



# WHEEL OF DHARMA

Official Publication of the Buddhist Churches of America

## JSC Hosts Historic Kyoshi Session; Minister Shortage Alleviated

By Dennis Akizuki

San Jose Buddhist Church Betsuin

For Nishi Hongwanji, it was a historic session; for the Buddhist Churches of America, it will help alleviate a minister shortage; and for 11 Shin Buddhists, it culminated years of study.

It was a grueling 10-day session in August at the Jodo Shinshu Center (JSC) in Berkeley that was the final step

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to becoming a full-fledged Jodo Shinshu Hongwanji-ha minister and marked the first time such training occurred outside of Japan.

The 11 — nine from Buddhist Churches of America temples — spent nearly 18 hours every day learning from instructors and practicing chanting, rituals and how to conduct a variety of services. At the end, they were tested on their knowledge and expertise, and in early October, Hongwanji announced they were Kyoshi ministers.

“The training here was amazing,” said Rev. Maribeth “Smitty” Smith of the Buddhist Temple of San Diego

during an interview the day after the session ended on Aug. 30.

The Kyoshi Kyoshu, the minister certification program, is normally conducted at the Nishiyama Betsuin in Kyoto, where a session can involve more than 100 aspiring ministers from Japan, in addition to those from the United States and Canada.

“We had more focused attention

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The BCA Virtual Art Exhibit entries included, at clockwise, Vista's Hajime Ohno's family enjoying Genghis Khan barbecue in Hokkaido; Sacramento's Brianne Hatano's Disney's Moana on a painted rock; Enmanji's Kelly Anne Grimsley's watermelon carving; and Oregon's Maho Suzuki Garner's watercolor from this summer's Obon. Below is a self-portrait by the late Rev. Masanori Watanabe. (Courtesy of BCA)

## BCA Virtual Art Exhibit Returns for Second Year

Event Is Dedicated to the Late Rev. Masanori Watanabe of Oxnard, Santa Barbara

By Jon Kawamoto

Wheel of Dharma Editor

After a successful debut last year, the BCA Virtual Art Exhibit returned for a second year and was dedicated to the late Rev. Masanori Watanabe of the Oxnard Buddhist Temple and the Buddhist Church of Santa Barbara, a talented artist in his own right.

“Sensei enjoyed a deep appreciation for art and shared his own expressions in painted works,” said Rev. Joshin Dennis Fujimoto, Resident Minister of Buddhist Temple of Alameda and Supervising Minister of Enmanji Buddhist Temple. Rev.



### FYI

To view the second annual BCA Virtual Art Exhibit, go to:  
<https://www.buddhistchurchesofamerica.org/bca-art-exhibit-2022>

Watanabe passed away on Nov. 26, 2021, at the age of 49.

The exhibit leads off with two of Rev. Watanabe's artworks — an early self-portrait and a portrait of Shinran Shonin. “This reflects a deep and personal impression left upon Rev. Watanabe as he endeavored to

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## NW Convention, IOBT's 75th Anniversary Held

By Jon Kawamoto

Wheel of Dharma Editor

Despite a fire that damaged the Idaho-Oregon Buddhist Temple, Sangha members throughout the Northwest persevered and held a hybrid Northwest Convention with a celebration of IOBT's 75th anniversary on Sept. 16-18.

With the theme of “Reflecting on the Past, Looking to the Future,” the convention connected the IOBT's historic anniversary while looking ahead to the future of the temples in the Northwest.

“It was a wonderful opportunity to bring people together in-person again,” said IOBT Co-President Mike Iseri. “It was well received and successful.”

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## Kinst to Step Back from IBS

By Rev. Gesshin Greenwood

Communications  
and Admissions Director  
Institute of Buddhist Studies



Rev. Dr. Daijaku Kinst, who has served as the Noboru and Yaeko Hanyu Professor of Buddhist Chaplaincy and as IBS full-time faculty member since 2007, will step back from her role as professor in

December.

She has guided hundreds of students at the Institute of Buddhist Studies in their spiritual and academic formation through her teaching and mentorship.

Rev. Dr. Kinst was born and raised in Oakland, California. She began her Zen Buddhist practice at Hartford Street

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BISHOP’S MESSAGE



By Rev. Marvin Harada  
Bishop of the BCA

We completed the Kyoshi certification retreat held at the Jodo Shinshu Center (JSC) in Berkeley, California, on Aug. 30 — it was the first time this was ever held outside of Japan. Because of the pandemic and situation with COVID-19, we asked the Hongwanji to allow us to hold this Kyoshi certification retreat in the United States at the JSC. This retreat was supposed to have been held in Japan two years ago to certify overseas candidates to become full-fledged ministers in our Hongwanji tradition. The pandemic caused this retreat to be postponed twice. That is what led to it being held at the JSC, and on Aug. 30, we finished the intensive 10-day retreat.

## Reflections on the First Kyoshi Certification Outside of Japan

Each day was a packed schedule. We got up at 5:30 a.m., had services, lectures, classes, discussions, and special training in the chanting and rituals of our Hongwanji tradition by a specialist sent from Japan. Part of the Kyoshi certification is to learn how to do special rituals that most of us in the BCA have never even seen done before. In Japan, they are used for such special occasions as when there is a transmission ceremony of the head minister to the successor at a local temple, or perhaps for a temple’s special anniversary celebration. The ritual is quite elaborate with ministers having to know when to sit, when to stand together, when to bow, when to chant this or to chant that, all in an orchestrated, elaborate service. I hope that we can somehow introduce this special ceremony to all of you in the BCA someday. The instructor that was sent from Japan was a wonderful teacher. I learned so much from the instruction he gave.

I received the first level of ordination, which is called Tokudo, over 40 years ago. At that time, the way that they taught at the training center, which is at the Nishiyama Betsuin in Kyoto, was to teach from the “outside in,” focusing on how we sat, how we chanted, how we did the rituals. It was like boot camp, and the instructors yelled and scolded everyone to correct their posture, chanting, or whatever. Our instructor for Kyoshi, Rev. Gentoku Nishioki, had a totally different approach to teaching. He was teaching from the “inside out” instead of “outside in.” Instead of just teaching the “form” from the outside, he taught by having the right feeling, the right attitude, the right heart from the inside, which would then show in our physical movements and chanting. He explained that when we do the rituals and chanting, we are paying our respect and reverence to the Buddha, so that is why we have to walk right, sit right,

and chant right. I was so impressed with his way of teaching. To me, that was the most effective way to “train a minister.” His instruction touched our hearts, and made us want to do the ritual correctly. I found that listening to him was like listening to a Dharma message instead of just chanting or ritual instruction. It was totally different from the boot camp kind of atmosphere I experienced 40 years ago. Actually, our life as a Buddhist, our life as a Nembutsu follower, is also the same. The Dharma hits our hearts. The teachings resonate within us, and then our lives begin to change. We begin to be transformed from the inside out. In the 10-day Kyoshi retreat, it was amazing to see how the participants improved in the chanting and rituals, from the wonderful guidance and teaching of Rev. Nishioki. They not only did the form correctly, but they did it with a feeling of reverence and gratitude from inside, that showed on the outside.



By Rev. Jerry K. Hirano  
Salt Lake Buddhist Temple  
Honeyville Buddhist Temple  
Buddhist Church of Ogden  
Idaho-Oregon Buddhist Temple

## Just Say the Nembutsu

*The Nembutsu, for its practicers, is not a practice or a good act. Since it is not performed out of one’s own designs, it is not a practice. Since it is not good done through one’s own calculation, it is not a good act. Because it arises wholly from Other Power and is free of self-power, for the practicer, it is not a practice or a good act.*


— “Tannisho,” Chapter 8

This passage from the “Tannisho” explains that, in Jodo Shinshu, we do not have ritual practice such as in other forms of Buddhism. In Jodo Shinshu, only saying the Nembutsu (Namo Amida Butsu) is required. It may also be emphasizing how any good done or received is the result of others, not one’s own power. Although this is our doctrine as Jodo Shinshu Buddhists, I do believe there is a practice of sorts. I have recently participated in the first Kyoshi Kyoshu training session held outside of Japan. If you were to tell the students, staff and instructors there is no practice in Jodo Shinshu, I’m sure, everyone would just laugh. Kyoshi is the certification after Tokudo ordination, when a Jodo Shinshu Hongwanji-ha priest is certified to be a minister that may run a temple on their own without a supervisor. The Kyoshi Kyoshu train-

ing session is 10 difficult days with classes and ritual practices. This does not include the years of training and study before being allowed to receive this training and certificate. During the 10 days of Kyoshi, the days begin at 5:30 a.m. and the lights are out at 11 p.m. It has been over 35 years since I went through this training in Japan, so it was a little startling to go through it again as one of the teachers here in America. On top of the difficulty and stress that is ordinarily a part of this training session, COVID-19 had added another layer. This entire endeavor was the result of Rev. Kiyonobu Kuwahara of the Jodo Shinshu International Office (JSIO) working countless hours in Zoom meetings with the Jodo Shinshu Hongwanji-ha officials in Japan, along with BCA Bishop Rev. Marvin Harada and Bishop Rev. Tatsuya Aoki of the Buddhist Churches of Canada, who also met with the Japanese officials for support. Originally, it was envisioned that we would have about 20 students: 12 from BCA, three from Canada, two from Hawaii and three from

Europe. However, COVID-19 changed everything. The restrictions for travel between countries made everything exceedingly difficult. In fact, Japan now holds the entire training for Japanese on Zoom. This was suggested to BCA. However, we couldn’t imagine how that would be done, but we found out. I was lucky because my lecture took place on the first of the 10-day session. It was called “Ippan soryo no han,” which is translated as “the Model of a Jodo Shinshu Hongwanji-ha minister.” The first day began on Aug. 21. During the day, one of the participants began to have a slight sore throat and headache. His day job is as a physician, so he knew what he was talking about. He thought it would be wise if he quarantined himself. All of the students, instructors and volunteers had to submit their COVID-19 test results on entering the Jodo Shinshu Center (JSC). Each person entering the JSC had to have their temperature taken and recorded daily. On the second day, the student who reported not feeling well still had a negative test

result, but Hongwanji had commanded that all students would have to isolate in their rooms. On the third day, the student’s test was confirmed as positive. Japan had two or more written pages of protocol based on their Japanese system. The first thing was that all students were required to be quarantined in their rooms. At the beginning of the session, laptops and cell phones were all gathered up since this was a retreat/training session. However, as they were now isolated in their rooms, the students all had to communicate by texting and the lectures were done over Zoom. It was really difficult for them to perform the basic rituals over Zoom. The normal lectures were not that difficult to accommodate, but the chanting and ritual practices were really hard. I’m so happy for these new Jodo Shinshu Hongwanji-ha Kyoshi ministers. In my first lecture, seeing the students, I told them I now understood how the hermit Asita felt when he saw the baby Buddha,



### Wheel of Dharma

(USPS 017-700)  
Official Publication of the  
Buddhist Churches of America

**BCA National Headquarters**  
1710 Octavia Street  
San Francisco, CA 94109  
Tel: (415) 776-5600  
Fax: (415) 771-6293  
[www.BuddhistChurchesOfAmerica.org](http://www.BuddhistChurchesOfAmerica.org)  
Email: [WODeditor@bcahq.org](mailto:WODeditor@bcahq.org)

Wheel of Dharma (USPS 017-700) is published monthly by Buddhist Churches of America, 1710 Octavia St., San Francisco, CA 94109-4341. Periodicals Postage Paid at San Francisco, CA and at additional mailing offices. POSTMASTER: Send address changes to WHEEL OF DHARMA, 1710 Octavia St., San Francisco, CA 94109-4341. Subscription free to BCA temple members; \$12.00 annual subscription for nonmembers.

