The faculty, trustees, students and friends of the Institute of Buddhist Studies gathered May 24 in the Kodo of Jodo Shinshu Center to honor the accomplishments of 33 students. The Institute of Buddhist Studies (IBS) distributed the graduate degrees to the following students:

- Christopher Lee Dunford Jr., Kairlyn Mascher-Mace, Amy Lynn Umezu, Landon Yamaoka, Dr. Seigen Yamaoka, Dr. Patricia Hiromoto, Richard Endo, Dr. David Matsumoto and Rev. Marvin Harada. Not pictured are Kaileigh Mascher-Mace, Amy Lynn Umezu and Christina M. Atienza. (Institute for Buddhist Studies)

The projects had many contributors, including Del Shih, Soundarapandian, Christopher Lee Dunford Jr., Kairlyn Mascher-Mace, Amy Lynn Umezu, Landon Yamaoka, Cynthia Keiko Yasaki, and Jesse Zavala, Certificate in Shin Buddhist Studies. Adviser: Rev. Dr. Matsumoto.

Buddhist Women’s Association members, ministers, and supporters from throughout the continental United States, Hawaii, Canada, Japan and Brazil will be exploring this theme at the 16th World Buddhist Women’s Convention (2019 WBWC) of the World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women’s Associations taking place at the San Francisco Marriott Marquis from Aug. 30 to Sept. 1.

The historic gathering will include two keynote speakers, two dozen workshops, district panels, a marketplace, religious services and a mass choir. The 2019 WBWC will also convene several official meetings:

- World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women’s Association (“World Federation”) Representatives Meeting on Aug. 30;
- World Federation WBWC General Meeting on Sept. 1;
- BCA Federation of Shin Buddhist Women’s Association (FBWA) Delegates Meeting on Aug. 30; and
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The project had many contributors, including
O-bon Season Is a Time to Reflect on Our Lives

Those who have attained birth in the Pure Land may lead those who come after them and those who aspire for birth may follow their predecessors, thus following one after another endlessly and uninterrupted until the boundless sea of birth and death is exhausted.

— Shinran Shonin

By Rev. Kodo Umezue
B.C.A. Buddhist Temple

A few months ago, I had an opportunity to attend a small interfaith event called “The National Buddhist Christian Dialogue” held at Hsi Lai temple in Hacienda Heights near Los Angeles. This was convened by the National Council of Churches, Hsi Lai Temple, University of the West, Claremont School of Theology, and the Guibord Center. This was their second gathering.

The first one was held in Los Angeles in 2018 and I was able to have a meaningful time with 15 other Buddhist and Christian leaders.

During this year’s conference, one of the Chinese Buddhist delegates shared her denomination’s recent development.

In her presentation, she said that her school of Buddhism used to focus on memorial for the deceased, but now they are shifting their focus to people living now.

Other religious leaders in attendance were all nodding their heads. I, too, was agreeing with her comment.

But a few seconds later, I had another thought on this matter. Buddhism is for living people, but people need to take care of the heads. I, too, was agreeing with her comment.

With 15 other Buddhist and Christian leaders.

The boundless sea of birth and death is exhausted.

— B.B.R.

Jodo Shinshu Teaches, Affirm the All Lives Matter

Jodo Shinshu has a long history of teaching to “outcast” groups.

Shinran Shonin knew first hand what it felt like to be “outcast” groups. He, through his work, institutions like the first all-women college would have been featured on the cover of Newsweek.

The activity of reaching out to estranged groups is not limited to Japan. The Buddhist Churches of America (BCA) can also be seen in this light: Immigrants that were visibly different and who held a “strange” belief could not possibly feel “at ease.”

Compassionate Life of the Buddha.

Shinran Shonin was the first to actively work toward women’s suffrage in Japan. This would also lead to the establishment of the Buddhist women’s movement or Bukkyo Fujin Kai. Through their work, institutions like the first all-women college would have been featured on the cover of Newsweek.

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Continued from Page 10

Like a House On Fire

“I don’t want you to be hopeful. I want you to panic. I want you to feel the fear I feel every day. And then I want you to act as you would in a crisis. I want you to act as if the house was on fire — because it is.”

— Greta Thunberg

Urgent words, born of a crisis — not a spiritual one, though the burning house metaphor might sound familiar.

In fact, this is part of an address given by 16-year-old Greta Thunberg of Sweden to global leaders at the World Economic Forum this year, regarding climate change. I encourage you to view it on YouTube. (https://www.youtube.com/watch?v=VjM5cDQV) to sense the gravity and sincerity in her voice. You’ll be able to focus on core issues that are truly important to you and your loved ones. This is a call to question ourselves and our choices on many fronts.

Ms. Thunberg has put her ideas into action, organizing the School Strike for Climate in which millions of students in 133 countries have participated. Bravo to the youth of the world!

If you think she is too young and immature to take part of a letter that was sent to the Hongwanji in Kyoto, Japan, as found translated in the “Buddhist Churches of America: 75-Year History” book: “...for those of us living in the United States, there is no possibility of backing in the Wheel of Dharma

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Planning Together for Tomorrow

White River Buddhist Temple Installs New High-Tech Sign

The Jodo Shinshu Center was home to 18 Tokudou aspirants from May 9-11 at a workshop designed to prepare the group for the 11-day training and Tokudo ordination in July on the Jodo Shinshu Mission in Tokyo, Japan. We came from England, Canada and across the United States. The JSC was transformed to simulate the experience in Japan.

