Letters

The GBF Sangha and Spiritual Practice

I’d like to share some thoughts with members about our sangha. From its inception, there has been an ongoing discussion within the Gay Buddhist Fellowship about how best to acknowledge and affirm our individual practices and at the same time how to create and support our sangha.

There are some GBF members who feel that formal teachers are essential to any real understanding of the Dharma, and others who are skeptical of teachers because of the sad history of power abuse by some in positions of authority in various traditions. Also, there are members who do not consider themselves “Buddhist” in a formal sense, but find a resonance in Buddhist thought and practice that is helpful for them. There are members who are beginners, and then others who have practiced for many years.

I feel these various attitudes and positions are important in the make-up of this organization, and that the tension created by our differences does not signify disharmony. Rather, it gives us as gay people a great opportunity to work with each other, and learn from and support one another. Even though I may disagree with others, I still am able to appreciate their spiritual practice and to care for our relationship in the Dharma. This working together and supporting each other is what it means to be a sangha, to take refuge in the sangha.

From my experience as a Buddhist monk, I feel that we members of GBF are

Patrick Bennett to Speak on November 12

The speaker for the November 12 Sunday meeting will be Patrick Bennett. Patrick has been a Trappist monk in the Catholic Church for many years, but recently left that tradition. He will be ordained as a Buddhist Theravadin monk in the near future. He has been doing Vipassana practice for quite some time.

Patrick will share his experiences concerning his spiritual path, both as a monk and as a gay man. We welcome him to our meeting and our community.

Next Potluck Nov.17

The next GBF potluck will take place on Friday, November 17, beginning at 7:00 p.m. For the second month in a row, it will be held at the home of Roger Osborne.

These social gatherings provide an opportunity to meet new friends and to get to know other GBFers better, thereby strengthening the GBF sangha. The atmosphere is relaxed, the food nourishing, and the folks friendly.

At this time GBF needs new hosts for the monthly potlucks. Please call Chint Seiter

Coming in December...

The December issue of the Gay Buddhist Fellowship Newsletter will include the second part of an introductory article on Nichiren Buddhist teachings, and an article by Alan Oliver on GBF’s “Buddha and Boundaries” workshop.
Dharma Centers
(Each center offers ongoing programs and activities. If interested, please call them directly.)

- BPF: Buddhist Peace Fellowship, P.O. Box 4650, Berkeley 94704. 510/525-8356.
- BSC: Berkeley Shambhala Center: 2288 Fulton Street, Berkeley. 510/841-6475 or 510/549-1481.
- BZC: Berkeley Zen Center, 1933 Russell Street, Berkeley. 510/845-2413.
- CML: Community of Mindful Living, P.O. Box 7335, Albany 94707. 510/527-3751.
- DI: Duddon International, P.O. Box 40155, Berkeley 94704. 510/849-9928.
- EGZC: Empty Gate Zen Center, 5707 Oakgrovv Ave., Oakland. 510/653-5961.
- HSSC: Hartford Street Zen Center: 57 Hartford St, SF. 415/863-2407.
- LMB: Land of Medicine Buddha: 8000 Prescott Road, Soquel. 408/622-8830.
- POL: POL Pema Osel Ling: 2013 El Cerrito Canyon Road, Corralitos. 408/765-2663.
- SBC: Saraha Buddhist Center, 3145 Geary Blvd. #515, SF. 415/731-5192.
- SFSC: San Francisco Shambhala Center: 1520 Taraval St., SF. 415/731-4426.
- SFZC: San Francisco Zen Center: 300 Page Street, SF. 415/663-3136.
- SGZC: Santa Cruz Zen Center, 113 School Street, Santa Cruz. 408/427-0210.
- SMZC: Sonoma Mountain Zen Center: 6676 Sonoma Mountain Road, Santa Rosa. 707/545-8105.
- TCL: Tse Chen Ling Center: 4 Joaquin Ave, SF. 415/641-0671.
- VI: Vajrapani Institute, P.O. Box 2130, Boulder Creek 95006. 408/388-6654.

Do you want a dharma center's events listed here? Send info on special events to: Local Dharma, c/o GRF, 2261 Market Street #422, San Francisco, CA 94114.

The Local Dharma
November-December 1995

[Note: Sometimes schedules change, so we recommend you call to confirm events.]