**Submission Guidelines:**  
Articles should be around 500 words, typed, double-spaced in Microsoft Word. The editors may ask for longer articles, or split in multiple parts at the editors’ discretion. Documents should be sent as an email attachment to [WODeditor@bcahq.org](mailto:WODeditor@bcahq.org). Please include the article’s author or contact, temple, and suggested title. Images, preferably in color, must be submitted as 300 dpi JPEG or TIFF in separate attachments and never embedded in a Word document. PDF is not preferred. The editors reserve the right to crop images and to edit articles. Articles and news releases are reviewed for publication on the 10th of every month.

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**Editor:**  
Jon Kawamoto  
**Editor, Japanese Section:**  
Rev. Ryuta Furumoto  
**Print Production:**  
Jeffrey Kimoto



PRESIDENT’S MESSAGE

‘Kansha — Gratitude’ Is Apt Message for Thanksgiving Season



By Terri Omori  
BCA President

I had the opportunity to participate in BCA events this past month and was grateful to be able to meet and spend time with Dharma friends. On Oct. 4, an in-service emergency preparedness training was held at the JSC for the BCA staff and tenants. Retired firefighter and Berkeley Buddhist Temple member, Michael Nagamoto, shared his knowledge on evacuation procedures, how to use a fire extinguisher, and pointed out areas of importance within the JSC. Following Michael’s presentation, a training video on respond-

ing to an active shooter was shown. I would like to thank Michael for his expertise and our BCA staff and the tenants at the JSC for participating in the training session. Following the training, the BCA staff was recognized for their years of service. Bishop Rev. Marvin Harada and I were privileged to present certificates and gifts in person to the following for their milestone years:  
**25 years — Rev. Michael Endo**, Office of the Bishop Executive Assistant and Secretary  
**10 years — Rev. Marvin Harada**, BCA Bishop, previous Center for Buddhist Education Co-director  
**10 years — Kevin Arakaki**, Controllor  
**10 years — Francisco Estrada**, Custodian at BCA Headquarters  
**10 years — Judy Kono**, CBE Project Coordinator  
**10 years — Gayle Noguchi**, Director of Operations, previous BCA Bookstore Manager  
The BCA Executive Committee recently initiated a BCA staff recognition pro-



Bishop Rev. Marvin Harada and BCA President Terri Omori pose with BCA staff members and Michael Nagamoto, who gave a presentation on emergency preparedness. In front row, from left, are: Michael Nagamoto, Madeline Kubo, Judy Kono, Alex Tsukahara, Pam Matsuoka, Gregg Sera, Francisco Estrada, and Kevin Arakaki. In back row, from left, are: Rev. Marvin Harada, Rev. Michael Endo, Koichi Mizushima, Terri Omori, and Gayle Noguchi. (Courtesy of Norman Yoshida)

gram. We are very fortunate to have dedicated people running the programs and operations for BCA. After the staff recognition presentations, an appreciation luncheon was held. It was wonderful to see each other in person. For some, it had been nearly three years since the 2020 National Council Meetings in Renton, Washington. I would like to thank Gayle Noguchi and her team — Robert Noguchi,

Ron Nomura, and Norman Yoshida for coordinating a special day for our amazing staff. On Oct. 9, the Monterey Peninsula Buddhist Temple observed its 75th anniversary. “Kansha — Gratitude” was the theme as Coast District members and representatives gathered in person to celebrate this milestone occasion. It was a time for the members to reminisce, and, more important, to express grati-

tude to members who came before them for establishing the Jodo Shinshu tradition in the Monterey Peninsula area and to the Sangha for the rebuilding of the beautiful temple after a tragic fire. Thank you to Rev. and Mrs. Dennis Shinseki, Linda Kadani and the members of the Monterey temple for hosting a wonderful celebration.

The next morning, Ford

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‘Ireicho,’ Sacred Book of Internees’ Names, Is Dedicated in LA

By Rev. Brian Kensho Nagata  
Buddhist Church of Oakland

Eighty years ago, BCA members and all Japanese Americans in the Little Tokyo area of Los Angeles were told by the federal government to assemble at the Los Angeles Betsuin temple prior to their mass incarceration during World War II. On Sept. 24, approximately 200 former internees, descendants of the detention camps, and representatives gathered at the former Los Angeles Betsuin site to dedicate the “Ireicho,” the national monument for the World War II Japanese American incarceration. The multi-faceted memorial and monument will record the first comprehensive listing of the names of the more than 125,000 individuals of Japanese ancestry who were unjustly imprisoned in 75 U.S. government detention centers and concentration camps during World War II because of discrimination, hysteria and ignorance. Launched in 2020 with support from the Mellon Foundation and a U.S. National Park Service’s Japanese American Confinement Sites grant, Rev. Dr. Duncan Ryuken Williams, head of the USC Shinso Ito Center for Japanese Religions and

Culture, created the special project. “We are drawing on Japanese Buddhist and Japanese American cultural traditions of honoring ancestors not simply through building monuments of remembrance, but monuments to repair the racial karma of America,” Rev. Dr. Williams said. The three basic elements making up the memorial include the Sacred Book of Names (“Ireicho”); an online archive of the names of all who were interned (“Ireizo”); and several “light” sculptures (“Ireihi”), which will be installed at several of the detention centers over the coming years. The dedication of this project was held at the Japanese American National Museum in Little Tokyo, bringing together faith and community representatives to commemorate the “Ireicho,” which lists the names of 125,274 Japanese Americans who were interned at a detention facility in the mainland United States and in Hawaii. Representatives from several Native American nations, whose reservations were the sites of several concentration camps, also participated in the ceremony. Japanese Buddhist-style “itatoba” memorial sticks with the names of each detention facility — as well as soil from every site — was



BCA Minister Emeritus Rev. LaVerne Sasaki is shown in the top photo at the Sept. 24 dedication ceremony for the “Ireicho,” the first comprehensive listing of more than 125,000 individuals of Japanese ancestry who were sent to mass detention camps during World War II. Above, Bishop Rev. Marvin Harada joins with other ministers as they carry in the “Ireicho.” (Courtesy of Kristen Murakoshi)

carried into the ceremony. Along with Rev. Dr. Williams, BCA Bishop Rev. Marvin Harada was one of the event’s officiants with other leaders from other Buddhist, Christian and Shinto faiths

that serve the Japanese American community. Many BCA and Hawaii Kyodan ministers participated in the ceremony, including BCA Minister Emeritus and internees Rev. LaVerne Sasaki and his wife,

Helen. The dedication ceremony included representatives from each of the detention centers, paying their respects to the “Ireicho,” while sutras were chanted. The “Ireicho” is intended to be an interactive monument for future generations, and the Japanese American community is invited to view it and place a small “hanko-style” stamp next to the name of family members to acknowledge each and every person who was interned. A special element within the inside cover of the “Ireicho” is a small ceramic tile-like memorial, which contains the soil from all 75 internment sites and may be touched by anyone, linking all and acknowledging history. Future interlinking programs will include the 25-pound “Ireicho,” which will be at the Japanese American National Museum for one year before it travels to various sites so community members may recognize their family members and loved ones whose names appear in the sacred book. An online archive will have a searchable website established in conjunction with Densho, and will allow searching the list of names as well as Densho’s extensive collection.



# IMOP Resumes After Three-Year Break; Two Ministers Arrive

By Dennis Akizuki  
San Jose Buddhist Church Betsuin

A program that brings Japanese ministers to BCA temples has resumed for the first time in three years.

Revs. Hiroya Sato and Yukari Torii arrived in the Bay Area on Sept. 9 to spend about three months in the International Ministers Orientation Program (IMOP).

During their stay, they have been taking daily English conversation classes; attending lectures about other religions, social and LGBTQ+ issues, and from other ministers about the life of a Kaikyoshi (overseas minister); visiting BCA temples; participating in an internship at a temple; and doing volunteer activities.

“All the Buddhist churches I visited looked very cool,” said Rev. Sato midway through the program. “I was especially surprised to see temples and gymnasiums where you do not have to take off your shoes to enter the building, whereas in Japan you have to take off your shoes before entering the building.”

Rev. Torii said: “I’ve seen



Revs. Yukari Torii and Hiroya Sato have arrived from Japan and are spending three months overseas in the International Ministers Orientation Program (IMOP). They are shown standing in front of the Shinran Shonin statue at the Jodo Shinshu Center in Berkeley, California. (Courtesy of Jon Kawamoto)

liveliness of members and their temple activities in the BCA. It seems to me that temple activities are part of their daily life. I’m so glad to know that.”

IMOP occurs annually, but there has been a three-year gap due to the COVID-19 pandemic. A number of ministers who have participated in the program are currently resident ministers at BCA temples, including three who were assigned in 2019: Rev. Etsuko

Mikame (San Jose Betsuin); Rev. Noritaka Imada (Lodi); and Rev. Hibiki Murakami (Los Angeles Betsuin).

Rev. Sato is a graduate of Ryukoku University, where his graduation paper was on the “Study of Time Theory in Buddhism” as expressed by Nagarjuna, the Indian Buddhist scholar who lived about 1,800 years ago. The Kagoshima native has been a minister for 16 years.

His home temple in Kagoshima was founded 60 years ago, newer than most other temples. It has a nursery school. He spent 11 years in various temples in Osaka, Miyazaki, Fukuoka and Kagoshima and is now interested in sharing the Jodo Shinshu teachings with people outside of Japan.

Rev. Torii, who is from Gunma Prefecture north of Tokyo, studied film history and theory at Waseda University in Tokyo. She spent a year as an exchange student in Florida during high school and a year in the Czech Republic during college, studying the film history of that country.

“A few years after I started working, my mother suddenly passed away,” Rev. Torii wrote in a bio shared with IMOP. “I came to know the teaching of the Nembutsu, Namuamida-butsu at that time and felt a deep connection to it.”