The expectations placed on us, as students, was higher than we thought possible to meet. The dedication of our teachers to help us learn was even greater. Under the guidance and training from Bishop Rev. Kodo, Umezu, Rev. Dr. David Matsui, and Rev. Harada Haru, we studied the contributions of the Jodo Shinshu Center. We learned the new way of thinking which is important to become a Tokudo Shinshu minister.

We learned the proper way to wear and fold robes. We learned to chant the “Shoshinge” -- without our service book, on key and in rhythm. We learned the new chants and new melodies. We learned the proper placement of items on the nijyō. We learned the “ritual" knowledge expected of ministers.

White River Buddhist Temple

BY ANITA KAZARIAN
Cleveland Buddhist Temple

The last of three Tokudo Preparation Seminars was held May 9-11 at the Jodo Shinshu Center in Berkeley. In front row, left to right: Anita Kazarian (Cleveland), Amy Umez (Gardenia), Yumi Washi (Lyon), Kenji Hara (Ota City) and Kenneth Mullen (United Kingdom), Kaitlyn Mace (Denver), CJ Dunford (Berkeley), Todd Tsuchiya (Twin Cities). Rev. Hisanori Hatta (Hongwanji Office, Tokyo, Japan). Melisa Opee (Spokane), Akiko Rogers (Sanfran and Berkeley), Jeff Haines (Canada), Roland Nata (Buddhist Education) to support confer- ences, seminars, and retreats in our eight district councils; fund more long distance learning opportunities; scholarships for ministerial candidates; enhance our online presence to spread the dharma, and more. Also passed overwhelmingly by the NC was a motion to begin a campaign to raise funds to pay off the remaining JSC debt. This list is not exhaustive, but you get the idea.

Many hours and much effort have already been spent by the Joint Committee on Development co-chaired by Steve Terusaki, BCA vice president, and Koichi Sayano of the BCA Endowment Foundation. Steve and Koichi are veteran members, so their time, effort and involvement are not a surprise yet grate- fully accepted. A relatively new member, John Mullins of San Fernando Valley Hongwanji Buddhist Temple, has already proved indispensable to our ef- forts. Our thanks to them all.

As we gear up for both of these campaigns urged by our leaders, we need to consider how to plan in ad- dition to the campaign itself. Most people leave their property through wills and trusts. Both are simple to cre- ate and are usually a one-time bequest. It is wise to know what you can give through your will, and to consider all bequests in the context of your estate. A bequest can be as simple as, “I give $1,000 to...” But it is wise to consider all bequests in the context of your estate.

For our wealthiest mem- bers, such gifts may provide an unlimited tax deduction for charitable bequests making it possible for you to reduce estate tax. Regardless of the size of your estate, a bequest from your estate can be a lasting legacy for BCA, or IBS, or for any organization that supports a cause you care about.

As for me, I deeply care about keeping our Shin Bud- dhistic teachings alive for the future, for my new grandson just born in April (Hi, Jake!) and for generations to come.

Shin Buddhism has changed my life for the better, so it’s important to me to create a living legacy to ensure this future for you. I am convinced that the Buddhist Churches of America and the BCA National Board want to support the launch of a new capital campaign -- to be orchestrated by a joint commit- tee comprised of leaders from BCA and the BCA Endowment Foundation -- from which to raise funds for a multitude of worthy purposes: raising funds for a multitude of projects in ad- dition to the campaign itself. Most people leave their property through wills and trusts. Both are simple to cre- ate and are usually a one-time bequest. It is wise to know what you can give through your will, and to consider all bequests in the context of your estate. A bequest can be as simple as, “I give $1,000 to...” But it is wise to consider all bequests in the context of your estate.

By Richard A. Stambul
BCA President

The 2019 National Council (NC) met for the second time in Auburn, Wash., where the BCA, meet new friends, renew longstanding friend- ships, composed of leaders from the Buddhist Churches of America, and even watch a baseball game. We had 167 voting delegates present and ready to work.

The NC debated seven recently passed bills, including the launch of a new capital campaign -- to be orchestrated by a joint commit- tee comprised of leaders from BCA and the BCA Endowment Foundation -- from which to raise funds for a multitude of worthy purposes: raising funds for urgent needs; to pay off the remaining JSC debt. This list is not exhaustive, but you get the idea.

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As for me, I deeply care about keeping our Shin Bud- dhistic teachings alive for the future, for my new grandson just born in April (Hi, Jake!) and for generations to come.
The Buddhist Churches of America Federation of Buddhist Women’s Associations (FBWA) has been receiving special donations in support of the 16th World Buddhist Women’s Convention, to be held from Aug. 30 to Sept. 1, 2019, in San Francisco.

The names below represent women being recognized and honored for their sacrifice, hard work, dedication, generosity, pursuit of the Buddha-Dharma, and help in the propagation of Jodo Shinshu Buddhism. In recognizing your Obaachan, mother, aunt, sister, or group of women, you are also honoring them for the very special role they have played in your life.

Your name, together with those of those you wish to honor, will be written on colored “Bodhi Leaves” corresponding to your donation level (please see donation form). The Bodhi leaves will be put on display throughout the weekend at the World Buddhist Women’s Convention.

To donate and honor the special women in your life, please go to the wbw.org website or call 415-561-6656 ext. 22.

For information or question, please contact Terrie Masuda at terrie@masudawww@wwconvention.org.

Donors are listed first, followed by the honoree(s) in bold print. Thank you to all of the donors, and Arigatou Obaachan and all honorees!

---

Arigato Obaachan (Thank You Grandmother)

Campaign Donors and Honorees

Lindsay, Jesse & Peter Kim - Katsumi Kuwahara, Shizue Sugimoto, Shizue Fujikawa, Yoko & Bill Young, Shizue Sugimoto.