Special Events

4 Nov. (Sat.) “Compassion: The Heart of Enlightenment.” A workshop on Bodhicitta, including videos of Sogyal Rinpoche, sittings, and discussions. 9:30 am-4 pm. $25-$50. RF

5, 12, 19 Nov. (Sun.). “Greeting the Hard Stuff” with Eric Kolvig. Developing a mind that is ready for anything. 6:30-8:30 pm. SR

10-12 Nov. (Fri.-Sun.) “Zen Action: Bodhisattva Precepts, with Senior Dharma Teacher Tenshin Reb Anderson. Retreat exploring Zen meditation, Bodhisattva Precepts, and Right Action, with sitting, walking, teaching, and group discussions. $150 for commuters, $225/$250 with accommodations. GGF

11-12 Nov. (Sat.-Sun.). “Healing Into Life,” with Ian Maxwell. Teachings and practices as presented in The Tibetan Book of Living and Dying by Sogyal Rinpoche. Major themes will include the practice of meditation, learning change and impermanence, compassion as the path, and the healing of the past. 10 am-5 pm. RF

Ian Maxwell has been a senior student of Sogyal Rinpoche since 1977, and is a key instructor and advisor to Rigpa’s International Study and Practice Program.

17 Nov. (Fri.) “Compassion and the Art of Listening.” 6:30 pm. $10 SR

18 Nov. (Sat.) One Day Zen Retreat in Berkeley. $30. EGZC

9 Dec. (Sat.). “Awakening Through Service” with Guy Armstrong and James Baraz. A day of meditation practice, dharma talk, and discussion, with theme of service to community as focus for one’s spiritual development. 9 am-5 pm. $30. Code GA3. SR

Beyond the Bay

10-12 Nov. Weekend Retreat near San Luis Obispo led by Arnie Kotler and Therese Fitzgerald. CML

17-24 Nov. (Fri.-Fri.). Retreat near Montreal, Canada. “Healing in Life and Death,” with Sogyal Rinpoche. Retreat highlights will include meditation instruction (practices of “caim abiding” and “clear seeing”); spiritual teachings on understanding death and helping the dying; and compassion as a path to enlightenment (Tonglen and Bodhicitta). The retreat will be held in a state park one hour’s drive from Montreal. $623-$737. Info: Tana Lehr, 718/382-3360, or send e-mail to: TanaRL@aol.com.

Sogyal Rinpoche is a teacher/master of Tibetan Buddhism. He began to teach in the West in 1974 with the founding of RIGPA. His book, The Tibetan Book of Living and Dying, is a highly acclaimed spiritual masterpiece.
Letters
(from page 1)

Committed to practice based on a willingness to accept and work with our life as we find it. The Buddhist teachings emphasize direct personal experience as a means for putting an end to delusion and suffering. Our practice is rooted in a commitment to take care of what is in front of us, to care for each other, so that our present situation becomes an active expression of religious practice. We take refuge in our potential for awakening in the Buddhist teachings, whether scriptural, or as they arise in our daily lives.

In addition to the Sunday morning meetings and the generous work being done by members at the Hamilton Family Center, I would urge GBF practitioners to take part in various workshops, sittings, and retreats to make sangha more real. I don't think it's necessary for us to have many activities, but rather to be strongly committed to the practices we have determined to be of value.

I have great confidence in GBF, in our dedication to create an open environment for gay people to practice together and support one another. I regard our commitment to work with and to care for each other a true and serious form of Buddhist practice, and feel that this activity sustains and nurtures our sangha and our spiritual lives. I am very thankful for the opportunity to have practiced with GBF members for the last four years, and look forward to future involvement with this wonderful community. Deepest thanks to you all.

Love in the Dharma,
Daishin David Sunseri

Patrick Glennon Dies

GBF member Patrick Glennon (Genzan Hokai) died peacefully of AIDS-related complications on Friday morning, August 25, 1995, at Maitri Hospice in San Francisco. He died in the same room as did a teacher whom he greatly respected and admired, Issan Dorsey Roshi.

Patrick was on the board of directors of Maitri Hospice and the Working Committee of the Buddhist AIDS Project. Earlier this year he spoke warmly and graciously at GBF about his Zen Buddhist practice and living with HIV. He sat a seven-day sesshin two weeks before he died, fully supported by his teacher, Zenshin Philip Whalen, and his practice center, the Hartford Street Zen Center.

