

# WHEEL OF DHARMA

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## September 1: BCA Founding Day



Rev. Dr. Shuye Sonoda and Rev. Kakuryo Nishijima came to San Francisco in 1899. Photo from Buddhist Churches of America 75-year History: 1899-1974, vol. 1, p. 48.

By Rev. Kodo Umezu, BCA Bishop

In the August issue, I wrote that September 1 is the Buddhist Churches of America's Founding Day. September 1, 1899 is the date two Hongwanji ministers, Revs. Sonoda and Nishijima, arrived in this country, and is considered the founding date of the BCA's predecessor, the Buddhist Mission of North America. Coincidentally, it was on September 1, 1898--exactly one year prior to the arrival of the ministers that--members of the *Bukkyo Seinenkai*, or San Francisco Young Men's Buddhist Association (YMBA) met "...to discuss plans on becoming a part of the Honpa Hongwanji organization in Japan." They wrote a petition to the Honpa Hongwanji explaining their desire to establish a Buddhist church and the need for a missionary, which led to the arrival of the ministers a year later.

*Excerpt from the petition:*

"Most Honorable Lord Abbot: Well have you understood Shinran Shonin's Teaching, and with great effort have you endeavored to spread it throughout Japan. Through your great efforts, multitudes of Japanese have come in contact with the cause of their enlightenment. Who would not weep with gratitude at such a state of affairs.

"However, for those of us living in the United States, there is no possibility of basking in the Compassionate Life of the Buddha. Not only are we unable to hear about the Buddhadharma in general, we are cut off from enlightenment through the Teaching of Jodo Shinshu. Thus we are unable to understand and appreciate the heart and mind of Shinran Shonin. How we lament at such a state of affairs. Who would not lament?"

"In the eight directions are non-Buddhist forces surrounding the Japanese Buddhists, and we cannot be at ease. It is as if we are sitting on the point of a pin; no matter how we move, we will be pricked. Our burning desire to hear the Teachings is about to explode from every pore in our body..."

## August Gathering at the JSC



2016 BCA Ministers Association *Fuken* Hosted at the Jodo Shinshu Center on August 16 - 18. Forty-seven BCA ministers, joined by two ministers from the Honpa Hongwanji Mission of Hawaii and six from the Jodo Shinshu Buddhist Temples of Canada gathered for their annual educational retreat. Together they engaged in deep study, listening and dialogue on Shinran's teachings for today's world.

### 10th Anniversary of the Jodo Shinshu Center

## The Journey Ahead

*"Footsteps from here and there  
guided by namu amida butsu,  
they arrived at the Jodo Shinshu Center"*



By Glenn Kameda,  
BCA Facility Manager

Ten years, a brief time lapse for a place called the Jodo Shinshu Center (JSC). From the hollowed out shell of the building, through construction and an occupancy permit was a period of infancy, a period of dreams, and the start of a vision that had been held in check.

I was a recent retiree looking to stay involved and keep my body-mind active, and was invited to participate in the newly formed JSC Use Planning Committee. The Committee planning period began in 2005 during the JSC construction period and continued until completion of construction in July 2006.

Thus began my role in "Interim Facility Management" for the JSC, July 2006 to present. Let me clarify two terms stated above: 1) **interim**: a very brief period and 2) **facility management**: building maintenance including electrical, mechanical, plumbing, and grounds. JSC Facility Management adds a whole new dimension to the job, which includes shopping, scheduling, making hotel reservations, cooking, flower arrangement, gardening, tour guide, hosting, and more. As for the "interim" part, the new job title is "Endless Facility Management." Putting aside that bit of personal history, I would like to capture the essence and meaning of the past ten years at the JSC.

I have been involved in and part of the history of the Buddhist Churches of America (BCA) since the late sixties. I have been privileged to hear "kalpas" of Dharma messages, peoples' comments on financial, educational, and visionary subjects. Some visionary ideas were realized: the "Campaign for Buddhism" fund drive; the purchase of a site for the Institute of Buddhist Studies (IBS) on Addison Street in Berkeley. And then the JSC became a reality.

Thanks to visionaries and supporters, a myriad of programs and training seminars have enriched the lives of many. "Footsteps from here and there guided by *namu amida butsu*, they arrived at the Jodo Shinshu Center."

I have witnessed it all for the past ten years. I rode the Wheel of Dharma (literally) with countless seekers who have returned again and again: the TechnoBuddhas, the Youth Advocacy Committee reunions and summit gatherings... I have witnessed many BCA Center for Buddhist Education (CBE) events and, yes, the midsummer *Fuken* (ministers' retreat) as well.

I am especially gratified by the enrollment of students in IBS graduate courses. The studies and discussions are very enriching; they

add immensely to the vision of the JSC. Today, the IBS students are many. They are seeking to understand, to learn, and perhaps to be a part of the Buddhist community by teaching, sharing, and being nourished and guided. Students have come from within the BCA and from Hawaii, Canada, South America, Australia, Southeast Asian countries, and Japan.