After the devastating 2011 Tohoku Earthquake and Tsunami, she organized monthly meetings with young Jodo Shinshu ministers to help people deal with their fears and anxieties. Those experiences inspired her to study

at the Chuo Bukkyo Gakuin Buddhist Seminary, which she said helped ease the pain of her mother’s death. She has started an M.A. program in Buddhist Studies at Musashino University, where she plans to study the influence of Mahayana Buddhism on contemporary culture and art.

Rev. Torii enjoys watching performing arts, films and overseas TV series (science fiction, mystery, suspense), and also doing pilates, playing with cats, and is interested in philosophy, anthropology, folklore studies, mythology and spiritual care.

Revs. Sato and Torii will be in the Bay Area until shortly after Thanksgiving, and may be back to serve as Kaikyoshi ministers.

“When I return to Japan, I am going to decide my future,” Rev. Sato said. “If I were to become a minister overseas, I hope to be assigned to BCA. I would like to work on including more music into our services.”

Rev. Torii said: “I sincerely hope to become a Kaikyoshi and share the teaching of Jodo Shinshu with people in the United States.”

## IBS Seeks to Hire Senior Accountant

The Institute of Buddhist Studies in Berkeley, California, is looking to hire a full-time Senior Accountant.

The responsibilities include:

- Performing month-end close, and preparing monthly account reconciliations and journal entries.
- Reviewing and preparing endowment-related schedules. Reviewing investment statements, investment manager summaries, and preparing monthly reconciliation of endowment schedules.
- Preparing and processing monthly payroll.
- Reconciling the monthly payroll to 941 quarterly payroll tax report.
- Assisting in the preparation of financial reports and analysis including monthly, quarterly, year-end reporting (W-2s and 1099s) and other outside reporting.

- Assisting with the annual audit preparation and providing audit support.
  - Assisting with the preparation of the organization’s tax returns.
  - Assisting with A/R and A/P as needed.
  - Performing additional duties as assigned.
- Qualifications:
- B.A. degree in accounting.
  - Seven to 10 years of progressive experience in accounting,
  - Self-motivated and ability to work independently with minimum supervision.
  - Strong verbal and written communication skills.
  - Excellent understanding of accounting rules and procedures including the Generally Accepted Accounting Principles (GAAP).
  - Strong understanding of account reconciliation.
  - Payroll experience desired.

- Higher education, endowment and or broad-based accounting experience desired.
  - Aptitude for analyzing financial data and generating accurate reports in a timely manner.
  - Sage experience is a plus. Benefits include:
  - Salary commensurate with experience and capability.
  - Hybrid/remote work schedule.
  - Health insurance (medical, dental, vision).
  - Generous vacation, floating holidays, sick and the week off between Christmas and New Year’s Day.
  - 401K retirement plan and annual employer retirement contribution.
  - Great work life balance – flexible hours.
- Anyone interested is urged to contact IBS President Rev. Dr. David Matsumoto at: [drmatsumoto@shin-ibs.edu](mailto:drmatsumoto@shin-ibs.edu).



### DID YOU KNOW?

Did you know that the BCA Music Committee has been working on a BCA FBWA Music Project?

There is now a button at the bottom of the BCA FBWA web page to access the project resources:

<https://www.buddhistchurchesofamerica.org/fbwa>

For access, please contact your BWA chapter leaders or use the BCA FBWA email contact information at the bottom of the BCA FBWA web page.

## President’s Message

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and I attended the Watsonville Buddhist Temple service. It was a wonderful treat to receive two Dharma messages from Minister’s Assistants Bill Wurtenberg and David Correia as well as meeting the Watsonville Sangha. Thank you to Perry and Kim Yoshida and Tad and JoAnn Kato for their time in giving us a tour of their temple.

On the weekend of October 14-16, the FBWA held its 46th National Conference, which was hosted by the Northern California District BWA.

“Winds of Change” was an appropriate theme, considering the present times as well as the Shin Buddhist understanding of impermanence. I commend the conference planning committee as well as those who attended for adapting to the online format. Thank you to all for making this event possible.


Later this month, we will celebrate Thanksgiving. Each of us will observe the holiday in our own way. Whether we gather with family, have a Friendsgiving, partake in a turkey meal with all of the fixings, enjoy a favorite dish, or serve a special meal, it is a time to reflect on what one is grateful for.

In our Jodo Shinshu practice, we are taught to live your life with gratitude. To be aware and always be grateful. Please continue to live a life of gratitude.

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# Hanyu Buddhist Chaplaincy Chair Carries on Legacy of Dana

**By Rev. Dr. Seigen Yamaoka**  
Professor Emeritus  
Institute of Buddhist Studies

The Noboru and Yaeko Hanyu Buddhist Chaplaincy Professorial Chair is the IBS-endowed chair created by the legacy gift of Mr. Noboru Hanyu, in memory of his wife, Yaeko. This title has been held by Rev. Dr. Daijaku Kinst since 2015.

Noboru (Nobi) Hanyu was born in San Francisco in March 1917 during a difficult time for Japanese and Japanese Americans trying to forge their lives in San Francisco’s Japantown neighborhood.

In this environment, he learned how to work. While still in high school, Nobi worked on weekends at a grocery store. He also worked at Tenkin, a tempura house, doing odd jobs.

After graduating from high school, he worked at the restaurant full time, doing everything from washing dishes, cooking rice, making tsukemono, and prepping the tempura ingredients. Before the restaurant opened, he worked at the flower market.

Nobi and his family were sent to the Topaz detention camp in Utah in 1942. The family returned to San Francisco after World War II to re-establish their lives.

He asked a friend who had a car if he could attend YBA events, and it was at one of these events where he met Yaeko Sakai, an active member of the Stockton YBA. They were married in 1948.

Nobi got a job with the U.S. General Service Administration, where he worked

until he retired in 1983. He was also an active member of the Buddhist Church of San Francisco (BCSF).

With Yaeko’s encouragement, he used his business expertise to benefit the Japanese American Buddhist community and rose to multiple leadership positions in BCSF.

He served as: BCSF President and as Treasurer; BCA President; chair of the Minister’s Pension Program; chair of the Sustaining Membership Program; BCA Administrative Officer; and as Treasurer for the Campaign for Buddhism in America: He was Treasurer of BCA Endowment Foundation from 1965 to 2008.

In 2009, he was awarded the BCA Lifetime Service Award for his 60 years of service.

Nobi was a stern, serious man, and many would admit to finding him an intimidating figure. But he also had a soft side, embodied in his beloved wife, Yaeko.

I first met Nobi in 1957 at the BCA ceremony promoting the Berkeley Study Center. At that time, the Berkeley Study Center, under the direction of Rev. Kanmo Imamura, was tasked with preparing ministerial candidates, including me, for their studies at Ryukoku University in Kyoto, Japan.

In 1981, I became involved with the BCA administration and came to realize the magnitude of Nobi’s work for his church and the BCA. He was involved in the development of many programs and held many leadership positions.

The most devastating event in Nobi’s life was the death of his wife, Yaeko, on Nov. 1, 2002, after 54 years of marriage.



Noboru Hanyu is shown signing the papers to establish the IBS Noboru and Yaeko Hanyu Buddhist Chaplaincy Professional Chair on Jan. 26, 2011, with a \$500,000 gift to honor his late wife, Yaeko Hanyu. Standing in the photo, from left, are Dr. Richard Payne, Phung Kim Le, and Rev. Ronald Kobata. In the bottom insert photo are Noboru and Yaeko Hanyu. (Courtesy of IBS)

She was the light of his life and the one who encouraged Nobi to get involved in so many church- and BCA-related activities. She endured his many absences to attend meetings without complaint.

In 2009, Nobi called me and asked, “I’m thinking about donating to IBS. What would be best?”

I gave him a few options. He replied: “Let me think about it. I have things to work out.”

He called back in November 2010 and said, “I want to create a Professorial Chair Endowment for IBS to honor my late wife, Yaeko. Without her support, understanding, patience, and encouragement, I would not have been able to help BCSF and the BCA.

“I would like the chair to exemplify her spirit of Dana,” Nobi continued. “Also, I would like the chair to be

for Buddhist chaplaincy. I feel the IBS needs to share the Buddha’s compassionate teaching to all students, Buddhist and non-Buddhist, through the work of chaplaincy. This will broaden the scope of ministerial and chaplaincy students to the work of addressing the needs of all people. In this way, the IBS and BCA can participate and contribute to society.”

The Noboru and Yaeko Hanyu Buddhist Chaplaincy Professorial Chair was established on Jan. 26, 2011, with a \$500,000 gift from his living trust, in honor of his late wife, Yaeko.

At the signing of the papers, Mr. Hanyu stated, “This gift is not sufficient to fully endow a chair, but I hope others will realize the importance of this fund and will join in its endeavor.”

Dr. Richard Payne, the IBS

Dean at the time, said: “On behalf of the IBS, I would like to express our heartfelt gratitude to Mr. Hanyu for his generous gift. Buddhist chaplaincy is a new development, one that allows the propagation of the Buddhist teaching in hospitals, and hospices, jails, and prisons, in military and university settings. Chaplains are trained to serve anyone and everyone in need, no matter what the person’s religious affiliation. The purpose is to serve that individual, to make real the spirit of compassion that is the heart of the Buddha’s message. “This is an important area of future growth for Buddhists in the United States today, and the support of the Noboru and Yaeko Hanyu Endowment will make it possible for IBS to train a new generation of Buddhist leaders, manifesting compassion in the most difficult of life situations, those of disease and death, punishment and servitude, loneliness and isolation,” Dr. Payne said.

Noboru Hanyu passed away on March 3, 2014, at the age of 97. His was a life well lived.

Please help us sustain the Hanyu’s Dana and vision. In this time of division, anger, and despair, the compassion, comfort, and healing offered by Buddhist ministers and chaplains are needed more than ever.

*Contributors to Rev. Dr. Yamaoka’s article included Rev. Henry Adams, Supervising Minister for the Buddhist Church of San Francisco (BCSF); Arlene Kimata, BCSF President; and Susan Sakuma, BCSF office and staff.*

# Eagle Scout Project Refinishes Tri-State/Denver’s Entrance Deck



Koji Inouye, who began as a Cub Scout at the age of 7 and continued through to the Boy Scouts, completed his Eagle Scout Project at the Tri-State/Denver Buddhist Temple, with the help of his Troop 342 members from Lakewood, Colorado. On July 9, the troop refinshed the front entrance deck at the temple. Troop leaders and fellow Scouts were on site to sand, patch, tape and paint the deck, with Koji Inouye as the project manager. The Inouye family extends a special thank you to Chad Nitta, Wayne Berve and Rev. Kaitlyn Mascher-Mace. Above left, from left, are Kyle Inouye, Assistant Scoutmaster Danny Lanigan, Scoutmaster David Yost, Liam Christianson, Koji Inouye, Maxx Mills, Nick Kelso and Michael Mills. Kyle Inouye is the father of Koji Inouye. Above right, the Eagle Scout Project’s handiwork is shown with the newly refinshed deck. (Courtesy of Susan Inouye)



# Second Annual Virtual Art Exhibit Showcases Talent T

## Art Exhibit

Continued from Page 1

share the Nembutsu teachings of Master Shinran with all of us,” said Rev. Fujimoto, who supervised the art exhibit with Koichi Mizushima from the Center of Buddhist Education (CBE).