Tora Kido - Hina Ota, Ayako Satomi, Kate Shintaku, Mikiye Nakashima, Hatsumi Kumagai, Michiko (Grace) Inouye.

Kuku Haga - Kiku Iwata & Yuri Fukui, Mari Hagiwara, Michiko (Grace) Inouye.

Suyo Umetsu - Takahide Tani, Shizue Sakai,balls, Sue Sakamoto, Kuni Moto, Tomi Okamoto, Donald & Margaret Kanno, Shizue Sakai,balls.

Obaachan Chiyoko Kono, Wakayo Itatani, Ed & Kate Kamita, Setsuko (June) Yamamoto, Hatsumi Kumagai, Michiko (Grace) Inouye.

Mr & Mrs Yoneo Uchida ~ Kimiko Tanaka, Misao Yoshida, Kiyo Hokonohara, Hisako Dairokuno.

LaMontagne ~ (obaachan) Kaku (obaachan) Richard Kaku & Dorothy Sato ~ Tomo Yano Hatekeda (obaachan)~

Sadako Kono, Wakayo Itatani, Ed & Kate Kamita, Setsuko (June) Yamamoto

PAGE 4

BCA History, Ministerial Hierarchical Explained

Editor’s Note: This is the second of a two-part series on the BCA Minister’s Assistant Program.

By Rev. Jerry Kyosai Hirano

Co-Director of Center for Buddhist Education

for Buddhist Education

Now, I would like to share with you some of the history of the BCA, while focusing on the BCA’s role as part of our organization.

The Buddhist Churches of America (BCA) has held services under the official jurisdiction of the North America District of the Jodo Shinshu Hongwan-ji under the leadership of the Bishop of the BCA for 60 years. The Bishop is the officially recognized representative of the Jodo Shinshu Hongwanji-ha priests ordained by the Jodo Shinshu Hongwanji-ha under the jurisdiction North America District (BCA).

The BCA’s Jodo Shinshu Center (JSC), located at 2140 Durant Ave, Berkeley, California, houses our graduate school, the Institute of Buddhist Studies (IBS), the BCA Buddhist Education Office (BEO), and the Jodo Shinshu International Office (JSIO) program offices, located at the University of California, Berkeley Campus.

As stated on the IBS website, “IBS is a member of the Buddhist Education Association of North America (BEA).” The IBS is governed by a president and a board of trustees. The current president of the IBS is Rev. Dr. David Matsumoto.

The BCA Center for Buddhist Education (CBE) has been developing the lay education programs for the BCA.

In the event that the Bishop is not able to carry out the functions of the office, the Tosei Bishop (Co-Directors of the BCA) and the Bishop in charge shall serve in the interim until a new Bishop is elected or the current Bishop retires.

Bishops are elected for life, or second in ecclesiastical order or title granted by the Bishop of the BCA. These eight district leaders (Kyokucho) from the Northern California, Northern California, North America, West Coast districts and regions outside the continental United States.

Under the Bishop of the BCA are the Kaikyoshi ministers of the BCA. The Kaikyoshi (Bishop) is the officially recognized representative of the BCA. The KAikyoshi has jurisdiction over all Kaikyoshi, and is the head of all Kaikyoshi under his jurisdiction.

The term Kaikyoshi is a special ecclesiastical designation or title granted by the Bishop of the BCA to those individuals who wish to serve as ministers in the overseas district and regions outside of Japan (i.e., BCA, Hawaii, Canada, South America, Taiwan, Nepal, Australia, etc.).

To be a Kaikyoshi for the BCA, a request for Kaikyoshi status must first be made by the Bishop of the BCA to the Jodo Shinshu Hongwan-ji ha. Upon approval by the Jodo Shinshu Hongwan-ji ha, the individual is then assigned to a temple as a resident minister or to some other official position by the Jodo Shinshu Hongwan-ji ha. The Bishop of the BCA then issues a request of the Bishop of the BCA.

Individuals outside of Japan who wish to serve as Kaikyoshis must have received tokudo ordination and kyoshi certification from the Jodo Shinshu Hongwan-ji ha. In addition, you must also have the appropriate degree from the Institute of Buddhist Studies or an equivalent as determined by the office of the Bishop of the BCA and approved by the Jodo Shinshu Hongwan-ji ha.

For ministers from Japan, Kaikyoshi status guidelines and rules are determined by the Jodo Shinshu Hongwan-ji ha. The second ecclesiastical designation for the Kaikyoshi category is called Kaikyo- shi-ho (Assistant Minister and Resident Minister). This is a designation recognized by Jodo Shinshu Hongwan-ji ha, but has been used infrequently in the BCA.

This is an assigned position by the Jodo Shinshu Hongwan-ji ha and has been used at temples that could not maintain a Kaikyoshi for any length of time. The function of the Kaikyo-shi-ho is to offer guidance and support to ministers at the temple and to those who are in the process of being ordained as Kaikyo-shi-ho. Kaikyo-shi-ho is an important position in the temple hierarchy, and it is an important role in the propagation of Jodo Shinshu Buddhism.
Four years ago, the 1000x1000x4 fundraising program was established to help replenish the $4 million borrowed from the BCA Endowment Foundation to settle the remaining bank loans related to the construction of the Jodo Shinshu Center (JSC) in Berkeley. Since the program’s inception, BCA members and friends have donated and contributed more than $250,000. We are most grateful for the generous support of this program.