I have also had the privilege of meeting guests and telling them the story of the JSC, including giving them a 20- to 30-minute tour.

Today, after ten years, we continue to have first-time footsteps from BCA members, seekers, and the world community. I especially look forward to the annual visits of the Youth Ministry students, College Young Buddhist Association (YBA) members, and the TechnoBuddha young adults (mostly out of college). Their numbers continue to grow. It does not matter to them that they have to "sack out" in their sleeping bags on the floor. They have found a home away from home.

*(To be concluded in the October issue.)*

Commemoration and Memorial Service	Saturday, Oct 22, 2016 8:30am - 7:00pm
Commemorative Events	Jodo Shinshu Center 2140 Durant Ave. Berkeley, CA 94704

BCA Buddhist Churches Of America®  
buddhistchurchesofamerica.org  
For more information email: jkono@bcahq.org

Join the celebration on Oct. 22, 2016! Visit [BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org) for event schedule and to make BBQ dinner reservations. Contact Judy Kono at [jkono@bcahq.org](mailto:jkono@bcahq.org) or (510) 809-1426.

# Our Jodo Shinshu Traditions

By Rev. Kodo Umezu  
BCA Bishop

In July a group of people came from Hiroshima to visit Buddhist Churches of America temples in Seattle, San Francisco, and Berkeley. The group leader was Rev. Daito Sadamitsu, a former classmate of mine in Kyoto. He brought ten Jodo Shinshu members from his temple, Sairakuji, and two neighboring temples.

The visitors were impressed with our BCA temples, namely, Seattle Betsuin Buddhist Temple, Buddhist Church of San Francisco, and Berkeley Buddhist Temple, as well as the Jodo Shinshu Center.

The leaders of Rev. Sadamitsu's temple were especially moved by our history, activities, and facilities. As I spoke with them, I was reminded that the organizational structure of temples in Japan is very different from ours in the United States.

In Japan, the head of the temple members is called the *Monto Sodai Cho*, or chief representative. (Here, we have the temple presi-



Rev. Kodo Umezu (far right) received his former classmate, Rev. Daito Sadamitsu (far left) and ten temple members from Kyoto at BCA Headquarters in July.

dent.) The *Monto Sodai Cho* literally represents and leads members in many ways. The *Monto Sodai Cho* wears a designated *shikisho* (see box on page 4 for explanation) attends all major services, and sits together with other leaders in the front row to listen to the Dharma message. He or she leads everyone in the reading of the "Jodo Shinshu Creed." The *Monto Sodai Cho*, together with other *Monto Sodai* (equivalent to our temple

board members) assists the head minister in keeping their temple moving in the right direction with a deep appreciation of the *nembutsu* teaching. If and when each person in the temple understands his or her role and cooperates in the big mission of their temple, it becomes a real temple of Amida Buddha.

Rev. Sadamitsu's visit to the BCA rekindled my desire to help create a better organization in

this country. I now think that we should have our own *Monto Sodai Cho shikisho* for our temple presidents, including the BCA President. And we should start asking our presidents to take an active part in major services such as leading the "Jodo Shinshu Creed." I know it is too difficult to change the name from president to something else, but the person in this leadership position should clearly understand the basic role of the position and help his or her minister to make the temple's focus on hearing and sharing the Primal Vow of Amida Buddha.

Rev. Sadamitsu sent me a nice e-mail after the group returned to their hometown, thanking all of us. In the e-mail, he mentioned that his *Monto Sodai Cho* is more enthused and constantly talking about and sharing his wonderful experiences with everyone.

Let us humble ourselves and learn from every aspect of our rich Jodo Shinshu traditions to help create better *dojo*—place of learning—for all.

(see page 5 for explanation),

## KU-E-ISSHO 俱會一處 (Meet Together)

By Rev. Sala Sekiya, Seattle Betsuin Buddhist Temple



was right. This September marks one year since my joining the Buddhist Churches of America. I have felt strong love grow for members of the ministry just like him, making me understand that being a minister can bring about deep relationships.

In March of this year in Visalia, Rev. Hanayama encouraged me, saying, "Let me know whenever, or whatever I can do to help." I was deeply moved by his kind heart to support a new fellow minister throughout our conversations. I never expected it would be the last time I would see him in this life. I was reminded of his words repeatedly as I learned the sorrowful news of his passing.

Shakyamuni Buddha taught us the truth of life, that human life is unavoidably connected to eight types of suffering which include aging, sickness, death, and parting from those we love. We know in our minds that all who are born

are bound to die, and those we love we have to part with. But our desire to hope for the opposite is deeply rooted within ourselves, so suffering arises.

At times like this we are reminded that we live in the midst of suffering, be it from dying or parting. However, listening to the teachings of Shinran Shonin, we know that we are given the Name of Amida Buddha who cries for us, sunk in the ocean of suffering, and is calling out: Rely on me, recite my Name. I will enable you to be born in my Pure Land as a Buddha.