The exhibit, held Sept. 24 and posted on the BCA website, covers the spectrum of media — paintings, drawings, photography, ikebana, origami, wood carvings, sculptures, and calligraphy. And, like last year, it spans generations, from Dharma School students to seniors, and several themes, including Jodo Shinshu Buddhism, the Buddha-Dharma, and the mass incarceration of Japanese Americans during World War II.

What’s equally interesting and compelling are the stories behind the artwork, as described by the artist. The themes and the tone of the writings are as varied as the artwork — self-explanatory, confessional, wistful, matter of fact, and also defiant and rooted in self-identity.

In her stark watercolor of her maternal grandfather, Kyoichi Yoshida, Elaine Kuritani Tsumura of Tri-State Denver Buddhist Temple writes a poignant family story: “He emigrated from Japan as a young husband and father. He and my grandmother, Rise, settled in Ione, Colorado, and were devoted members of the Fort Lupton Buddhist Church from the early 1900s. Shortly after purchasing this Ford Model T in 1919, he died due to a farming accident. Kyoichi Yoshida died at the young age of 37, so none of his 16 grandchildren had the opportunity to know him.”

Zora Uyeda-Hale, a Berkeley Buddhist Temple member and this year’s co-winner of the FDSTL’s Nitra scholarship, submitted three exceptional entries that display her talent in printmaking, collages, and photography.

This is what she wrote about her print of a Giant Sequoia tree:

“This print was inspired by an item in the San Francisco Asian Art Museum’s collection — a Korean ‘najeonchilgi’ table. The table features majestic cranes, phoenixes, and peaches, all symbols of longevity and prosperity in Korean culture. However, in our present day, these sacred symbols of vitality are currently being threatened by our own environmental (in) actions.

“When I think of longevity and resilience, I envision the Giant Sequoias. These groves of towering trees are beautiful and strong, yet like many of the symbols on the table, are also being endangered by the climate crisis.

“My aunt, a talented artist,



Virtual Art Exhibit entries included: in top row, a portrait of Shinran Shonin by the late Rev. Masanori Watanabe, and a watercolor of sunset at a beach park by June DeBusk of Enmanji; In second row, kanji “Setsu Sei: It looks ridiculous, but it’s sincere” by Akie Karahashi of San Mateo; a print of a sequoia tree by Zora Uyeda-Hale of Berkeley; and the San Jose Betsuin’s High School Class project. Above, persimmons are depicted in a painting by Linda Redenbaugh of San Diego. Below the tree print is a sumi-e, or Japanese ink painting, of a cat by Mitsusuke Mitz Fujimoto of Senshin. At right is a message to be present by Eiko Nishida of New York. (Courtesy of BCA)

patiently guided me through this new medium and helped me print the final product. This experience instilled in me a new appreciation for her work and generosity. Likewise, nature has often been my teacher as well, illuminating concepts like interdependence and growth. By rekindling our relationships with the Earth and other human beings, we can make sure these symbols — like the Giant Sequoia tree — remain representations of longevity and life for generations to come.”

In his poem and photo collage, William August Warrior of the Palo Alto Buddhist Temple pays tribute to his grandmother-in-law Wong Foon Yen (aka paper daughter Chiu Yook Lon), “and her journey from war-torn

China to race-torn America, and her five-week detention in the barracks at Angel Island Immigration Station in 1926. I wrote the poem that is part of the collage after spending a night alone in the old detention barracks in the winter of 2009.”

The poem reads:

“Canton girls are made of Iron”

Roger Oda of the Buddhist Temple of Alameda drew his grandmother and her family based on a family photo. She was Kibei: Born in America, but raised and educated in Japan.



“I believe my sense of identity and what a community means were greatly influenced by this and continues to evolve even now,” Oda writes.

In another entry, Hajime Ohno of the Vista Buddhist Temple captures the longing and wistfulness of the prepandemic ways, when people could freely gather for simple, meaningful occasions like family meals. The scene is Ohno’s family enjoying Genghis Khan barbecue in Hokkaido, Japan, circa 1960.

In a unique entry — a watermelon carving — Kelly Grimsley of Enmanji Buddhist Temple writes: “I have always had a passion for art and love working with multiple mediums including printmaking, pottery, mosaics, cake decorating, and pumpkin carving. My work brings me great joy and calm in a world that can be over stimulating and chaotic for someone with autism. It also allows me to express myself without the need of spoken word.”

Brianne Hatano of the Buddhist Church of Sacra-



mento presented unconventional — and amazing — Disney characters (Moana, the Little Mermaid, and Captain Hook) painted on rocks.

Betty Nobue Kano of the Buddhist Church of Oakland offered several colorful paintings, including one that is a reflection of itself. “If you look along the top spine of the spear, the pattern is mirrored across it. It is random and determined, sweet and fun,” she writes.

The San Jose Betsuin High School Dharma School 2021-22 class submitted “Things We Are Grateful For,” a mosaic of origami lotus blossoms.

“This year, we learned about the Fundamentals of Jodo Shinshu, which included learning about the: Shorter Amida Sutra, Contemplation Sutra, Larger Amida Sutra and the Kyo Gyo Shin Sho,” the Dharma School students wrote.

“We also learned that looking at the world in Gratitude is what allows the Nembutsu (and thereby, the rest of the Buddha-Dharma) to come alive in our lives. So, in gratitude, we say the Nembutsu. To embody this, the class created this mosaic of origami lotus blossoms. In each, we wrote what we are grateful for. This mosaic symbolizes the world that we live in and each lotus is a symbol of enlightenment. We would like to express our gratitude to Ms. Lisa Kobayashi and the Pre-School class which contributed lotuses.”

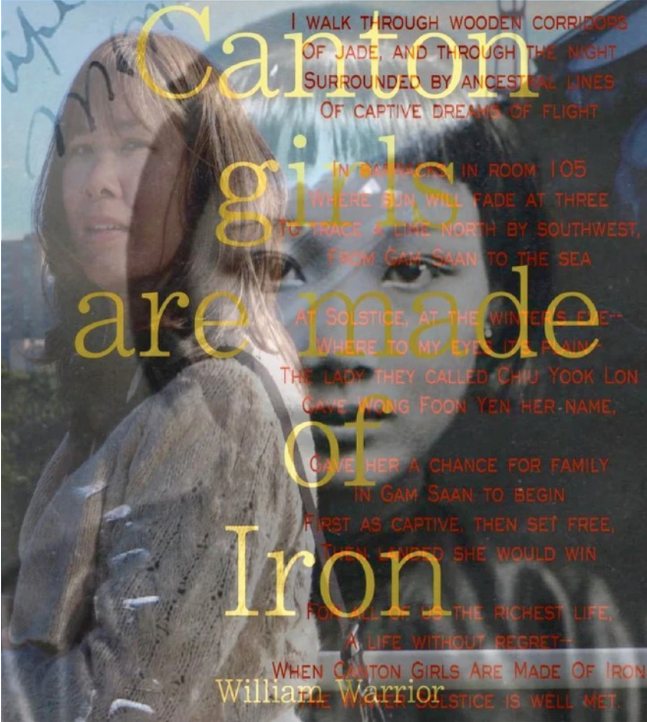
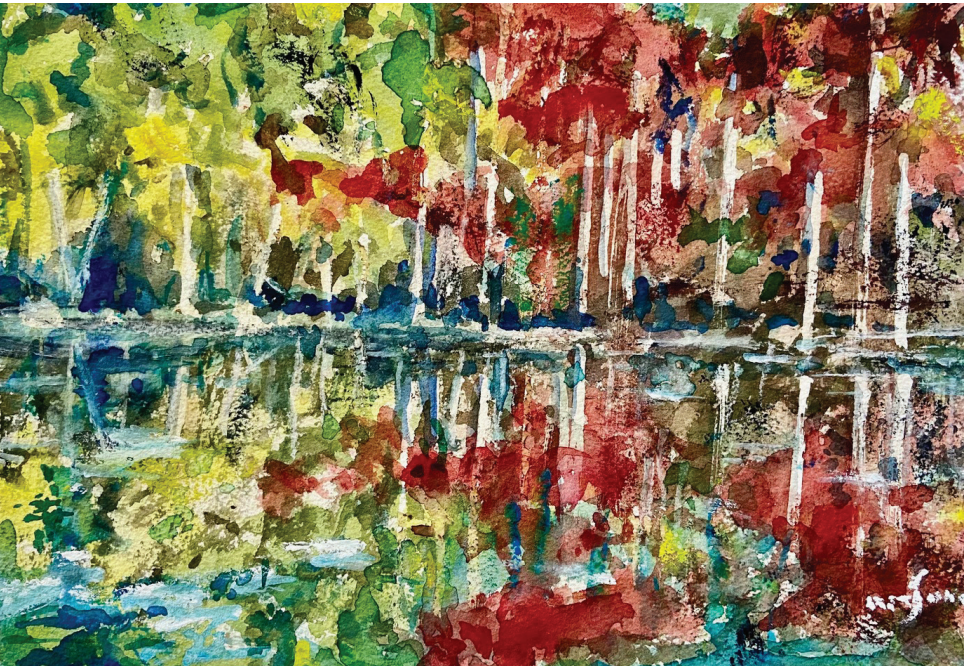
Maho Suzuki Garner of the Oregon Buddhist Temple

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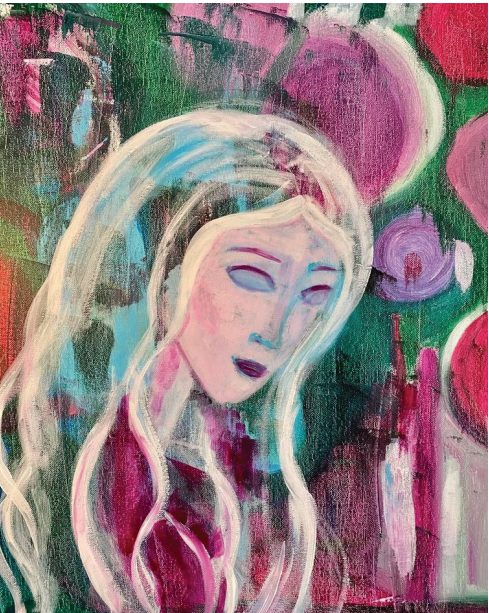




# Throughout BCA; Event Is Dedicated to Rev. Watanabe



Shown, in top row from left, "Water shadow" by Mitsuko Yano Hays of Pasadena, and a drawing by Roger Oda of Alameda depicts his Kibe grandmother and her family. In second row, from left, is a color scheme Moribana style arrangement at the 2022 Ikebana International Flower Show in San Francisco by Mitsuko Suiko Maruyama of Southern Alameda County Buddhist Church; a visual escape on acrylic gouache and metallic watercolor on paper by Joyce Aki Nojima of Enmanji; and a poem and photo collage inspired by grandmother-in-law Wong Foon Yen by William August Warrior of Palo Alto. (Courtesy of BCA)



Above, from left, is a piece that captures the colorful fusion between nature and the internal beauty by Kiyomi Ropp of Sacramento; an oil painting on a canvas board of a boat by Tabitha Masamitsu of San Jose Betsuin; digital art titled "Into the Redwood Forest" by Becky J-L Brendlin of Enmanji; and a painting is that is a reflection of itself by Betty Nobue Kano of Oakland. At right, a watercolor painting depicts the Buddha and a mouse by Olivia Inaba Waterman of Spokane. At far right, a watercolor is in remembrance of maternal grandfather Kyoichi Yoshida by Elaine Kuritani Tsumura of Tri-State/Denver. (Courtesy of BCA)





Kyoshi Kyoshu

Continued from Page 1

from the instructors because we were a smaller group,” Smith said.