Memorial donations in Patrick's name may be made to Maitri Hospice or Hartford Street Zen Center. ☯

Answers to Trivia Questions
and Prize Information

1. What sports did the Buddha excel in and enjoy? He was especially good at archery, wrestling, running, and jumping.
2. What was the “Great Renunciation”? When he left the palace, his wife, son, and position in order to pursue a spiritual path.
3. At what age did he formally begin his spiritual search? He left the palace at age 29.

At the next Sunday meeting, those with a perfect score (3 points) may have the opportunity of washing the dishes mindfully. Those with 2 points may set up and put away the cushions and chairs. Those with 1 point may set up and put away the refreshments. And those humble enough to admit to not being trivia wizards may bake or bring something for others to enjoy. ☯

Classifieds Corner

SKG Buddhist Friend/Mentor
I want to share, learn, grow in Buddhism (meditation, yoga, vegetarianism) as only my body is imprisoned.

Gay Buddhist Thanksgiving
Experiment with a spiritually-oriented thankfulness get-together. We're seeking a few fellow experimenters who can leave old expectations of Thanksgiving behind and try something new. Reply by 11/15 to Alan Oliver.

GBF now runs free classified ads for GBFers seeking a service or in need of some type of assistance. Ads must be typed or legibly written, double-spaced, and no more than 25 words in length.

The deadline for ads is the 10th of each month for the following month's newsletter. Please include your name and telephone number somewhere in your letter, so we can contact you if we have any questions. Send your ads to: Classifieds Corner, c/o GBF, 2261 Market Street #422, San Francisco, CA 94114. ☯

Graphics Gurus and Artsy Artists

This is addressed to those readers—yow know who you are—who salivate at the thought of seeing some favorite image actually printed in the GBF Newsletter. Visuals contribute to the attractiveness of any publication. We welcome readers to send in any images, illustrations, patterns, or other graphics that might add a nice touch to the newsletter. Originals or copies are OK, however we cannot return them to you. Although we make no promises to print what you send us, we will keep all tasteful images on file to draw upon for use in future newsletters. ☯
The Karmic Thing

by Roger Corless

"It's my karma, there's nothing I can do about it," he said as he sank back onto the couch, popped another beer, and changed the channel.

We often regard karma as fate and think it denies our free will. But according to the Anguttara Nikaya, a collection of texts in the Pali Canon, the Buddha said, "If anyone says that a man must reap according to his deeds, there is no opportunity afforded for the extinction of misery. But if anyone says that the reward a man reaps accords with his deeds, there is opportunity afforded for the extinction of misery" (Anguttara Nikaya 3:99:1).

Herein lies a subtle but important difference: deeds do not cause "effects"—they produce "fruits." The Buddha goes on to explain that if one does a "deed of wickedness" and abides in what is finite and evil, then that person has an unfortunate rebirth. But if someone does the same deed of wickedness and is proficient in the precepts, he "expiates [the wicked deed] in the present life."

This is because karma is not like the law of gravity, but is like a seed. A seed cannot grow unless it is left alone in fertile ground. If we dig up the seed and burn it, it dies. So if we perform an evil deed, and then regret it and try to make amends, its fruition will not be nearly so bad as it would be if we did nothing and said, "Oh, I've messed up. What goes around comes around. I've had it!"

Also, a deed does not happen in isolation, but occurs within the context of other deeds. The Buddha says it is like the difference between putting a handful of salt into a cup of water and the same amount of salt into the Ganges. The cup of water becomes undrinkable, but the Ganges barely notices the difference. One evil deed performed in the context of a virtuous life, though still an evil deed, is not going to come back and harm us much in the future.

The operation of karma is expressed in a deceptively simple technical phrase: "This being, that arises." That is to say, if "A" is observed to be the case, then "B" will be observed next. This may seem like the same as saying "A causes B," but that would be the mistake of simply matching deed and effect. In fact, we do not know that A causes B. We have never (as the western philosopher Hume pointed out) seen a cause.

What we see is "interdependent arising." So, more precisely, the karmic formula is dependent upon "this being the case, that arises." Interdependence is very different from causation. According to Buddhism, an event arises (the Pali word upppada means something like "pops up") within a cosmic context of other events that "condition" the event but do not cause it. So, there is always, even in apparently totally predetermined situations, some freedom of action. At the very least, we find that after something has "just happened" to us we can learn to be aware that it has happened, watch our reaction, and train ourselves to react in a skillful or wholesome (kusala) way.