Please help us by supporting the 1000x1000x4 program. Your pledge allows our temples and the Endowment Foundation to move forward to help create a thriving environment for Buddhism in America. To make your pledge, please contact the BCA Endowment Foundation at donate@bcahq.org or 415-776-5600 ext. 311.

Thank you for your generous offering. Your vi- sion and support guides the future of the Jodo Shinshu Center.

The donors listed below are the 1000x1000x4 donors since last reported in April 2019. For more information, please contact the BCA Endowment Foundation at donate@bcahq.org or 415-776-5600 ext. 311.

1000x1000x4 Program Donor List

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As an insecure child, I recall the warmth and compliments of being part of a family (one of our Keiro members) which helped me see myself in a more positive light. Thank you, temple members.

At our annual church bazaar, Mas Nakano, Ron Nakano’s father, often choose me, little Amy, to pull the winning names for the raffle prizes. Again, more positive reinforcement.

I learned what it meant to be a "link in Amida’s golden chain". I learned that loving what Buddhism was all along being a part of the Sangha, practicing Buddhism in every aspect of life, from the very moment a person is born. Even if they were to go into concentration camps. And like the Nisei who were taken to the centers, they came to church. Thank you, Mrs. Nakano.

My grandmother and her sister were born in the temple their whole lives. My mother were actively involved in the activities at the temple. I was a part of the temple my whole life.

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My grandmother and her sister were born in the temple their whole lives. My mother were actively involved in the activities at the temple. I was a part of the temple my whole life.

As I look back at my childhood experiences at our temple, I realize that my parents instilled in me the importance of Buddhism, which enveloped me in loving kindness. The hardworking Sangha and our parents selflessly went out of their way to provide myriad rich activities beyond the Sunday services: Japanese school, Japanese talent shows, picnics with games and prizes, Japanese movies, basketball (Cookie’s husband, lug-was a basketball player at Hayward Plunge), and even an overnight camping trip at Alameda beach.

As an insecure child, I recall the warmth and compliments of being part of a family (one of our Keiro members) which helped me see myself in a more positive light. Thank you, temple members.

At our annual church bazaar, Mas Nakano, Ron Nakano’s father, often choose me, little Amy, to pull the winning names for the raffle prizes. Again, more positive reinforcement.

I learned what it meant to be a “link in Amida’s golden chain.” I learned that loving what Buddhism was all along being a part of the Sangha, practicing Buddhism in every aspect of life, from the very moment a person is born. Even if they were to go into concentration camps. And like the Nisei who were taken to the centers, they came to church. Thank you, Mrs. Nakano.

My grandmother and her sister were born in the temple their whole lives. My mother were actively involved in the activities at the temple. I was a part of the temple my whole life.
May All Beings Be Happy and Well

Dear Dharma Friends,

From the bottom of my heart, I express my deepest feeling of appreciation to each and every one of you who have been tirelessly supporting the mission and vision of the Buddhist Churches of America.

The mission of our organization is to promote the Buddha, Dharma and Sangha as it was appreciated by Shinran Shonin. By promoting these Three Treasures, we work to create a peaceful world where we, and future generations, can live with a sense of joy and humility.

“May all beings be happy and well” is not only the Buddha’s wish. It is the wish of BCA and has served as the foundation of our mission since we were founded 100 years ago. It is because of those who came before us – our parents, teachers, ministers, temple leaders and members – that we are able to receive the compassionate light of infinite wisdom known as Amida Buddha. Because of your kindness and generosity, BCA has been able to continue its aspiration of sharing Buddha’s calling, Namo Amida Butsu.

I feel very fortunate to be serving as your Bishop. I would like to say arigato and acknowledge everyone who has monetarily supported BCA during my term over the past seven years. It is because of your support that BCA has been able to continue its mission in America. Let us continue to work together so that more people can hear the wonderful with the aspiration that all being be happy and well. Namo Amida Butsu.

In Gashho,
Rev. Kodo Umezu, Bishop
Buddhist Churches of America

Ichi-go, ichi-e: One Chance in a Lifetime

By Rev. Kiyonobu Kuwahara
Director, Buddhist Churches of America
Honorary Office, Supervising Minister, Berkeley Buddhist Temple

In 2010, I was in San Jose for an event commemorating Shinran Shonin’s 750th Memorial. I had arrived early in the afternoon, and I was enjoying some quiet time in the hotel lobby before the evening festivities began. Another attendee arrived with her daughter, and we struck up a conversation. When I mentioned that I was based at the Jodo Shinshu Center (JSC), which had only opened a few years earlier, this attendee became quite animated, saying she had never visited the JSC and had always wanted to see it. I looked at my watch and impulsively said to her, “Let’s go!”

She had never visited the JSC and had always wanted to see it. I looked at my watch and impulsively said to her, “Let’s go!”

The member’s name was Janet Ikeda. At 88 years old, she was very sharp and engaging, sharing with me her family’s deep history of involvement with Arizona Buddhist Temple and BCA over the years.

Our 50-mile drive was anything but smooth, with heavy rain and traffic, but as we drew closer to Berkeley, her excitement increased. Finally arriving at the JSC, Mrs. Ikeda was in awe of the building and facilities, less than five years old. I took her inside and up to the kodo, which contains the nainj (altar), and invited her to offer incense.

I will never forget the image of Mrs. Ikeda, hands in gashho, repeating Namo Amida Butsu in front of the nainj with tears in her eyes. This was Mrs. Ikeda’s first and only visit to the JSC. I continued to keep in touch with her by exchanging year-end cards, until she passed away last year at the age of 95.