Rev. Todd Tsuchiya of the Twin Cities Buddhist Sangha agreed: “To me, it seemed like the instruction was customized for us and the experience had a great deal of relevance for our future as ministers in the United States.”

Rev. Amy Umezu of the West Los Angeles Buddhist Temple said she felt “very humbled and fortunate that I was allowed to participate in the first Kyoshi training to be held outside of Japan for the first time in Hongwanji history.”

The 11 had all previously received Tokudo, the first level of a Shin Buddhist minister.

In addition to Smith, Tsuchiya and Umezu, the new ministers are: Rev. Charlene Kihara, Rev. Melissa Opel, Rev. Landon Yamaoka, Rev. Cyndi Yasaki, Rev. Roland Ikuta, Rev. Kaitlyn Mascher-Mace, Rev. CJ Sokugan Dunford, and Rev. Vonn Magnin.

Their ordination comes at a time when BCA faces a critical minister shortage, worsened by the interruption of minister training sessions due to the pandemic and the retirement of a number of ministers. There are currently 58 BCA temples and 35 full-time ministers, most of whom serve two or more temples.

BCA Bishop Rev. Marvin Harada said the new ministers will help in different ways. Some may become Kaikyoshi (Hongwanji ministers who serve outside of Japan) and be assigned to a temple, while others might be part-time ministers, volunteer ministers, or work with groups such as young people and the elderly, and still others might become involved in internet ministry to create new Sanghas.

“We have to have more than just a cookie-cutter model of a minister in the future,” Harada said. Having more ministers means more people who can help spread the Dharma.

Rev. Dunford said her future as a minister may look different than the ministers to this point, “all the while following in the footsteps of my venerable teachers who each carved their own distinct paths.”

And more ministers are on their way. This fall, the International Ministers Orientation Program (IMOP) resumed at BCA for the first time since the pandemic, involving two Japanese ministers who are interested in serving temples outside of Japan.

Rev. Harada said there is also a group of 15 to 16 people from BCA temples preparing for Tokudo next year. If a majority of them decide to become Kaikyoshi, “we could have our ministerial shortage resolved in a few years,” he said.

This year’s 11 new ministers came from a wide range of backgrounds. While some



The Kyoshi Kyoshu instructors and 11 new Kyoshi ministers are shown at the Kyoshi Kyoshu certification program at the Jodo Shinshu Center in Berkeley, California. In first row, from left, are: Rev. Harry Bridge, Bishop Rev. Tatsuya Aoki, Rev. Gentoku Nishioki, Bishop Rev. Marvin Harada, Rev. Kiyonobu Kuwahara, and Rev. Katsuya Kusunoki. In second row, from left, are: Rev. Charlene Kihara, Rev. Roland Ikuta, Rev. Maribeth Smith, Rev. Melissa Opel, Rev. Landon Yamaoka, Rev. Cyndi Yasaki, and Rev. Amy Umezu. In third row, from left, are: Rev. Todd Tsuchiya, Rev. CJ Sokugan Dunford, Rev. Kaitlyn Mascher-Mace, and Rev. Vonn Magnin. In fourth row, from left, are: Rev. Ai Hironaka, Rev. Tadao Koyama, and Rev. Etsuko Mikame.



The new Kyoshi ministers are shown in this group photo at the JSC. In first row, from left, are: Rev. Charlene Kihara, Rev. Maribeth Smith, Rev. Melissa Opel, Rev. Landon Yamaoka, Rev. Cyndi Yasaki, and Rev. Amy Umezu. In second row, from left, are: Rev. Roland Ikuta, Rev. Todd Tsuchiya, Rev. CJ Sokugan Dunford, Rev. Kaitlyn Mascher-Mace, and Rev. Vonn Magnin. (Courtesy of Rev. Michael Endo)

grew up at temples, most are converts and at least five identify as LGBTQ+, which was not accepted in the churches and religious organizations where they grew up.

Rev. Opel said she was kicked out of an evangelical group when she came out, and the leaders also told her that being overweight was another factor in her dismissal.

Rev. Mascher-Mace, a retired engineer who has patents to her name and is a renowned expert in fracking, said she was fired from her job because she was told her being LGBTQ+ conflicted with the company’s Christian values.

Rev. Smith, a career U.S. Navy aviator, said when she asked nuns questions, they told her she didn’t have enough faith, and she was later told gays didn’t belong in the church.

Revs. Mascher-Mace, Smith and Opel said they all found BCA temples to be welcoming and accepting.

The teachings “really embrace me,” Rev. Mascher-Mace

said.

Rev. Smith discovered Shin ministers had a different reaction to her questions. “Generally in Buddhism, asking questions is not just OK, it’s encouraged,” she said.

Revs. Opel and Mascher-Mace visited temples during Obon festivals and have been involved ever since. Rev. Opel said her wife volunteered to accompany her to three services at the Spokane temple. She not only kept coming after the three, but joined the temple board the following year and recently served as Spokane Buddhist Temple president.

Rev. Magnin, a U.S. Marine veteran, was introduced to Buddhism and the Arizona Buddhist Temple about 15 years ago during an encounter at a festival yakisoba booth. He’s been a Dharma School teacher and board member before pursuing the ministry. In his youth, Magnin aspired to be a priest, a Catholic priest.

“That was before I discovered girls,” he said. “In the end,

I became a Buddhist priest, so mission accomplished!”

Rev. Yamaoka grew up a Shin Buddhist, attending the Palo Alto Buddhist Temple (PABT). He said he kept attending Dharma School because quitting would have left his friend Ryo Abiko, Rev. Hiroshi Abiko’s son, as the only boy in their class.

Rev. Abiko would later recommend that Rev. Yamaoka read three books for a college class on East Asian Buddhism. Slowly, Rev. Yamaoka’s interest grew. In 2005, Carl Yanari asked him to be a substitute teacher for a Dharma School class at PABT.

“I just kept coming back,” said Rev. Yamaoka, who continues to be active in the PABT.

Rev. Yamaoka said he asked so many questions at conferences and of his friends, that one of them, Rev. Matthew Hamasaki, now Resident Minister at the Buddhist Church of Sacramento, advised him to go to the Institute of Buddhist Studies (IBS). He followed that

advice.

Rev. Tsuchiya is from Minneapolis, where he was a dentist before attending IBS classes toward the end of his career.

“Jodo Shinshu has been a part of my life since my birth with the influence of my entire immediate and extended family,” he said in a 2016 interview with the Nichi Bei Weekly. “My sister died at a young age, which greatly impacted our family. Part of my desire to study at IBS was the opportunity to study with Rev. Dr. David Matsumoto, the President of IBS, who was married to my sister when she died. Along with my parents, he has been influential in my life, especially through their example.”

Rev. Kiyonobu Kuwahara, director of the Jodo Shinshu International Office (JSIO) headquartered at the JSC, was in charge of planning and coordinating the training. Rev. Kuwahara is also Supervising Minister of Berkeley Buddhist Temple and Buddhist Temple of Marin.

Rev. Gentoku Nishioki, an instructor at Nishiyama training center, was sent by Hongwanji to fill a similar role at the JSC training.

Rinban Rev. Katsuya Kusunoki (Seattle), Rev. Tadao Koyama (Tacoma) and Rev. Yoshimichi Ouchi (Toronto) were also chanting instructors.

Other ministers who taught or presented lectures were: Rev. Dr. Takashi Miyaji (Southern Alameda County and IBS Ohtani Chair), Rev. Dr. David Matsumoto (Institute of Buddhist Studies President), Rev. Dr. Mutsumi Wondra (Orange County), Rev. Harry Bridge (Oakland), Rev. Jerry Hirano (Salt Lake), Rinban Rev. Gerald Sakamoto (San Jose), Rev. Etsuko Mikame (San Jose), Bishop Tatsuya Aoki (Canada), and Bishop Rev. Harada.

In addition, BCA Past President Rick Stambul presented a lecture.

Other instructors from Japan taught by Zoom or through pre-recorded lectures.

Rev. Michael Endo and Judy Kono cooked the meals. Bob Matsueda and Pam Matsuoka served as staff for the training.

One person at the training felt ill the first day and was immediately isolated, testing positive two days later, according to Rev. Harada. The training went virtual for three days as everyone tested daily. When there were no new cases, the program went to a hybrid format, mostly meeting in person, but with some lectures and discussions on Zoom.

Rev. Harada and the new ministers praised the teachers involved in the training, either in person, or via Zoom, or recordings.

“Nishioki Sensei from Japan was mindblowingly especially amazing,” Rev. Mascher-Mace said. “I could spend a year learning stuff from him and I would be happy — and his smile is infectious.”

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Rev. Dr. Kinst

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Zen Center in San Francisco, founded by Issan Dorsey, that was famous for its hospice work with AIDS patients in the 1980s. She was ordained as a Zen priest at Tassajara Zen Mountain Monastery in 1988, and later received Dharma transmission from her teacher, Sojun Mel Weisman.

After completing priest training, she completed a master’s degree in Counseling Psychology and became a psychotherapist. During this time, she taught at the California Institute of Integral Studies, where she founded a therapy training clinic focused on Buddhist principles.