Buddhism does a lot of its teaching by telling stories. The stories that directly teach karma are known as Jatakas, or Birth Stories. These are put into the mouth of the Buddha, but most scholars believe that they are actually drawn from the great ocean of stories in the Indian Subcontinent and adapted to carry a Buddhist message. In the Jatakas, some beings, often humans but just as often talking animals, act out a little scene and then the Buddha identifies himself and those around him as rebirths of the characters in the story. The stories are easy to understand, yet profound. They are often used in teaching children.

If any of you have charge of your own or a partner's children, and have wondered how you might teach them a little Buddhism, you might want to check out the Jataka tales as they have been adapted to big, lie-on-the-floor-with-them open storybook format by Dharma Publishing in Berkeley (510/548-5407). At present, twelve Jatakas, with titles like "The Rabbit Who Overcame Fear" and "Courageous Captain" have been published.

You can teach your children (or yourselves) that karma explains not only how we got here, but also how we can change in the future. It is a message of hope.

Roger Corless is a professor of religion at Duke University. A specialist in Pure Land Buddhism and Buddhist-Christian Studies, he comes to the Bay area as often as he can and has warm memories of his meetings with GBF members. He is the author of The Vision of Buddhism (New York: Paragon Books, 1989), an introductory text on Buddhism. For those who wish to communicate with him, he can be reached electronically at tashi@mail.duke.edu.
Prayer, Karma, and Practice
A Nichiren Buddhist Perspective on Our Lives

by Greg Martin

[Over the past year, some GFB practitioners have expressed an interest in Nichiren Buddhism. GFB member Stephan Pardi has graciously forwarded to the GFB Newsletter this lecture given recently in Seattle by Greg Martin, one of the seniors in the U.S. organization of Soka Gakkai International (SGI), a lay organization of Nichiren Buddhism. It is being reprinted here in two parts, as an introduction to some of the fundamentals of Nichiren Buddhist teachings. The subtitles, footnotes, and parenthetical comments (in brackets) have been added, and occasionally words or phrases have been substituted to clarify meanings.

Nichiren Daishonin (1222-1282) is referred to by his followers as the “true Buddha of the Latter Day of the Law.” “Daishonin” means “Great Sage,” and is used as an honorific title. “Nichiren” means “Sun Lotus.” Nichiren inscribed the Gohonzon and established the invocation of Nam-myoho-renge-kyo as the universal practice to obtain Buddhahood.]

PART ONE

Buddhist Prayer is Inward Directed

Prayer in Buddhism is significantly different from the prayer that many of us were familiar with in our upbringing. If we don’t understand the difference, there may be a tendency for us to continue to pray as though we are trying to communicate with some external power. This would be taking on only the superficial aspects of a Buddha, while inside remaining attached to previous ways of thinking.

Prayers in the Western tradition usually try to communicate with a transcendent power that is above and beyond us. This power doesn’t exist in the life of human beings; it has to be found somewhere else. Prayer becomes outwardly-directed. This type of religious view is based upon the premise that human beings are flawed in the depths of their being; that we are inherently sinful or “no good.” Prayers may then become filled with feelings of guilt and inadequacy.

In Buddhism, the “source” or the “power” is within us. A Buddhist prayer is inner-directed. We are seeking assistance from our own Buddha nature within. In Buddhism, human beings are inherently worthy and good. We possess the Buddha nature. Buddhist prayers are then filled with a sense of responsibility and appreciation.

If you are chanting in front of the Gohonzon and searching for some power out there to come to you and bring you a miracle, you are looking in the wrong place. Our Buddha nature is in the deep, dark storehouse of our lives. It is not easy to find. We tend to look for our Buddha nature in the areas of our lives where we can see easily. Within our lives lie not only the cause of our suffering, but also the solution to all of our problems.

Prayer Can Bring Wisdom to Break the Karmic Chain

“Stuff” happens even to saints and sages. Buddhism accepts the fact that “stuff” happens, causing us to suffer. Our suffering brings forth the desire to eradicate it. Everyone has the desire to remove suffering. This desire inspires us to take action that is intended to remove our suffering.

However, because we lack wisdom, and because delusion exists in our lives, we take the wrong action in spite of our sincerity. Even though we are doing our best, we are filled with illusion and delusion.