It is not death; it is birth. Those who are born in the Pure Land by the working of Amida Buddha's Vow are already detached from suffering and have already become Buddhas. The Pure Land is the vast realm of the Truth. We are given the warm world where we will be able to meet together (*ku-e-issho*).

In Buddhism, even the suffering felt in this impermanent reality is not wasted; it has meaning. Suffering will not vanish, but learning Buddhism makes it possible for us to face suffering head on, because we are given the path that can take us beyond. We walk the Nembutsu path that crosses the ocean of suffering to the "other shore" which is the land of the Buddha, led by those we have loved who went before us.



Inscription: "Ku-e-issho," located at Eko Haus Dusseldorf, Germany. Photo by Kodo Umezu.

"Being a minister can mean always losing those we love." These words were spoken to me three years ago when I was in *kaikyoshi* (overseas minister) training in Berkeley. It was Rev. Shousei Hanayama who showed his affectionate face that day.

At the training, he continued, "We begin the ministry not knowing people very well. But, as time passes, we meet many wonderful people and get to know them in depth. Later, we have to face the passing of those we care about—those who have taken care of us, those we have laughed and cried with. Honestly, it gets hard."

His words and honest feelings have stayed in my heart. I know he

### Central California District Council Nembutsu Seminar

#### A LIFE OF SHINJIN: LIVING WITH PRAYERS FOR THE WORLD

Guest Speaker: Rev. Dr. David Matsumoto, Institute of Buddhist Studies

Sunday, September 25, 2016 9:30 am - 1 pm

At the Fresno Dharma Center - 2690 E. Alluvial Avenue, Fresno, California

Registration: Adults: \$5 Children: Free Contact: (559) 442-4054 Email: info@fresnobuddhisttemple.org

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Dharma School Students,  
Jr. YBA, Adults & Adults

## Seabrook Buddhist Temple



Seabrook Buddhist Temple  
9 Northville Road  
Bridgeton, NJ 08302  
Tel: (856) 451-3422  
www.sbnj.org

Near the end of World War II, Charles F. Seabrook, who owned a large food processing plant in southern New Jersey, worked with the government to relocate the Japanese and Japanese Americans from the internment camps between 1944 and 1947. He brought some 500 Japanese families to pick his fields on 20,000 acres, and to work on the processing lines in the plant.

Realizing the difficulties of the new environment, laboring long hours day and night and their need for spiritual uplift, the Reverends Shosetsu Tsufura and Zaishin Mukushina, who had also relocated to Seabrook to work in the plant, began holding Sunday services which were open to all Buddhist sects. This was followed by the formation of a Buddhist Church in the winter of 1945.

The current Seabrook Buddhist Temple was completed in 1969. The Minister's Residence was built in 1986, and in 1988, a meditation garden was added.

After 71 years, we continue to welcome everyone to hear the Buddha Dharma at the Seabrook Buddhist Temple.

### JOB ANNOUNCEMENT: Director of Operations

The Buddhist Churches of America, a California non-profit corporation (BCA) is seeking qualified candidates for the position of Director of Operations in the BCA National Headquarters Office in San Francisco. This position is responsible for the administration and implementation of the strategic vision of the BCA. See the complete job posting at: [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org), under the "Contact Us" tab, or go to this link: [buddhistchurchesofamerica.org/job-announcement](http://buddhistchurchesofamerica.org/job-announcement)



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#### 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.

#### Change of address and subscription cancellations:

Individuals may mail, email, fax or phone in change of address requests and subscription cancellations to the BCA National Headquarters at the address above. Please include the following: Subscriber's name (as written on current subscription); address currently being used; New address and/or name changes; requested action (e.g. change of address, name, subscription cancellation, etc.); phone and/or email of person requesting the change; date of request. Please allow up to 8 weeks for changes to take effect. BCA local temples should send update requests as usual.

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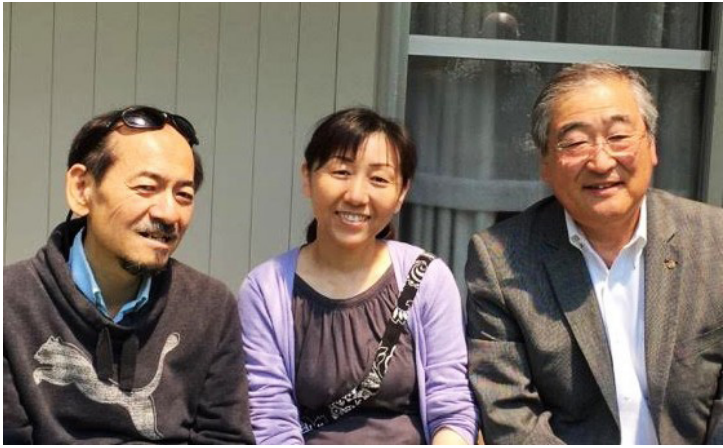
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# Leaving Home or Going Home?