Rev. Dr. Kinst first encountered chaplaincy while training to become a therapist. When she was completing her clinical hours, she learned of the Clinical Pastoral Education (CPE) program at University of California San Francisco (UCSF) Medical Center, and she did one unit of CPE there.

“I learned an enormous amount about myself, ministry, and the Dharma and would recommend anyone training in ministry of any sort to do at least one unit of CPE,” Rev. Dr. Kinst said. “To walk into a room not knowing what you will find, to face suffering in its most raw and concrete form, to feel your own incapacity and serve anyway, requires an honesty and a courage that can only lead to greater humility and trust in the Dharma.”

Rev. Dr. Kinst began teaching at IBS in 2007 as an adjunct professor, teaching classes about Zen Buddhism and Psychology. At the sug-



Rev. Dr. Daijaku Kinst is shown teaching a class at the Institute of Buddhist Studies. (Courtesy of Rev. Gesshin Greenwood)

gestion of Dr. Richard Payne, she soon began working to develop the chaplaincy program at IBS.

With the generous support of the Hanyu family and the establishment of the Noboru & Yaeko Hanyu Buddhist Chaplaincy Professorial Chair, Rev. Dr. Kinst developed the chaplaincy curriculum, as well as relationships with professional organizations, CPE sites, Buddhist graduate schools with chaplaincy programs, and colleagues at other Graduate Theological Union (GTU) schools.

Rev. Dr. Kinst said her focus in developing the chaplaincy curriculum has been to help students understand how the Dharma can inform service.

Questions that she likes to pose to students are: “What is the Dharmalogical foundation for the practice of presence? What does the Dharma have to offer us in terms of understanding and addressing suffering? Individual and systemic racism? Other societal ills? How do we sustain ourselves in the midst of serving this saha world? How do we draw on the teachings and practices of our various traditions to create a Buddhist

FYI

Hanyu Chair carries on legacy of Dana Page 4

path of interfaith chaplaincy and ministry? How do we integrate important and useful Western psychological and non-Buddhist pastoral care teachings into Buddhist perspectives?”

In addition to helping create the chaplaincy program at IBS, Rev. Dr. Kinst has recently spearheaded the Certificate in Soto Zen Buddhist studies, a program which has grown and flourished in recent years. She began the program after noticing the lack of academic courses of study in the Soto Zen tradition in the United States.

Rev. Dr. Kinst’s impact has been broad and deep.

“Her support of me through my time at IBS is without question, a large part of my ability to complete the program,” said Rev. Daigan Gaither, a Zen priest and alumni of the chaplaincy program. “Moreover, I believe her skill as an educator, mentor, and advisor helped me develop as a Zen priest,

and follower of the way, while her friendship helped me be a better person. I think that if whatever she does next is even half as impactful as her time at IBS, we will all be better for it.”

IBS students highlight Rev. Dr. Kinst’s unique and impressive blend of academic, spiritual, and professional accomplishments as crucial to her influence as a teacher and mentor. With her wife, Rev. Dr. Kinst has been leading the Ocean Gate Zen Center in Capitola in the Santa Cruz area since 2007. Rev. Dr. Kinst plans on continuing to teach and lead her Sangha there after she ends work at IBS.

“As I reflect on our work together at IBS and in the wider Soto Zen world, I see how she has embodied the Soto way of careful and courageous attention to each moment,” said IBS student Tom Ryūki Hawkins.

“Whenever I seek some clarity in confusion, Daijaku responds by allowing me to recognize possibilities that I couldn’t immediately see,” Hawkins continued. “And

yet, there’s no waste of time or energy, and her clear eye can see when confusion appears again. When I have been discouraged, Daijaku offers the wise hope that a Buddha can share with a Buddha. Daijaku’s love of the Dharma is an inspiration for me to bring that kind of presence more fully into our world.”

IBS Dean of Students Dr. Scott Mitchell said he is “profoundly grateful for the many years of collaboration I’ve had with Daijaku.

“IBS is what it is today because of her profound contributions and tireless dedication to our community,” Dr. Mitchell said. “I’m humbled by her work and will admit to being sad at thinking of her no longer being at IBS. But the profound gratitude I have for all she accomplished reminds me that her presence will be felt for many years to come.”

IBS is grateful to Rev. Dr. Kinst’s long career and her many gifts. We will miss her calm presence, fierce dedication to social justice, and impressive knowledge of Buddhist principles.

Kyoshi Kyoshu

Continued from Page 8

With a smaller group, all the ministers were able to participate in most of the services, including some that not many ministers outside of Japan have performed.

Two of the rituals are called the “Daishieigu Saho” and the “Shoshin Nembutsu Ge Dainishu” (different from the daily chanting of the “Shoshin Nembutsu Ge”).

Rev. Yasaki said the hardest but for her the most fun was the “Amidakyo” with “Junsan” and “Gyodo.” At a certain point, they chanted “Amidakyo,” walked all the way around the statue of Amida Buddha, threw flower petals, and bowed as they passed in front of Amida Buddha.

All three rituals are done during Hoonko at the head temple in Kyoto. Rev. Yasaki is hopeful that the rituals can be performed at a joint Hoonko service within BCA.

Rev. Opel said the training “sparked a lot of gratitude” for everyone who has supported her along the way.

“It’s the culmination of everything that’s been given to you,” she said.

Rev. Harada and the new ministers hope Hongwanji will decide to have more Kyoshi training in Berkeley.

“Kyoshi was truly a life-changing moment for all of us,” said Rev. Magnin, who intends to serve as a Kaikyoshi minister wherever BCA needs him to once he finishes his studies at IBS. “It’s just one small way that we can repay the many people who have supported us and brought us to encounter the Nembutsu teachings — even those whom we have never met in our lifetime.”

The new ministers expressed their thanks to the teachers, coordinators and volunteers who were a part of the training at the Jodo Shinshu Center.

Rev. Umezu thanked everyone who made the JSC possible so that events such as the training could occur locally. She said she feels “a renewed aspiration to share the joy of this great Nembutsu teaching with our Sangha and the greater community.”

Rev. Mascher-Mace said “seeing the passion and the unre-

strained desire to help and teach and the love for the teachings, continues to give me permission to try to be more like that.

“I think that was the most motivating thing that happened here in Kyoshi, which was not so much what we learned, but how we learned it from the people we learned it from,” Rev. Mascher-Mace said.

Despite the challenges such as declining membership and a minister shortage facing BCA, the new ministers expressed optimism.

“I feel encouraged and excited for the future of Jodo Shinshu and the Buddha-Dharma here in the United States,” Rev. Dunford said.

“I also hope that we can work together with current lay leadership in the BCA community and the Minister’s Association to carry forward our beautiful tradition all the while finding new ways to embrace Master Shinran’s entreaty for us to say the Nembutsu with prayers for peace in the world and taking creative steps to ensure that the Buddha’s teachings spread,” she said.

Art Exhibit

Continued from Page 6

submitted colorful watercolors that captured the joy and fun of the OBT’s in-person Obon to the quiet and calm of a drizzly afternoon at the Nishi Hongwanji Temple in Kyoto this summer.

“The temple yard was so quiet, except for the sound of rain softly hitting the umbrellas of the two priests going from one building to another one,” Garner wrote.

Other repeat artists included Madame Suiyo Fujimoto of the Buddhist Church of Oakland, who has taught the Ohara School of Ikebana Flower Arranging for more than 60 years.

Madame Fujimoto has the extremely rare title of Grand Master, holds both Tokudo and Kyoshi ordination from Nishi Hongwanji and has taught altar flower arrangements for the BCA to ministerial aspirants for years. She is the wife of the late Rev. Hogen Fujimoto.

In addition, one of Madame Fujimoto’s students, Suiko Maruyama of Southern Alameda County Buddhist Church, also submitted arrangements in this year’s exhibit.

“It is so wonderful to share and enjoy art from Sangha members all throughout the BCA,” Koichi Mizushima said.

“There are so many amazing submissions and I am enjoying reading all of the descriptions and seeing all of the pieces,” Mizushima continued. “Thank you so much for sharing your art! It is a great pleasure to be a part of this project, and I hope you all have an opportunity to enjoy this exhibit as much as I have.”





## NW Convention

Continued from Page 1

In all, an estimated 100 people attended in-person at the Four Rivers Cultural Center in Ontario, Oregon. It marked the first time the NW Convention used the hybrid format.

BCA Bishop Rev. Marvin Harada, whose home temple is IOBT, was the keynote speaker at the convention. He shared his memories of past Northwest conventions and the role of the Northwest District to “pass the baton” of the Dharma to future generations.

“Growing up at the Idaho-Oregon Buddhist Temple, I have so many memories of the conventions and of the temple,” Rev. Harada said. “When I was in YBA, we used to take two buses to the NW convention. One bus was just for the YBA kids, and the other bus was for the adults. Others drove in their own cars on top of that.

“Given the fact that they just had a major fire in the temple basement, it was admirable that the members there went ahead with the convention and temple anniversary as planned,” Rev. Harada continued. “It would have been easy to have canceled it, but they put on a wonderful convention and temple anniversary in hybrid format.”

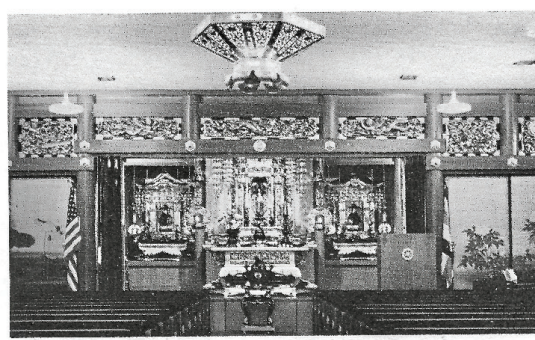
Highlights of the convention included: a workshop on the legacy of the Nisei soldiers that was given by former Sangha member Stuart Hirai; a workshop on yoga and mindfulness by IOBT Sangha members Debbie Tanaka and Megan Cook; and Sangha Taiko member Michelle Sadamori led a Bon Odori virtual workshop with Minister’s Assistant Rev. Dr. Carmela Javellana Hirano. Sadamori was also a taiko drum workshop leader.

Ministerial workshops included: Rinban Rev. Katsuya Kusunoki (Seattle Betsuin) and Rev. Tadao Koyama (Tacoma Buddhist Temple), who presented a workshop on chanting and gagaku music. IOBT Supervising Minister Rev. Jerry Hirano provided an introduction to Buddhism and Jodo Shinshu.