You will remain unhappy if your life is filled with delusion, no matter how sincere or dedicated or hard working you are. You will continue to make uninformed, bad choices, perpetuating your karma, which will lead to further suffering. Your desire to eradicate your suffering will rise even higher. That is why, sometimes, it seems like the more you try to fix something, the worse it gets.

Nichiren Daishonin said that we can transform earthly desires into wisdom. When we are suffering, we can chant daimoku in front of the Gohonzon and pray for the wisdom to see the root cause of our suffering correctly and to make the right choice. Wisdom allows us to break this karmic chain. We acquire wisdom, which inspires us to take correct action, which frees us from suffering, which deepens our faith. We are now on a completely different path of life, the path of enlightenment.

The intent of prayer in Buddhism is to transform illusion into wisdom. Wisdom is the greatest benefit of our Buddhist practice. Our society tends to promote the view that the purpose of life is to collect as many material possessions as possible. Buddhism says that developing the wisdom to become happy is the purpose of life.
Most of us think that the bad things that happen to us are our karma. We think that our karma exists outside of us, but this is only partially correct. We are not the only ones that bad things are happening to. Bad things happen to everyone. Then what is karma?

If your life is filled with delusion, you will continue to make uninformed, bad choices, perpetuating your karma.

Karma is also our inability to deal with the “stuff.” We don’t know how to handle the “stuff” when it hits us, and we end up doing the wrong thing. We end up creating more “stuff” for ourselves.

Buddhism is about the inner life. It is about awakening wisdom about the true nature of yourself. That wisdom is a thousand times more valuable than all the little benefits you can accumulate. Some of us may think that chanting Nam-myoho-reng-kyo is for the purpose of getting caught up in the pursuit of material possessions. I don’t think so.

Realizing Our Own Buddha Nature is What Transforms Our Lives

Of course, as we change our inner lives, our environment reflects this change, and we experience “benefit” [i.e. being shown actual proof from our prayers]. However, if we try to seek out only the benefit without going through the inner process, eventually nothing will happen.

Practicing Buddhism has almost no power to transform your environment. Practicing Buddhism does have the power to transform you. When you use the practice to transform you, then you transform your environment. There’s a big difference. We should determine in front of the Gohonzon that we will solve our problem or that we will overcome our suffering.

When you pray in front of the Gohonzon with that prayer, you will be amazed to find out what you see about yourself and what you need to fix in your life. Buddhism is about the inner reformation, which makes possible the external reformation. Of course, benefits in the outside environment do come, but really that’s not the point at all. It’s really about inner change.

We’ve heard about the four powers of Buddhism. The powers of faith and practice bring forth the powers of the Buddha and the Law. What are the powers of the Buddha and the Law? They are the mind of the Buddha, which is the mind that perceives the true nature of events and awakens wisdom, and the action of the Buddha, our behavior in daily life guided by that wisdom. When we pray in front of the Gohonzon, we get wisdom to perceive the true nature of what’s really going on that can help us strike at the root of our problem and take correct action.

Where do the powers of the Buddha and the Law reside? The power of the Buddha and the power of the Law reside in the Buddha nature within your own life. The powers of faith and practice awaken them and bring them forth.

The strength of our faith determines the degree to which we can manifest the power of the Buddha and the power of the Law in our life.

The power of the Buddha and the power of the Law arise because we use our voice, the voice of the Buddha, to pray to the Gohonzon. We pray to the Gohonzon, determined that with wisdom and strength we are going to overcome our problems or achieve our goals. We should have that kind of determined prayer. We may not have a clue what to do, but that’s OK. That’s why we practice.

We begin by mustering determination, and then we need wisdom. Chant daimoku (Nam-myoho-reng-kyo) to the Gohonzon, study the Gosho, read President Ikeda’s guidance, and get guidance from your seniors [long-time practitioners]. All of this functions to point you at the root cause of your suffering.

We practice Buddhism for who we want to become. What kind of person are you becoming? We are trying to become enlightened Buddhas. Sometimes that may appear too abstract to us. Actually, though, to become enlightened, to shine a light on your life, is something you can do every day.

When you use the Gohonzon to transform you, then you transform your environment.