By Ken Tanimoto, BCA President, Watsonville Buddhist Temple



Rev. Shousei and Keiko Hanayama posed with Ken Tanimoto at the Hanayama family home in Tokyo, Japan last May.

I will never forget May 19, 2016. On this day, with my good Watsonville Temple friend Richard Uyematsu, I returned to the US after helping Rev. Shousei Hanayama and his family move back to his home in Tokyo. That was the last day I would ever see Rev. Hanayama.

What could I say to this man who, for the last 14 years, had been my teacher? Hanayama Sensei was more than just our resident minister. He was like my brother who I argued with, laughed with, and lastly, cried with. Before we said our goodbyes, I was fumbling to find some sincere words that would make sense of our parting moment. The only words that came to me were the last words I had said to my father before he passed on: "Thank you... you are soon going to be one with Amida... thank you..."

April 22 is another day that will stay with me for the rest of my life. This was Hanayama Sensei's last official day as our minister before

going on medical leave. What I remember most clearly was seeing his 11-year-old son Shoren crying when Sensei announced it would be his last Dharma message. Seeing Shoren crying, knowing that this was his father's final sermon, touched my heart. Even at this moment, I am moved by his emotion. Sensei's last point to the Sangha was to be truly grateful for our moments in life and to "just be happy" with those moments. Rev. Hanayama said with conviction, "This is Buddha's answer for anything we do and see." At that moment Shoren seemed to grasp what his father meant and appeared to be at peace with his final Dharma message.

Someone asked me the other day what I will remember most about Rev. Hanayama. I can honestly say that what I will remember most was his sincere ability to just be himself and to "be real." Sensei was very spontaneous; he never pretended to be who he was not. You never knew what he would

do or what would come out of his mouth. Rev. Hanayama's personality reminds me of a *haiku* by the Buddhist monk Ryokan: *Showing front, showing back, maple leaves fall.* Rev. Hanayama was true to himself.

Many people did not know that Hanayama Sensei had so many varied interests, which made him such an atypical Buddhist minister. Professionally, before becoming a minister he was a publicist, a restaurant owner, and a psychotherapist. He loved to surf, sing, and most all, make children smile and laugh. That to me was Sensei's greatest joy and his greatest gift.

Finally leaving, we waved goodbye from our taxi. Seeing Sensei for the last time, my mind pondered the thought, did Rev. Hanayama leave his home in Watsonville or did he go home to Tokyo?

Eventually I realized he would be leaving his home in Tokyo and going home to Amida's Pure Land to become a Buddha.

# What We Should Not Forget



Maitreya by M. Watanabe

By Rev. Masanori Watanabe, Oxnard Buddhist Temple

Time flies by so quickly, it is hard to believe that the Autumn Equinox is already here. Summer has been fun. I participated in some other temples' Obon festivals this summer. These events were all very lively. Obon dancing was exciting. The participants looked as if they

fully enjoyed themselves. I felt happy dancing. Obon, and particularly Obon dancing, creates a spirit of unity that is indeed rare. I also noticed many familiar faces at the various festivals I attended. Most of them were Buddhist Churches of America temple members, but quite a few were not. It seems temple members, as well as many others in the community, look forward to their local annual Obon festival. It appears our ancestors' effort to continue this tradition in America has been successful.

I have recently noticed that other important Buddhist traditions are sometimes not as well-realized. For example, when young Japanese students have lunch at school, teachers usually lead them in saying

*itadakimasu* (a word of appreciation for food), before eating. However, I heard that some parents have complained that since they paid for lunch, their children did not need to say *itadakimasu*. Another example of our rejection of traditions occurred the other day in a restaurant. When a waitress served the entrees to a family at the neighboring table, the children at the table said *arigato* (thank you). The parents then scolded their children saying that it was not necessary to say *arigato* since they would pay for their meal. What do you think about these situations? Do you think the parents in either scenario were correct? Do you think they made a good impression on their children? I am not so sure.

We cannot live without



others. Although we may pay for our food, clothing, or shelter, we are dependent on others for them. Few of us make our own clothes, or build our own homes. Living things, whether it be a cow or a cabbage, have to be killed for our food. We cannot live without the efforts and sacrifices of other living organisms. *Itadakimasu* is not only an appreciation for the person who brought you the food, it is an apprecia-

tion for the beings sacrificed in the food itself. A waitress may be paid for her efforts, but that does not mean we should not thank her for those efforts. These are things we should not forget.

*Itadakimasu, arigato, and mottainai* (do not be wasteful) are wonderful Japanese words based on Buddhist concepts passed to us from our ancestors. These words convey important messages of gratitude, thankfulness, and consideration for others. Unfortunately, it seems to me that we sometimes forget the wisdom of our ancestors. If we do not humbly listen to this wisdom, we are bound to hear more of these stories of ingratitude.