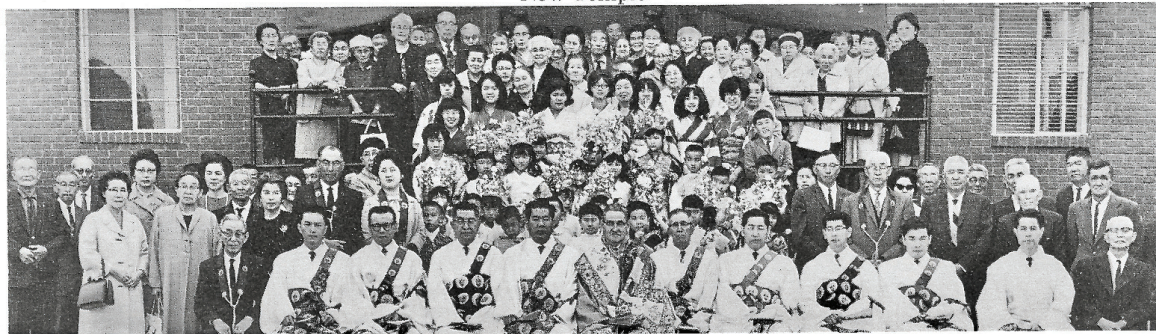
Also, Rinban Rev. Kusunoki and Rev. Yuki Sugahara (Oregon Buddhist Temple) presented a workshop in Japanese, outlining the chanting and ritual for Shinran Shonin’s 850th birthday in 2023.



Ministers attending the combined hybrid Northwest Convention and Idaho-Oregon Buddhist Temple’s 75th anniversary on Sept. 16-18 pose for a group photo. Shown, from left, are: Rev. Kathy Chatterton (IOBT), Rev. Melissa Opel (Spokane), Rev. Anne Spencer (IOBT), Rev. Jerry Hirano (IOBT), Bishop Rev. Marvin Harada, Rinban Rev. Katsuya Kusunoki (Seattle), Rev. Yuki Sugahara (Oregon), Rev. Tadao Koyama (Tacoma), and Rev. Cyndi Yasaki (Tacoma). (Courtesy of Rev. Jerry Hirano)



New Temple



The Idaho-Oregon Buddhist Temple and the Hondo are shown, along with the 20th anniversary photo in 1967. (Courtesy of Idaho-Oregon Buddhist Temple)

Two of the IMOP ministers, Rev. Yukari Torii and Rev. Hiroya Sato, participated in a Japanese language Dharmathon. Amanda Goodwin (a Minister’s Assistant aspirant from Spokane Buddhist Temple), Minister’s Assistant Rev. Rosalie May (Seattle Betsuin) and assistant minister Rev. Anne Spencer (IOBT) presented talks in English during another Dharmathon.

Since Ontario, Oregon, is an agricultural town, a farm tour was offered to those interested in learning where their food comes from. They visited a local farmer who was harvesting sugar beets, and later, were given a tour of an onion packing facility.

Meanwhile, Iseri noted that progress is being made at IOBT after the July 8 fire

caused extensive damage to the basement and smoke damage to the Hondo, Onaijin and Nokotsudo. A faulty electrical outlet was blamed as the cause.

Iseri said asbestos abatement, cleaning, and prep work for repainting the upstairs is being done. The kitchen remodel work in the basement has yet to begin, and the boiler system and piping need to be removed downstairs.

“Things are progressing,” Iseri said.

The IOBT has temporary space to hold Sunday services and for the Sangha Taiko to practice. The Sangha Taiko had been practicing in the basement before the fire.

The beginnings of the IOBT date back to the 1930s, when first-generation Japanese Americans, or Issei, living in

the Ontario, Oregon, area, decided to form a local Buddhist congregation. They built a community hall in the late 1930s to have a place to hold athletic and social activities.

In 1946, a planning committee was established, and with help from Rev. Tesshin Shibata, the previous minister at White River Buddhist Temple in Auburn, Washington, a budget to build a temple was prepared. A plot of land was acquired and construction began in late 1946 to build a residence for the Shibata family and a temporary place for temple services.

On April 13, 1947, a temple on Butler Boulevard was dedicated and the IOBT was officially added to the list of the Association of Buddhist Churches of America. Mem-

bers came from Boise, Nampa, Caldwell, Emmett, Weiser, Payette, New Plymouth, Fruitland, Vale, Nyssa, Ontario, and the Oregon Slope.

In 1949, plans to enlarge the temple were discussed, and on Feb. 9, 1958, a dedication service was held for the new temple at 286 S.E. 4th St., its current location. A statue of Amida Buddha, the central piece of the altar, was a gift from Nishi Hongwanji Temple in Kyoto.

Currently, the temple is served by Supervising Minister Rev. Jerry Hirano, and assistant ministers Revs. Anne Spencer and Kathy Chatterton.

“As we celebrate our temple’s 75th anniversary, this fire gives us the opportunity to reflect on our past,” said Rev. Spencer in the IOBT video shown at the convention. “As we repair and rebuild, we need to think about what the next 75 years will bring. What changes have happened over the past 75 years? What will happen in the next 75?”

“The teachings of Jodo Shinshu Buddhism tell us that the infinite wisdom and compassion of Amida Buddha fill the universe and support all living beings unconditionally,” Rev. Spencer said. “The Buddhist teachings also acknowledge that human life is difficult and often painful. And yet, even in these difficulties, there is an inherent value in all beings. Amida Buddha’s compassion is directed toward each of us regardless of our actions, our religious beliefs, occupation, ethnicity or social situation.

“We believe that this compassionate teaching of Buddhism is just as meaningful now as it was for our temple’s founders and ancestors,” Rev. Spencer continued. “And we believe that these teachings can be an important part of the growth of a compassionate and diverse society in Eastern Oregon and Western Idaho.

“As we look to the future, our hope is that our temple will be able to offer cultural and religious activities that are meaningful, fun, and inspirational to people in the Treasure Valley and beyond. We hope that our temple continues to be a vibrant part of the community and that we can both share our teachings with others as well as being open to learning from and collaborating with those of other faiths and backgrounds.”

## Rev. Hirano

Continued from Page 2

Siddhartha Gautama.

It was said that he cried, knowing that he would never get to see the great things this baby would accomplish. Maybe this is a part of what our Jodo Shinshu practice really is. It may not be a practice such as other forms of Buddhism, but our life itself is a practice.

This experience of Kyoshi Kyoshu reminded me of one of my teachers in Japan, Rev. Murakami Sokusui. I was fortunate to attend one of the last lectures he gave. Rev. Murakami was considered by many to be one of the great scholars of the modern era.

In this last lecture, he wrote the words “Shinshu Gaku” on the chalkboard, which means “the study of Jodo Shinshu,” and he explained that this is

not real Jodo Shinshu.

Mind you, he was one of the greatest scholars of Jodo Shinshu. He then wrote “Namo Amida Butsu” on the board and someone asked him what he meant.

He explained that as a young man, he learned from his youth. He said that as an old man, he learned from his age. Rev. Murakami had suffered a very serious stroke, which had wiped out much of

his memories and his years of scholarship. He said his sickness was also his teacher and now that he said he was close to dying, death would be his teacher.

For myself, I can see how it is absolutely necessary for our future ministers to undergo harsh and strict training. But this does not make them true Jodo Shinshu Buddhists. It might teach them a bit of humility. But to really un-

derstand Jodo Shinshu is to accept the difficulties of life along with the joys, laughing and crying, and saying Namo Amida Butsu.

I have been so fortunate to take part in this with these students, laughing, crying and saying the Nembutsu. My hope is for them to have a full life as a Kyoshi minister. It has definitely been a wonderful life for me. Namo Amida Butsu!



# 今月の法話

「全ておまかせ」

マウンテンビュー仏教会  
開教師 向嶋 裕史



Rev. Yushi Mukojima

浄土真宗は、信心を根本とする「信心正因・称名報恩」（意訳「信心一つが浄土へ生まれて仏になる正しい因であり、念仏を

称えることは報恩謝徳のあらわれである」の教えです。私達はよく「信心をいだきなさい」と聞かされていますが、「どういう心の状態を信心をいただいたというのだろうか」と、多くの方がこの疑問を抱きつつ念仏を称えておられることと思います。そこで、今月は、浄土真宗のみ教えの要となる信心について少し味わってまいりたいと思います。

まず、親鸞聖人は信心について無疑心という言い方をされています。疑というのは私達の「はからい」を表しているのですが、この「はからい」を別の言葉で親鸞聖人は「信罪福心」とおっしゃっています。信罪福心というのは、自らの罪を恐れ、自らの功德をあてにする心にあります。このような心を持つ人は、善い事をすれば善い結果が生まれ、悪い事をすれば悪い報いを受けるという「善因善果・悪因悪果」、つまり、仏教の根幹である因果の道理を理解しておられる方です。

しかし浄土真宗では、信罪福心のような、悪を犯したものは浄土に往生できないと考えたり、善を積んだから浄土に往生できるという教えは否定しています。なぜなら、浄土真宗は、阿弥陀仏の智慧と慈悲の結晶であるお名号（南無阿弥陀仏）が私達に至り届いた信心という因によって、私達は往生成仏の果を得ることができるといふ因果の法則に従った教えだからです。そして、往生の因である信心とは、自分の力が浄土往生について何の役にも立たないのだと認識することであり、私の浄土往生はひとえに阿弥陀仏の本願力であると信知することです。すなわち、信心とは、自らはからいを捨てさり、阿弥

陀仏の本願力に全ておまかせするということなのです。これを「二種深信」というのですが、自力のはからいを捨つ信罪福心とは大きく異なります。

皆さんの中に、悪いことをすると地獄に堕ちると思つて、日常生活を省みては本当に浄土に行けるのだろうかとか心配されている方がおられると思います。また、念仏を称えることが浄土参りをもたらすのだと考えて、日々に念仏に励んでおられる方もいるはずです。しかし、このような心を自力のはからいというのです。

念仏しているから、浄土に生まれることは間違いないと思うこともはからい。報恩感謝の念仏はしているけれども、腹を立てたり、人を妬む心を捨てられないでいる自分は、ひよつとすると浄土に行けないのではないかと思う心もはからい。このような心の状態であつたら、信心をいただいたとは言わないのです。皆さんの中で「私はお念仏しているから大丈夫」と思っている方はいまいせんか。これも信心をいただいた人の言葉ではありません。

信心をいただくということとは、信罪福心が無い、つまり、自力のはからいのない世界をいいます。阿弥陀仏のはからいで浄土に参つて、仏にならせていただくのですから、自らはからいは必要ありません。しかし、私達人間は生まれてきてから死ぬまでずっと、自らはからいばかりの生活です。つねに理屈をならべ、自分の限られた物差しだけで物事を見えています。ですから、私達は自らはからいを否定するのを嫌がります。しかし、善いことをする者が助かつて幸せになり、悪いことをする者が悪い報いを受けると考えるのであれば、私達は誰一人として浄土には行けません。なぜなら、たとえ善いことをしたとしても、その心の奥底には自己中心の根っこがあつて、善い報いを得たいという思いで動いているにすぎないからです。真の智慧をそなえた仏さまから見れば、私達のはからいは非常に不純なものです。