I later learned that she had made a substantial donation to the construction of the Jodo Shinshu Center, in memory of her husband, Tom Ikeda. Their names are both listed on the major donor wall in the hallway next to the lobby.

Whenever I walk by, I always notice these names, and think of Janet Ikeda’s deep appreciation for the Dharma. I know that many thousands of members helped build the Jodo Shinshu Center, and hope that everyone who is able to visit will come and enjoy the fruit of our collective efforts to share Jodo Shinshu Buddhism in America.

I feel very fortunate to be serving as your Bishop. I would like to say arigato and acknowledge everyone who has monetarily supported BCA during my term over the past seven years. It is because of your support that BCA has been able to continue its mission in America. Let us continue to work together so that more people can hear the wonderful with the aspiration that all being be happy and well. Namo Amida Butsu.

In Gashho,
Rev. Kodo Umezu, Bishop
Buddhist Churches of America

“Such is the benevolence of Amida’s great compassion, That we must strive to return it, even to the breaking of our bodies; Such is the benevolence of the masters and true teachers, That we must endeavor to repay it, even to our bones becoming dust.”

— “Ondokusan”

Your Donations Make a Difference

“Through causes nurtured for us over long ages, we now encounter the Buddha and hear the Dharma. We should rejoice at this.”


Every donation to BCA provides crucial support to our ongoing programs and operations. We recognize that your generosity goes above and beyond the many ways you support your local temples each year. Your offerings have had a major impact on BCA as we work together nationally and locally to bring the Buddhas-dharma to everyone.

Jodo Shinshu Center

Built in 2006, the Jodo Shinshu Center is an incredible accomplishment of the generosity and vision of our members and friends. JSC houses the growing campus of the Institute of Buddhist Studies, Center for Buddhist Education, and Ryukoku University Berkeley Center. In addition to the nearly $20 million that was raised during the 21st Century Campaign, donations received in recent years have been directed toward remaining construction debts, now standing at $3.4 million.

Every year, new donors sign up for the 1000x$1000x4 program, which has raised over $300,000 toward completing final payments on our loan. Several recent estate bequests have also enabled us to continue replenishing the BCA Endowment Foundation without raising temple dues assessments. Every dollar that goes back into the Endowment can be directed toward long-term investments in BCA’s future. As long as we remember our mission and take care of our flagship facility, Jodo Shinshu Center will remain a beacon of Shinran Shonin’s teachings.

Center for Buddhist Education

Your donations to the Center for Buddhist Education have been instrumental in expanding the reach of Dharma-focused activities throughout our network of temples and churches in the United States. Through workshops, conferences, leadership trainings, youth retreats, and other special events, CBE continues to grow its offerings to connect the public, temples, and ministers with each other. CBE has been supported by the Dana Program for Buddhist Education, ongoing BCA operations funding, and direct donations to CBE or their past

Continued on Page 5
Thank You for Your Generous Offerings

The following list includes donations made by Buddhist Churches of America members and friends that were procured by the BCA Endowment Foundation between 2012 and May 2013. Donation levels reflect cumulative amounts given across different programs and campaigns; please see notes for further details.

Over $50,000
Matsui, Sachiko
Matsuda, M.D. Kent
Kobata, Ronald
Itaya, Roger & Linda
Hongwanji Int’l Center
Doami, Rev. John & Koko
Community Foundation of West MA
Buddhist Temple of San Diego
Buddhist Temple of Alameda
Buddhist Church of Stockton
Buddhist Church of Sacramento
Thomas Sera Trust
Northern California DC, BCA

$20,000 to $49,999
Mayhugh, Roy E
Dennison, Carl & Yukiko
BCA National Council
Baba Revocable Family Trust

$10,000 to $19,999
West Los Angeles Buddhist Temple
Uyematsu, Richard & Susan
Mito, Helen
Matsunaga, George
Folick, Jeff & Namy

$2,000 to $4,999
Mcdonald, Marianne
Belli, Joseph & Dianne
Arkabi, Daryn & Daniel

$1,000 to $2,999
Hamakawa, Ron (Hamakawa Mimaki
Goto, Irene
Funai, Ruth C.
Nishimori, Steven

Up to $999
Yamada, George & Sheryl
Wells, Irene & Russell
Weindruch, Robin

$5,000 to $9,999
Baker, Peter
Koide, Fumio
Buddhist Church of Stockton
Buddhist Church of Berkeley

$2,000 to $4,999
Sterrett, Celeste

$1,000 to $1,999

$500 to $999
Dore, Nen & JoJo
Fukui, Ken

$250 to $499
Fukiko, Gen
Fusano, Kazuo & Trudy

$100 to $249
Kokubu, Masahiro

$50 to $99
Eugene, Rob & Ken
Kondo, Michael & Karen

$10 to $49

$5 to $9

$1 to $4

$0.50 to $1

Endowment Fundation

Collections from Buddhist Women’s Association

Southern Alameda County Buddhist Church & Women’s Association

Buddhist Church of Berkeley & Women’s Association

Sacramento Buddhist Women’s Association

Buddhist Church of Alameda

Buddhist Church of San Francisco

Endowment Fundation

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Sacramen...
Generous offerings
Preparing Our Facilities for the Future

By Steven Terusaki
Buddhist Church of Oakland

The cost of waiting to re-pair or replace is higher than the cost to maintain, and this reality has compelled us to deferred repairs in all three locations are now necessary. The 2019 National Council Meeting delegates recognized this approach was not sustainable, and voted to establish a Maintenance Reserve Account to preserve BCA's capital infrastructure. Reserve funding is a commonly used approached based on the projected lives of facilities components, and provides a consistent maintenance regimen to keep our facilities in good condition.