"A life of gratitude" is one of our tradition's key concepts. We are able to live thanks to benefits from

the sun, the air, water, and many living things, human and otherwise. We cannot live without them; thus, we should not take them for granted. Life without gratitude is empty. When we realize the importance of feeling gratitude, our lives become more enriched. Simple acts of gratitude tie us closer together and we feel a greater connection with others.

Many traditions that we inherited, especially in Buddhism, are wonderful, fulfilling treasures. I think it is our responsibility to protect and preserve Buddha's teachings and to pass them on to the next generation, as our ancestors passed them on to us. This is one of the most noble things we can do during our earthly lives.

*Namo Amida Butsu*

# Longmont's Kanemoto Family Honored at Tower of Compassion Re-dedication

By Susan Fisher, Longmont Buddhist Temple

After extensive renovation at a cost of \$175,000, Longmont, Colorado's Tower of Compassion was re-dedicated on August 8, 2016. The formal ceremony ended with a blessing given by John Hughes Sensei, newly returned from Japan with Tokudo ordination. "Compassion is not just feeling bad that someone else is suffering; it is the motivation to help those who suffer," Sensei explained. John is the minister's assistant at the Longmont Buddhist Temple.

Donated and built under the direction of Jim and George Kanemoto, Longmont Tower of Compassion was originally dedicated in 1973. The Kanemoto brothers and other Japanese-American citizens also founded the Longmont Buddhist Temple. Jim died in 2006 and George died in 2009.

The tower's five-story structure represents love, empathy, understanding, gratitude, and

selfless giving. It is located in the city's Kanemoto Park on land donated by the Kanemoto family in honor of Goroku Kanemoto, who left Hiroshima, Japan in 1908 and settled in Longmont in 1919. The pagoda was commissioned to thank the people of Longmont for their humane treatment of the *Issei* (Japanese) and *Nisei* (Japanese American citizens) during World War II. Outside of a similar structure in San Francisco, it is believed to be unique in North America.

Other speakers at the re-dedication ceremony included city officials, a representative from the Longmont Sister Cities Association, and Ken and Ed Kanemoto, sons of Jim and George and grandsons of Goroku. In attendance were LBT members, citizens, and visitors from two sister cities of Chino, Japan and Guzman, Mexico.

Jane Kanemoto, wife of George, was honored during the ceremony. Jane died a month prior to the re-dedication ceremony. "The Kanemoto family recently



Kanemoto family members and friends gather for the re-dedication ceremony. (Right) John Hughes Sensei closes the event.

lost one of the last members of the generation that built the Tower of Compassion as a symbol of the interconnectedness of all people," John said. "I know that if she were here, she would have a huge smile on her face."

Ken and Ed Kanemoto expressed their continuing gratitude to the people of Longmont, calling the city their family's

"center of the universe." They thanked the Aspen Ladies, a group from Chino, Japan, for their long-lasting friendship with Jim Kanemoto, their many contributions to Longmont including \$10,000 sent for relief after the city's devastating flood in 2013 which also damaged the original Tower of Compassion, and for the beautiful orchid arrangement that



decorated the podium during the ceremony.

The Kanemoto family is active in many city institutions including the Rotary Club, which holds a Compassion essay contest every year and gives out award trophies in the shape of the Tower of Compassion. They continue to be active at the Longmont Buddhist Temple, where a picture of the tower graces the cover of the Sunday service books.

### BCA Education News & Highlights - Live a Real Life!

## Receiving Tokudo: "A Deeper Appreciation of the Dharma"



**A joyous occasion:** Ministers' assistants from the Buddhist Churches of America and the Honpa Hongwanji Mission of Hawaii received Tokudo ordination at the Nishi Hongwanji on July 15, 2016, after an intense 11-day training. Front row, left to right: Rosalie Kanki May (Seattle Betsuin), John Nyudo Hughes (Longmont Buddhist Temple), Kerry Shushin Yukio Kiyohara (Moiiliili Hongwanji Buddhist Temple, Hawaii), Barbara Shoshin Fumi Sato Brennan (Honpa Hongwanji Hawaii Betsuin and Arizona Buddhist Temple), Erick Shintetsu Ishii (Ekoji Buddhist Temple). Back row: Kelvin Kenjitsu Mark (Buddhist Church of Sacramento), Matthew Byodo May (Seattle Betsuin), Michael Seijyo Tang (Arizona Buddhist Temple), and Charlene Chikei Kihara (Moiiliili). Photo by Kiyonobu Kuwahara.

Receiving Tokudo ordination is a declaration of commitment to follow and spread the Teaching of Shinran Shonin; the Nembutsu path. While the training is strenuous, people who have received Tokudo describe it as a life-changing experience. Following are reflections by our most recent group to receive Tokudo ordination at the Nishi Hongwanji.

**Rosalie May:** Of all the things I learned during the Tokudo training, humility and gratitude are foremost in my mind. Every single person there, every member of my sangha, every Jodo Shinshu minister has helped me in some vital way, and I will never be able to properly convey my gratitude to them. And now I, too, am part of this Jodo Shinshu lineage, with Tokudo ordination, connecting me to all who have come before me: Irene Goto Sensei, Rev. Warrick, Rev. Sekiya, Rimban Castro--and those who came way before--Rennyō Shonin, even Shinran Shonin himself. It is incredibly humbling.

