,** our only Space Ship

Keep the oil in the ground.

Stop the Keystone XL Pipeline.

Protect the Arctic Sanctuary from oil drilling.

Protect National Parks and Monuments (Trump Administration opened Bear Ears and Grand Staircase-Excalante to oil drilling, fracking, and mining, 2/10/20).

### Gender Equality

Equality for LGBTQ. (Supreme Court ruled LGBTQ cannot be fired from work for being gay 6/20.)

Equal pay for equal work (US women's soccer?)

**Citizenship for DACA.** (Supreme Court temporarily stopped DACA deportation 6/20).

### America's Original Sins:

Stealing land from Native Americans by betraying treaties and genocide.

National economy built on 400 years of Black slave labor.

**No Separation of Children from Refugee Parents on Southern Border.** Numerous large detention centers are being built to warehouse these children. These replicate WW2 concentration camps for Japanese Americans.

### 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.

Equal pay for Blacks for equal work with Whites.

No mass incarceration of Afro-Americans through unfair drug laws. (Rehabilitation instead of incarceration, fix drug laws.)

### Freedom of Religion

Freedom for Uyghur Muslims in Xinjian Province.

Freedom for Tibetans in religion and politics.

Freedom for Rohingyas in Rakhine Province in Myanmar.

Equality for minority Muslims in oppressive Hindu dominant India.

### Religions waging peace, instead of war.

Preemptive strikes as crimes against humanity. (Iraq invasion)

Nuclear Weapons, Biological Weapons, Chemical Weapons,

Neutron Bombs as Crimes Against Humanity.

Disarmament of Nuclear Weapons (No More Hiroshima-Nagasaki)

Religions networking for social justice in major cities (Jews, Muslims, Christians, Buddhists, Hindus).

### Power to the People, democracy.

**Priority of the Poor.** (Safety nets for the poor and vulnerable, Social Security, Medicare, food stamps, food banks)

### No US 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).

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Anyone wishing to donate may use this address:

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## **COUNCIL FOR PACIFIC ASIAN THEOLOGY**

P. O. Box 7270, Alhambra, CA 91802

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florencenagano@aol.com, Phone: 626-863-5140  
(Atherton Baptist Homes)  
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551 Harrison Ave., Claremont CA 91711  
[dkyagi@icloud.com](mailto:dkyagi@icloud.com); Phone: 909-788-7080

1<sup>st</sup> Vice President: Phil Shigekuni  
16915 Labrador St., Northridge, CA 91343  
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[michitanioka@gmail.com](mailto:michitanioka@gmail.com); Phone: 626-940-5834

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[naomiw@netzero.net](mailto:naomiw@netzero.net); Phone: (626) 524-5485

Financial Officer: Larry Naritomi  
809 Browning Place, Monterey Park, CA 91755  
[lnaritomi@sbcglobal.net](mailto:lnaritomi@sbcglobal.net); Phone (626) 757 4822

Rev. Frederick Brenion  
(Shinshu Buddhist, Higashi) [fbrenion@gmail.com](mailto:fbrenion@gmail.com)

Marion Shigekuni  
[pshig2000@verizon.net](mailto:pshig2000@verizon.net); Phone: 818-893-1581

### **CPAT ADVISORS**

Ven. Kusala Bhikshu (Vietnamese Zen)

Dr. John B. Cobb, Jr.

Rev. Nobuaki Hanaoka,

Dr. Divina Himaya

Rev. Dr. Hidemi Ito,

Rev. Hope Kawashima

Rev. Dr. Kah-Jin Jeffrey Kuan,

Rev. Dr. Warren Lee, Carole Jan Lee,

Rev. Dr. William L. Malcomson,

Rev. Dr. George Martzen

Yoshitada Nakagawa,

Rev. Dr. Levi V. Oracion

Rev. Dr. John Rogers,

Rep. Sharon Tomiko Santos (Wash. State),

Dr. Yoshihide Sakuragi,

Tato Takahama, Japan Journalist

Rev. Dr. Phyllis Tyler,

Rev. Dr. Franklin Woo, Jean Woo