ですから、親鸞聖人は、不完全な自力のはからいを捨てて、阿弥陀仏のはからいの中に身をゆだねて真の安らぎを得なさいと教えて下さっているのです。信心をいただくということは、私があれこれ心配するのではなく、阿弥陀仏のはからいがあるからと安心しきつて全てをおまかせすることなのです。むしろ、自分のはからいが、阿弥陀仏の本願の邪魔にしかならないのだと自らの愚かさに反省する世界をいいます。

はからいを捨てるということは、信じる心も、疑う心も両方捨てるということです。例えば、私達は太陽に對

して信心のような感覚をもっているといえます。私達のいのちを育む太陽は、私達が信じようと信じまいと毎朝東から昇ります。私達が太陽が昇ると信じたから今朝太陽が昇ったわけではありませんし、私達が太陽に対して疑い心を持つてしまつと明日は昇らないというわけではありません。「明日も太陽が必ず昇りますように」と不安な気持ちになりながら眠りにつく人なんていないでしょう。

私達は日々の生活で、太陽に対して疑いの心を持つわけでもなく、また、信じるわけでもなく、毎晩何の心配もなく安心して寢床についています。これこそ、私達のはからいを捨てて完全に太陽に任せきつた姿なのです。そして翌朝、太陽の光を一身に浴び、その恵みに感謝しながら一日を懸命に生きているのです。

太陽は私達のはからいを越えた無限の宇宙の力で昇るのであつて、私達の信じる心や疑いの心に左右されることは一切ありません。もし、私達のはからい次第で太陽が昇るかどうかわからないような生活では不安が先立つて人生を謳歌することなどできません。私達はいろんな問題を抱えて一喜一憂の日々を過ごしていますが、太陽が昇るかどうかわからない心配は全くしていません。私達のはからいを越えて太陽が昇るからこそ、安心して私達は明日に向かって今を精一杯生きることができるようです。

親鸞聖人のお勧め下さる信心も同じように、必ず浄土へ導くという阿弥陀仏の本願は私達の信じる心や疑いの心によつて決して影響されるものではありません。当てにならない私の心で阿弥陀仏を信じるのではなく、私の信じる心も、疑う心も打ち捨てて、阿弥陀仏のはからいに全てお任せするのです。このお心をいただくことを「絶対他力の信心」というのです。

「天命に安じて人事を尽くす」という清沢満之師のお言葉があるように、み仏に抱かれているという大きな安らぎの中で、真の念仏者として皆さんと共に感謝と喜びに満ちた人生を力強く歩ませていただきたいと切に願っています。

合掌

## 西北部教区大会が開催

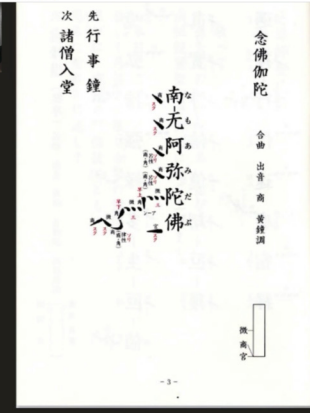
9月16、17日にオレゴン州オントリオ市のフォーリバーズカルチャルセンターで西北部教区大会が開催された。アイダホオレゴン仏教会がホストで、大会では同仏教会



Rev. Jerry Hirano, Northwest Convention in Ontario, Oregon

の75周年も祝われ、会場には約100名が集った。基調講演には同仏教会出身の原田マージン総長が招かれ、自身がYBAの時の西北部教区大会での思い出や将来の世代にお念仏の教えを伝えていく重要性を伝えた。ワークシヨップではアイダホオレゴン仏教会を兼務する平野シェリー開教使をはじめ、西北部教区の開教使や開教使補らがさまざまな講義を行った。日本語の講義では、シアトル別院輪番の楠克也開教使とオレゴン仏教会の菅原祐軌開教使が、来年本山で営まれる「親鸞聖人御誕生850年立教改宗800年慶讃法要」でとされる正信偈や作法などを紹介したほか、

IMOPの鳥居友佳里師と佐藤洋弥師が法話をした。参加者は「とても楽しい大会でした。現地でアイダホオレゴン仏教会の75周年をお祝いできましたし、原田総長や北西部の先生方、そして念仏の仲間とお会いできてとてもよかったです。」とインパースンでの参加を喜んだ。





# 法輪

2022年 11月号

発行所  
米国仏教団  
Buddhist Churches of America  
1710 Octavia Street  
San Francisco, CA 94109  
電話 (415) 776-5600  
FAX (415) 771-6293  
Email: info@bcahq.org  
for WOD: WODeditor@bcahq.org

二〇二二年度教化標語  
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に歩もう。ー仏法を次  
代に、子や孫にー」

あの記事をもう一度！

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## 総長メッセージ

### 海外初の教師教修を終えて

米国仏教団 総長 原田 マービン



Bishop Rev. Marvin Harada

8月30日にカリフォルニア州バークレーにある浄土真宗センターで、教師教修を無事に終えることができました。

教師教修とは、住職や開教使になるための教師の資格を取得する研修のことです。今回の教修は、COVID-19の世界的流行の状況を考慮して、日本国外では初めての開催となりました。

2年前に、得度を取得している北米の僧侶たち十一名は京都の西山別院で教師教修を受講する予定だったのですが、コロナウイルスのパンデミックにより2度延期されました。そのため京都の本願寺が浄土真宗センターでの開催を許可してくださり、このたび、10日間の教修をすることができたのでした。

10日間、毎日、ぎっしりと詰まったスケジュールでした。十一名の僧侶は朝5時半に起床し、お勤め、講義、ディスカッションに参加します。伝統的な儀式や声明などを学ぶクラスには、本願寺から講師が来てくださいました。

教師教修では、私たちBCAのお寺ではほとんどが見たこともないような特別な儀式のやり方を学ぶことがあります。たとえば日本でよく行われる、現住職から次の住職へ引き継ぐときの儀式や、お寺の周年記念などに執り行われる特別な儀式の作法やお経の唱え方などを学びます。

座るとき、立つとき、合掌礼拝をするとき、ひとり、または皆でお経を唱えるとき、などのやり方を練習するのです。これらの特別な儀式を、いつかBCAの皆さんに紹介したいと思っています。

本願寺から派遣された講師は、素晴らしい先生で、彼の指導から、私は多くのことを学びました。

私は40年以上前に僧侶としての第一段階の資格である得度を得るための習礼に行きました。当時、京都の西山別院にある研修所での指導方法は、「外側から内側へ」というもので、座り方、お経の唱え方、儀式の作法などを中心に教えていました。まるでブートキャンプのように、講師は怒鳴ったり、叱ったりして、参加者の姿勢や唱え方など、あらゆることを直させました。

今回、京都の本願寺から来てくださった講師、西沖元徳先生は、まったく異なるアプローチで指導に当たっていました。西沖先生は、「外から内へ」ではなく、「内から外へ」という教え方をしていました。

外から「形」を教えるのではなく、内側から正しい気持ち、正しい姿勢、正しい心を持つことで、それが身体の動きや唱え方にあらわれると教えてくれました。儀式を行い、お経を唱えるということは、仏様を尊び、敬意を払っている行為なのだから、正しく歩き、正しく座り、正しく唱えなければならないのだ、と言われます。

私はその教え方にとても感動しました。私にとっては、それが最も効果的な教師養成の方法でした。その指導は私たちの心に響き、正しく儀式を行いたいと思わせるものでした。西沖先生の話の聞いていると、単なるお経や儀式の指導ではなく、法話を聞いているような気持ちになり、私が40年前に経験したブートキャンプのような雰囲気とはまったく違いました。

私たち念仏者としての生き方も同じだと思えます。仏法は私たちの心に響き、教えが心に響いて、人生が変わ

り始めるのです。私たちは内側から変わり始めるのです。

10日間の教師教修では、西沖先生の素晴らしい指導と教えにより、参加者のお経の唱え方や儀式の作法が上達したことに驚かされました。ただ正しく行うだけでなく、内面から尊敬と感謝の気持ちをもって行い、それが外面にも表れていたように思えます。

## 海外で初の教師教修

8月下旬にバークレーの浄土真宗センターで教師教修が開催された。教師教修とは、住職や開教使になるための資格を得る教師を取得する研修で、BCAから9名、ハワイ開教区から1名、カナダ開教区から1名の合計11名が参加した。

今回の教修は、コロナウイルス感染症の世界的流行の状況を考慮し日本国外で初めての開催となった。浄土真宗インターナショナルオフィス所長の桑原浄信開教使が



Kyoshi Kyoshu at Jodo Shinshu Center

プログラムのコーディネーターをつとめ、京都の本願寺から講師を迎えたほか（総長メッセージに関連情報）、シアトル別院輪番の楠克也開教使、タコマ仏教会の小山忠男開教使、トロント仏教会の大内祐真開教使ら特別法務員資格を有する開教使が勤式の指導にあたった。原田総長、カナダ開教区の青木龍也総長やIBS教授の開教使らも浄土真宗センターで講義をしたことにくわえ、日本や海外開教区の僧侶や開教使らがインターネット会議プログラムを利用して講義や法話などを行った。教師教修は8月30日に終了し、11名の参加者は教師を授与された。参加者は、「海外で初めて行われた教師教修に参加できたことは、たいへんありがたく、名誉なことでした。教師として米国や世界に親鸞聖人のお念仏のみ教えを弘めるお手伝いをしていきたいです。」と気持ちを新たにしました。教師を授与された参加者は今後、開教使に任用され、各地の仏教会で活躍することが期待されている。

以下はBCAからの参加者（敬称略）。梅津エイミー（ウエストロサンゼルス仏教会）、ダンフォードCJ（バークレー仏教会）、土屋トッド（ミッドウエスト仏教会）、オペル・メリッサ（スポーケン仏教会）、山岡ランドン（パロアルト仏教会）、マシャ・メイス・ケイトリン（山東三州仏教会）、矢崎シンディー（タコマ仏教会）、マグニン・ボン（アリゾナ仏教会）、スミス・マリベス（サンディエゴ仏教会）。

## ダイヤルザダルマで日本語法話

コロナウイルスのパンデミック中にはじまった、電話で5分間の法話を聞くことができる「ダイヤルザダルマ」プログラムが今も継続している。

電話での聴聞は、コンピューターをあまり使わない門信徒の方をはじめ多くの聞法者から好評を得ている。

（800）817-17918に電話すると、原田総長の声で英語の方は1を日本語の方は2を、スペイン語のご法話を聞く場合は3を押す。各言語にて約5分間の法話を聞くことができる。法話は毎週水曜日午後に更新される予定。