**John Hughes:** Probably naively I thought I would be ordained, return to my Temple, and just continue with life. Not true! At a very fundamental level everything changed. I'm so grateful for all the causes and conditions that allowed me to enter this path, especially all the *Senseis* who trained us, the group that I grew to love as brothers and sisters, my sangha, and family. *Namo Amida Butsu.*

**Kerry Kiyohara:** I am profoundly aware that Tokudo was a once-in-a-lifetime experience, that the things I've learned will stay with me forever, that the robes and vestments carry tremendous responsibility. Tokudo was a chance to be re-born, to start over, to set a new course in this life. I am not deserving of this great opportunity and yet it comes to me. *Namo Amida Butsu!* P.S. It was an honor and privilege to share Tokudo with our new friends from BCA! You rock!

**Barbara Sato Brennan:** Receiving Tokudo ordination was a very special and unique experience on this *Nembutsu* path. As a result, I have a deeper appreciation of the Dharma. It is with deep gratitude that I have received the gift of the *Nembutsu* from my parents, Carl and Susie Sato, and so many teachers throughout life--grandparents, family members, *senseis*. The Three Treasures have been the key to self-awareness and self-reflection, learning, sharing and awakening the Buddha within.

**Erick K. Ishii:** I cannot begin to express my appreciation for all of the support and understanding I received from the many individuals that made this Tokudo experience possible.... Left to my own devices, I could not have completed this process. This was a one-chance-in-a-lifetime event (*ichigo-ichie*) and I am grateful for all of the causes and conditions that allowed me to have this opportunity. I have just begun to travel down this path and hope that I have learned how to correctly share the Buddha-Dharma with all. *Namo Amida Butsu.*

**Kelvin C. Mark:** Truly, words are insufficient to express the depth of my gratitude to the countless teachers, sangha members, and family who have enabled me to most fully share in a transformative Tokudo experience and learn how to more properly share the Buddha-Dharma with the world. Following the words of guidance from *Gomonshu-sama* and my *Rinbans* Bob Oshita and Dennis Fujimoto, we have the best chance to adapt to changing causes and conditions and fully help others to live meaningful lives with no regret. *Arigato gozaimashita, Namō Amida Butsu.*

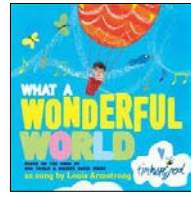
**Matthew May:** Participating in Tokudo was an exhausting, joyful experience. As we were reminded often, the learning we received leading up to our ordination is a beginning rather than an ending, and I will do my best to expand my understanding of Jodo Shinshu, sharing it happily as I go. I am immensely grateful to my teachers and colleagues, both in Kyoto and throughout BCA... and for the causes and conditions that led me to be able to have this experience and share it with others.

**Michael Tang:** When I came back from Tokudo, everything remained the same. The air smells the same, my family prepares the same meals, my wife smiles as she always did, all the members of my sangha greet me with the same words; and yet, to all of this, I can't help but swell with gratitude in a way that feels new. Because the journey I undertook, the experiences I had, were possible only because of all those words, those meals, those smiles. For this, I am more grateful than I can express in words.

**Charlene Kihara:** I went to Kyoto, Japan for the Tokudo ordination a *bonbu* and returned as a *bonbu* who has learned some important life lessons. The experiences I had while in Japan were pivotal in my life. I am told, "You look different." I have changed from the inside out. I hope that I can share what I learned with my sangha and serve my sangha as a Minister's Assistant with Tokudo.

## BCA Bookstore News: Conveying the Teachings and the Legacy

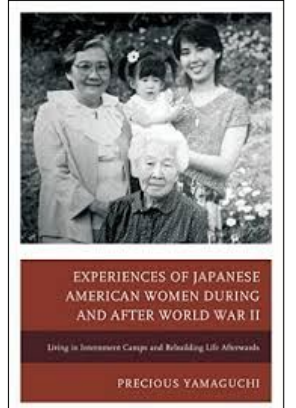
By Gayle Noguchi



With the new Dharma School year beginning, check out the BCA Bookstore website for children's books that convey Buddhist teachings. Picture books by Mo Willems such as *Waiting Is Not Easy!* and *Should I Share My Ice Cream?* can help to teach the *paramitas* to young children. *Ida, Always* by Caron Levis and Charles Santoso is a touching story about friendship, love, death, and loss. *What a Wonderful World*--based on the song by Bob Thiele and George David Weiss (made famous by Louis Armstrong)--inspires gratitude for the world in which we live.

Also available: *Experiences of Japanese American Women During and After World War II: Living in Internment Camps and Rebuilding Life Afterwards* by Precious Yamaguchi. Paperback, \$40.00.