Every time you chant daimoku in front of the Gohonzon for the wisdom to understand the root cause of your suffering and to see what fundamental action you can take to achieve happiness, you are seeking enlightenment. Buddhahood is not something far and distant, or something that maybe you can achieve someday. Every morning and every evening when we pray in front of the Gohonzon, you are attaining (activating) Buddhahood. As Nichiren writes:  'If you wish to free yourself from the sufferings of birth and death you have endured through eternity and attained supreme enlightenment in this lifetime, you must
awaken to the mystic truth which has always been within your life. This truth is [Nam] myoho-renge-kyo. Chanting [Nam] myoho-renge-kyo will, therefore, enable you to grasp the mystic truth within you."♡

We practice Buddhism for who we want to become. What kind of person are you becoming?

Footnotes

1Horonzon means "object of fundamental respect," and go means "worthy of honor." Gohonzon refers to the inscription that Nichiren Daishonin wrote in 1272 which is the core of this religious practice, and that separates it from other schools of Buddhism. Each practitioner has his inscription enshrined on a paper scroll, and uses it as a mandala [object of worship] when saying gongyo (Japanese for "assiduous practice," the recitation of Buddhist sutras). In Nichiren Buddhism, gongyo is recited twice daily. It consists of reading the second and sixteenth chapters of The Lotus Sutra, and chanting nam-myoho-renge-kyo.

2Daimoku (Japanese for "title") refers to the invocation or chanting of nam-myoho-renge-kyo. Each of the 28 chapters of The Lotus Sutra begins with these words, and has a special meaning for Nichiren Buddhists.

3Nam-myoho-renge-kyo is the fundamental component of the practice of Nichiren Buddhism. It expresses the ultimate truth of life and the universe, and allows each individual to tap into his or her innate, enlightened nature directly. Although the deepest meaning is revealed only by chanting it, there is a literal definition for each of the component words. Nam ("devotion") means to fuse one's life with the universal law. Myoho ("Mystic Law") is the fundamental principle of the universe and its phenomenal manifestations. Renge ("lotus flower") refers to the lotus, which blooms and seeds at the same time, symbolizing the simultaneity of cause and effect. Kyo ("sutra, or a Buddhist teaching") broadly indicates all phenomena or the activities of all living things.

4Gosho is Japanese for "writing worthy of great respect." It refers to the more than 500 writings of Nichiren Daishonin.

5President of the Soka Gakkai International (SGI), the lay organization of Nichiren Buddhism.

[Coming next month: Part II of "Prayer, Karma, and Practice." Anyone who would be interested in investigating Nichiren Buddhism further is invited to call Stephan Pardi at 415/334-8877.]

Still Needed:
Mailing Coordinator

GBF still urgently needs someone to coordinate mailing out the newsletter each month. As mailing coordinator, you need to line up a location for the "mailing party" and get several volunteers (we have names of folks willing to help) to help affix mailing labels, stamps, and seals to the newsletters. You also have to arrange to get the printed newsletters from Kinkos (Market @ Duboce) to the mailing party, get stamps from GBF's treasurer, and make sure you have a new set of mailing labels in hand (from GBF's database coordinator). When the mailing party is over, someone has to take the newsletters to a post office or mailbox. With four volunteers—including you—the actual mailing party takes about two hours.

Participating in mailing parties is a natural, easy way to become better acquainted with your gay Buddhist brothers. To volunteer, call the GBF voice mail line, at 415/974-9878.♡

Thanks...

Thanks to Clint Seter for continuing to provide us with his delicious tea breads at our Sunday meetings, and for coordinating the Hamilton Family Center dinners and the monthly potlucks; to Jesse, who has been our smiling greeter at Sunday meetings for over a year, and who also continues to arrange and put away the chairs and cushions; and to Roger Osborne for setting an all-time GBF record by hosting two monthly potlucks in a row and being incredibly gracious about it.♡

Can You Type or Transcribe?

We're looking for a few good men who can word process, to be on-call. Your job?—to type newsletter articles, and to transcribe tapes from Sunday meetings for a new GBF tape library. Your reward?—the satisfaction of knowing you are contributing to the GBF sangha. To volunteer, or for more specifics, leave a message on the GBF voice mail line, 415/974-9878.♡

Contributors

Thanks to the following people who helped with this issue of the GBF Newsletter: Al Chase, Roger Corless, Rob Del Re, Greg Eichler, Ron Ginsberg, Bob Hass, John Krowka, Alan Oliver, Roger Osborne, Stephan Pardi, Steve Peskin, and Daishun David Sunseri.