BCA’s Treasurer and Financial Officer are developing the reserve fund plan, which will include transparent calculation guidelines and reporting mechanisms for reserve funds and projects. With these protocols in place, the BCA Executive Committee will be able to turn toward planning for long-term investments in our fixed assets. While it may take several years to fully fund the reserve fund, we would like to begin deferred repairs soon to ensure the safety of our buildings and guests. We will keep members involved in this process, and we plan to place plans to repair and enhance facilities soon. Our members made these buildings possible, and we look forward to taking care of them for years to come.

Support BCA Endowment Foundation Fund

BCA Endowment Foundation is the evolution of a call to build “an unshakeable founda- tion” for Buddhism in America. Nearly 100 years ago, the first generation of Japanese immigrants established the Zaidan Fund to preserve Buddhism for future generations. In recent decades, members have contributed to the Zaidan Fund to preserve Buddhism for future generations.

The Endowment manages and invests assets held in trust by BCA and other Buddhist Churches of America. Working with Angeles Investment Advisors and overseen by a Board of Directors, the Endowment’s investment policy seeks to keep pace with inflation and to maintain the purchasing power of the Zaidan Fund.

The Endowment invests in equities, real assets, and fixed income. As of December 31, 2019, 65% of assets were invested in equities, 26% in fixed income, and 9% in real assets.

Our intention is to honor BCA’s mission to share the teachings, and to thank each of our followers whose generous support and efforts have brought the dreams of our first-generation founders to fulfillment. Please note that IBS' primary scholarship and endowment programs are not included in the centerfold donor list, though some programs, go to buddhisted. To learn more about supporting IBS, contact Rev. Dr. Seigen Yamaoka at s.yamaoka@shin-ibs.edu.

We look forward to taking care of them for years to come.

Continued from Page 1

fundraising programs: Social Welfare Fund & Disaster Relief
Every year at Thanksgiving, members donate to the Social Welfare Fund in gratitude for our interconnectedness and in compassion for those experiencing deprivations of basic human needs. The fund has contributed over $2 million to causes that promote mental, physical, and social well-being. During times of crisis, your disaster relief offerings have made a meaningful difference in the lives of many.

Zaidan Fund
Established in 1924, the Zaidan Fund collection continues to take place at BCA programs and events to benefit our overseas and home-based projects. Income from the Zaidan Fund supports our overseas projects and general operations.

Social Programs & Donations
Whether it is for the WABL Koromo Zaidan Fund, the IBS Endowment Foundation, the Shin-IBS Endowment Foundation, or the Buddhist Church of America Foundation, our donors’ gifts support the work of the Buddhist Churches of America.

Support BCA Endowment Foundation Fund

While every effort has been made to ensure the accuracy of this list, we apologize that records may not reflect all donations received due to administrative errors in special programs and requests, or unrestricted use. Donors including clergy, temples, and organizations, founda- tions, trusts, and bequests. In some cases, listed temples have bundled indi- vidual donations.

Donation levels re- flect cumulative amounts directed to the following programs and campaigns: Jodo Shinshu Buddhist Church of America. Work with Angeles Investment Advisors and overseen by a Board of Directors, the Endowment’s investment policy seeks to keep pace with inflation and to maintain the purchasing power of the Zaidan Fund.

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Thank you, Grandma, Rev. Juko Kane Nakashima

I rejoice in what I have heard exalt what I have attained.

— Shiran Shonin

By Rev. Dr. Seigen Yamaoka

IBS Vice President for Development

Gatha

Continued from Page 1

Dharma friends from across the United States as well as Rev. Yasuo Matsumoto, Director of the music research department at the Jodo Shinshu Hongwanji in Kyoto, Japan.

The general gatha book and separate companion’s book contain the music service sutras “Jusei” and “Goshio” and important gathas.

The original goal of the Seattle-Tacoma Gatha Book Project was to republish the music of the late Lama Jigme Rinpoche (director of the “Dharma School Service Book” and “Gashio Round the World,” published by the Portland Buddhist Temple, including original music by Donna Sasaki.

The scope of the project was expanded to include newly published music and Japanese gathas published with original lyrics and English translations.

With the assistance of Francis Okano as chairperson of the Hawaii Music Committee, the number of translated gathas was increased beyond the earlier work of the Tokyo Buddhist Temple’s Music School Service Book Committee.

The Hawaii Music Committee also commissioned the composition of the music for some of the gathas included.

The funding for the first printing of “Sang Namo Amida Butsu” was provided entirely from the Hideo and Misa Kaneko Music Fund at the Seattle Betsuin. This fund was established by the late Marion Dumont in memory of her parents, who were founding members of the Palolo Buddhist Temple and Palo Alto Buddhist Temple of Fujinoki (BWA).

The copies of the publication have been delivered to contributing composers and others assisting with the publication. Simple gathas and copies of the general gatha book and companion book have also been sent to each BCA temple.

The Seattle Betsuin, on behalf of the Seattle Tacoma Gatha Book Committee, recently received a Bishop’s Project grant from the Federation of Dharma School Teachers League (FDSCTL) to subsidize part of our costs.

Temples interested in purchasing copies of the second printing should contact the Seattle Betsuin to express interest by July 15, and submit gatha book orders by Aug. 1. For more information, see the Seattle Betsuin website at www.SeattleBetsuin.com.

Tomine

Continued from Page 6

how she is feeling when she comes to church, she always feels good when she leaves. I am sure she is feeling the presence of our Sangha.