Assistant Professor of Communication Studies at Southern Oregon University, Precious Yamaguchi presents her research on this underrepresented, vitally important topic. Her study examines the forced relocation and incarceration imposed upon this group of people and its impact on their quality of life, sense of identity, and the lives of future generations. It also includes a personal account by one study participant of the little known Japanese American/Japanese Peruvian Hostage Exchange Program. Those who experienced internment and starting over after being released may identify with the stories shared by the women in this study. Those of the generations that followed will be privileged to learn about this important part of U.S. history from first-hand accounts rarely shared so openly.



The relevance of Yamaguchi's study reaches beyond Japanese American women. Yamaguchi offers her work with the hope that awareness leads to the prevention of similar discriminatory acts such as internment camps and ethnic exclusion laws in the future. It also reminds us of the ongoing need for awareness, accountability, and responsibility for acts of injustice, violence, and prejudice against people and their identities that continue to occur around the world.

*Experiences of Japanese American Women During and After World War II* will be available from the BCA Bookstore Friday-Saturday, October 7-8, at the 2016 Federation of Buddhist Women's Associations (FBWA) Conference in Bellevue, Washington. To order now, go to [www.buddhistchurchesofamerica.org](http://www.buddhistchurchesofamerica.org) and click on the BCA Bookstore link or contact [gnoguchi@bcabq.org](mailto:gnoguchi@bcabq.org) or 510-809-1435. Open Wednesday through Saturday, from 11 a.m. to 7 p.m. Like us on Facebook.

### 2016 BCA Educational Events

*Programs subject to change. Events are at the Jodo Shinshu Center unless otherwise noted.*

**September 2-4 ~ 2016 Eastern Buddhist League Conference: *Come As You Are!*** at the Seabrook Buddhist Temple. Keynote speaker: Rev. Dr. Kenneth Tanaka.

**September 7 ~ Public Lecture: *The Joy of Dharma in the World of Woe: The Saichi Poems Presented by D. T. Suzuki.*** 7 pm. Speaker: Rev. Wayne Yokoyama. Free and open to the public. Donations welcomed. Sponsored by CBE.

**September 22-25 ~ Fall Minister's Assistant Program (MAP) Seminar** at the Midwest Buddhist Temple, Chicago, IL. Instructors include Rev. Henry Adams (San Mateo Buddhist Temple) and Rev. Sala Sekiya (Seattle Betsuin).

**September 24-25 ~ Buddhist Temple of Alameda and Alameda Buddhist Women's Association 100th Anniversary.** Saturday service will be held at the Buddhist Temple of Alameda; banquet at the Hilton Oakland Airport Hotel. For a complete schedule, please visit: [btoa.org](http://btoa.org)

**September 25 ~ Central California District Council Nembutsu Seminar: *A Life of Shinjin*** at the Fresno Dharma Center. *See page 1 for details.*

**September 30-October 2 ~ Tri-State/Denver Buddhist Temple's 100 Year Anniversary.** A three-day celebration will be held at the temple in Denver, CO. For more information, visit: [tsdbt.org/web/100](http://tsdbt.org/web/100)

**October 7-9 ~ Federation of Buddhist Women's Associations 44th National Conference: *Linked in the Nembutsu: Tsunagatte*** at the Westin Bellevue, Bellevue, WA. Keynote speakers: Dr. Sharon Suh, Seattle University (English); Rev. Mutsu-mi Wondra, Orange County Buddhist Church (Japanese). **Registration extended to September 15.** To register, visit [buddhistchurchesofamerica.org/2016/bwconference](http://buddhistchurchesofamerica.org/2016/bwconference)

**October 8 ~ Fall Japanese Seminar.** Speaker: Rev. Masanori Watanabe of Oxnard Buddhist Temple. Begins at 10 am. Free, lunch included. In Japanese language only.

**October 22 ~ Jodo Shinshu Center 10th Anniversary Celebration.** Open House, Tours, Displays. 9:30 am service followed by speakers: Rev. Dr. David Matsumoto, Rev. Marvin Harada, and Rev. Kiyonobu Kuwahara. 4:00pm-7:00pm Social Hour and Barbeque at Berkeley Buddhist Temple. Reservations required for barbeque (\$20); download form from BCA website or contact your local temple. Contact Judy Kono at [jkono@bcabq.org](mailto:jkono@bcabq.org) or phone (510) 809-1426.

**October 30 ~ Gardena Buddhist Church's 90th Anniversary.** Festivities begin at 9 am at the Gardena Buddhist Church. Service will be followed by a luncheon in the Social Hall with entertainment by members of the Grateful Crane. For more information email [otera.office@gardenabuddhistchurch.org](mailto:otera.office@gardenabuddhistchurch.org) or call (310) 327-9400.

**November 15-17 ~ Minister's Continuing Education (MCE) Seminar.** Topics include Technology Workshops (beginners to advanced), Pastoral Counseling, and a lecture on Jodo Shinshu. Presenters include Rev. Henry Adams, Rev. Harry Bridge, Daijaku Judith Kinst, and Rev. Dr. David Matsumoto. Presented by CBE. For more info visit the BCA website and click on the CBE icon, or see the information below.