This is my simplistic understanding of the Dharma, or teachings, as it relates to me. Buddhism helps me enjoy my life and reach out to others “in a spirit of Universal Oneness.” I realize that I have only begun to scratch the surface of my lifelong journey into Buddhism. Thank you for listening to my story.

In 1964, when I was assigned to the Buddhist Church of Oakland, I met Mrs. Kane Nakashima for the first time. I was being the son of a small farmer, found her to be refined, educated, self-assured, and somewhat aloof. So, for the first year or so, I avoided talking to her.

In 1966, I met Mrs. Kane Nakashima’s granddaughter, Shigeko Masuyama, who was the eldest daughter of Rev. Kenyu and Mrs. Sachiko Masuyama. After our marriage, she came up to us while we were preparing the O-naijin in front of the altar to the Buddhist Church of Oakland.

“Haruo-san,” she said. I started to go into shock because I always called her “Sensei.”

Then, she said, “You are now my grandson, so please call me Grandma.” I muttered something, and went away without giving an answer. I didn’t know what to do or how to feel! With the passage of time, I felt this warm feeling for my new Grandma (Obachan) and I wanted to know more about her.

I found out that she was born in 1891, the eldest daughter of Sanzaemon and Kishi Sasajima in Toyama Prefecture, Japan. She graduated from elementary school and went on to the Toyoma Women’s High School, where she graduated.

In 1909, she became a primary school teacher in Takaoka. She was so happy that she wanted to get me the “Jushoku Ingen” (Peaceful Night) by Lady Kujo Tsukeko.

In 1949, Kikutaro suffered a stroke and passed away. Kane took his ashes to Toyama-ken, Japan, in 1950, and went on to Kyoto to prepare to take Tokudo ordination training and receiving Tokudo and the Buddhist name Juko, after which she took Kyoshi training and received her Kyoshi certification at Nishi Hongwanji.

Kane was very active at the Buddhist Church of Oakland. She served as Fujinkai president from the early 1930s to 1949. After receiving her Kyoshi, she stepped down as president of the Oakland Fujinkai, but remained in the organization as an advisor.

She was also active in the Bay District Fujinkai for many years. In 1964, she was president of the Federation of Buddhist Women in the United States as well as Rev. Yasuo Matsumoto, Director of the Seattle Betsuin website at www.SeattleBetsuin.com.

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“Haruo-san,” she said. I started to go into shock because I always called her “Sensei.”

Then, she said, “You are now my grandson, so please call me Grandma.” I muttered something, and went away without giving an answer. I didn’t know what to do or how to feel! With the passage of time, I felt this warm feeling for my new Grandma (Obachan) and I wanted to know more about her.

I found out that she was born in 1891, the eldest daughter of Sanzaemon and Kishi Sasajima in Toyama Prefecture, Japan. She graduated from elementary school and went on to the Toyoma Women’s High School, where she graduated.

In 1909, she became a primary school teacher in Takaoka. She was so happy that she wanted to get me the “Jushoku Ingen” (Peaceful Night) by Lady Kujo Tsukeko.

In 1949, Kikutaro suffered a stroke and passed away. Kane took his ashes to Toyama-ken, Japan, in 1950, and went on to Kyoto to prepare to take Tokudo ordination training and receiving Tokudo and the Buddhist name Juko, after which she took Kyoshi training and received her Kyoshi certification at Nishi Hongwanji.

Kane was very active at the Buddhist Church of Oakland. She served as Fujinkai president from the early 1930s to 1949. After receiving her Kyoshi, she stepped down as president of the Oakland Fujinkai, but remained in the organization as an advisor.

She was also active in the Bay District Fujinkai for many years. In 1964, she was president of the Federation of Buddhist Women in the United States as well as Rev. Yasuo Matsumoto, Director of the Seattle Betsuin website at www.SeattleBetsuin.com.

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Teen Delegates Attend Coast District Conference

By Kailey Wong
San Jose Buddhist Church Betsuin

The Coast District Conference Team, led by Brandon Gatana, Vicky Shinkawa and Kailey Wong, welcomed more than 200 teen delegates, ministers, advisors and parents March 16 at the San Jose Buddhist Church Betsuin. The conference team -- led by Brandon Gatana, Vicky Shinkawa and Kailey Wong -- organized the event with the theme, “Moana: Who Are You Meant To Be?” The attendees were shown in front of the San Jose Betsuin in a photo taken by a drone. (Courtesy of Bob Uenaka)

The conference team spent more than a year working with the following: Rev. Kodo Umezu; Bob Uenaka and Kristine Mizushima, the new BCA Youth group’s team and participated in a discussion hosted by Koichi Mizushima, the new BCA Youth group leader. Attendees were surrounded by “Moana”-themed decorations led by Kaikyoshi-ho's team and participated in a discussion hosted by Sharon Tsukamoto, the new BCA Youth group leader. Attendees were surrounded by “Moana”-themed decorations led by Kaikyoshi-ho's team and participated in a discussion hosted by Sharon Tsukamoto, the new BCA Youth group leader.

More than 200 teen delegates, ministers, advisors and parents from throughout Northern and Central California and Oregon met March 16 at the San Jose Buddhist Church Betsuin for the Coast District Conference.
お寺の鐘

本願寺フレスノ別院 輪番 中川嘉慧

何十年前に読んだか聞いたか話で、なぜか印象に残っていて、時々思い出します。

昔々、ほとんどの人が乗り物で旅をしてなかった時代、街道の峠には茶店があって、人々に休憩の場所を提供していました。

いま、一人の旅のお坊さんが、峠の茶店でお茶を飲みながら疲れを休めていました。すると偶然に、ふもとのお寺の時刻を告げる梵鐘がなりだしました。お坊さん姿勢をただし合掌し、静かにじぃーっとその音に耳を傾けていました。そして鐘の音が止むと、傍にいた茶店のお婆さんにむかって、「お婆さん、いい鐘ですなぁ。私はこうして諸国を行脚していますが、こんなにいい鐘の音を聞いたのははじめてです。まるで仏さまが説法されているお声をじかに聞いている心地がしましたよ。ああ、ありがたい、ありがたい、、、、」と言い、そのお坊さんは、峠を下っていきました。その翌年のおなじころ、またそのお坊さんは峠の茶屋にやってきました。「お婆さん、鐘の音を聞かせてもらいにきましたよ。」

「おや、去年おみえになったお坊様ですね。そういえば、もうそろそろ鳴るころですよ。」話の半ばに、鐘の音が響いてきました。お坊さんは合掌して聞いていましたが、鳴りおわると、お婆さんの方に振り向いて、「あれが去年と同じ鐘ですか、うぅ~ん、すると、鐘をつく人がかわりましたね。」「はい、よくおわかりで。去年までいた爺さんが亡くなり、今は若い男の人がついてますよ。」「道理で、、、、、」お坊さんはしばらく黙っていましたが、

「鐘をつく人によって、こうも音が違うものなのかぁ、、、お婆さん、お寺の鐘というものは、腕の力でつくものではありません。信心の力でつかなくては、本当の音色はでません。なつかしい法友を一人失いました。惜しいことです……」こう言い残すと、旅のお坊さんは、寂しげにたち去っていきました。

浄土真宗では信心開発、大乗仏教全般では仏性開発という。

親鸞聖人が“涅槃経”を援用されたご和讃に、「信心よろこぶそのひとを、如来とひとしとときたまふ。大信心は仏性なり。仏性すなわち如来なり。」とある。

大信心の「大」は‘大無量寿経の宗致の‘大’と同一用法で、‘それぞれ全ての’と云う意味。すなわち、われわれ各々全ての信心は、仏性=仏さまの働きであり、そして、悟っただけでなく、衆生の済度に働く仏さまこそが如来であると示されている。誰でも、己れの仏性=信心を、発見にともなう鋭い喜びの感情と共に確信出来るなら、その鋭い喜びの感情こそが、この私のイノチが仏さまの働きと一体になっている証拠だと親鸞聖人は教えてくださる。

仏性の土壌となる生命は、すべての生きとし生けるものにあるのだが、仏性はただの可能性でしかない。その気配すらないのが現実のわれわれなのである。

優れた素質の修行僧のことはさておき、われわれは、お釈迦さまが最も気掛かりとされたフツウに生きることしか出来ない凡夫である。しかしながら、凡夫であるからこそ、仏さまの最大の願いが働いて、六字六音の名号となり、顕在化して念仏となって我々に届くのだ。因位の「名」が果位の「号」として、今、この「ワタシ」が念仏しているのだ。この名号こそが、仏さまの願いをわれわれに届け、なんと！各々の果てしない宿業を宿縁として縁起し、このイノチに、信心=仏性を、発見=開発せしめて悟りの世界へ導くという、われわれの、理解を超えた=アミター=アミター、唯一の原因となっている。

信を得た人の発する念仏は、声のよし悪しにかかわらず、声の大小にかかわらず、美しく深く気高いものである。

念仏にかぎらず、その人のつく梵鐘の音もまた、その人の仏性を通じて、仏さまの力強い獅子吼が溢れだし、気高く響流するのだろう。ああ、しまった。こんなエラそうな事を書いてしまって。来週、盆踊りの時にみんなの前で鐘をつくのを忘れてた。果たしてわたしがつく梵鐘は「響流十方」するのやら。

今月のお盆に鐘をつく係のご同行、こころしましょう。南无阿彌陀佛、なもあみだぶ、なんまんだぁ
6月3、4日に開教使連続研修会（MCE）がオレンジカウンティのデーナポイント市、ダブルツリースイートで行われた。例年この時期に南部教区が布教研究会を行っており、今回はCBEとの共催で開教使連続研修会とした。南部教区の開教使をはじめ、沿岸、北カリフォルニア、北西部教区の開教使ら25名が参加した。講師はIBS学長の松本デイビッド開教使がつとめ、親鸞聖人のご消息と蓮如上人の御文章に関して話した。また、BCAや各寺院の名称に使われている「チャーチ」の語を変更するかどうかの討議や、往生礼讃、無常偈のお勤めの練習も行った。南部教区の開教使は「他の教区の先生たちとコミュニケーションをとり情報を共有することで教団がまとまっていくように思えます。合同の勉強会が開催できたらいいですね。」と好評の研修会となった。

第16回世界仏教婦人会
大会開催が2ヶ月後に
今年8月30日から9月1日に行われる第16回世界仏教婦人会が開催が迫ってきた。「Live the Nembutsu（お念仏に生かされて）」の大会テーマに沿った基調講演や様々なワークショップが行われる。基調講演はストックトン仏教会の本好由紀子開教使、仏教研究家の都路恵子師が務める。ワークショップには念仏の教え、九条武子夫人、仏前結婚式、エコロジー、LGBTQ、仏教音楽に関するものや、ラインダンスなどのエクササイズもある。(下記日程表参照)。大会へは約2000名が参加予定で、登録費は450ドル。ワークショップのほか昼食と夕食交流会への参加費も含まれている。参加希望者は所属寺院の開教使か婦人会、またはBCA本部へ連絡。