**December 8-10 ~ Winter Minister's Assistant Program (MAP) Seminar.**

[BuddhistChurchesofAmerica.org](http://BuddhistChurchesofAmerica.org) Email: [cbe@bcabq.org](mailto:cbe@bcabq.org) Phone: (510) 809-1460

BCA Education News & Highlights - Live a Real Life!

**Keiro's Genki Conference: Caregiver's Edition Draws Hundreds at Pasadena Buddhist Temple**

"I was struck by how Buddhist caregiving really is. Whether the caregivers are Buddhist, Christian, unaligned, or otherwise, they are coping with the grief that comes from change and our inability to accept the inevitability of change. This has been the Buddhist imperative for 25 centuries," observed Rev. Gregory Gibbs, resident minister of the Pasadena Buddhist Temple, which served as the host for the *Genki* Conference: Caregiver's Edition in Pasadena on Saturday, June 11, 2016.

The *Genki* Conference: Caregiver's Edition was co-presented by the Pasadena Buddhist Temple, First Presbyterian Church of Altadena, Pasadena Japanese Cultural Institute, Pasadena Nikkei Seniors, and organized by Keiro to a capacity crowd.

The *Genki* Conference is an example of the Temple's work in collaboration with Keiro and other organizations and churches to support not only members of their Sangha, but the greater community. Ninety-seven percent of people 65 and older are aging at home rather than in a nursing facility (2010 US Census) and the National Center on Caregiving reported 90 percent of caregiving for US adults is provided by family members or informal caregivers. Conference presentations are available at: [www.keiro.org/caregiver-conference](http://www.keiro.org/caregiver-conference).



(Above, left to right): Conference organizers (Dianne Kujubu Belli, Keiro; Rev. Gregory Gibbs, Pasadena Buddhist Temple; and Jeannie Toshima, President, Pasadena Buddhist Temple. (Below): Capacity crowd at Keiro's *Genki* Conference: Caregiver's Edition at the Pasadena Buddhist Temple, June 11, 2016.



Seattle, WA Saturday, October 8  
 San Francisco, CA Saturday, October 15  
 San Jose, CA Saturday, October 22  
 Los Angeles, CA Saturday, October 29  
 New York, NY Saturday, October 29  
 Visit [BuddhistGlobalRelief.org](http://BuddhistGlobalRelief.org)  
 or call 888-852-7579 for more information

**Dharma Lesson on the Links**

by Jim Inouye, Vista Buddhist Temple

The day before my weekly Monday golf tournament, my wife, Annette, and I attended Vista Buddhist Temple's regular Sunday morning Dharma service. On this particular Sunday, Annette played flute with cellist, Alice Taber for the first time. Alice's husband, Ron Taber, an Orange County Buddhist Church ministerial assistant, was giving the Dharma message. His message was entitled "86,400." He challenged each of us to imagine we were given \$86,400 every day. The rules were, you must spend it all each day; if not, the remaining money would disappear. And this game could end without notice. What would I do? Use the money wisely, or waste it? Then he explained we are already playing this game. Just substitute the 86,400 seconds in a day for the imaginary \$86,400. His message was to live in the moment and appreciate every second you are given on this earth. It won't last forever. This really struck me personally and seemingly the whole Sangha took it to heart.

The next morning with the Dharma message still resonating, I went to play my "Chili Dippers" Golf Tournament at Twin Oaks Golf Course. It was a team event. My teammates were Jason, John, and Tom. Tom, 84 years old, uses a cane and his golf club to steady himself as he shuffles from the golf cart to his ball. His tee shots barely went 100 yards, but he was out there gratefully trying. Tom's cart mate, John, in contrast, was very frustrated with his game and frequently murmured expletives (#%&#) to blow off steam. However, to my surprise, John was amazingly patient and compassionate with Tom as he drove him from shot to shot.



(Left to right) John, Jim Inouye, Jason, and Tom.

Jason was my cart mate. We were very competitive with each other years ago; Jason beat me in our Torrey Pines Club Championship match. But physical ailments have taken a toll on his game, and he is not the golfer he used to be. On this day I was playing particularly well. Instead of being resentful, Jason was my biggest cheerleader and kept me focused with his unselfish encouragement. I felt he truly wanted me to play my best to reach my lifelong goal of shooting under my age before I turn 70 years old. It was a goal I shared with very few because it really seemed unattainable. But here I was, on the 18th tee, at 68 years old, needing to shoot 5 on this par 5 for a 67. Having remembered Ron's Dharma message, watched Tom's persistence, felt John's compassion, and heard Jason's encouragement, I was in the moment. As I sank the final par putt for a score of 67, I felt the calm of playing one shot at a time and completing possibly my most enlightened round of golf of my career. Now, perhaps I can carry this lesson into my everyday life. *Namo Amida Butsu*



**"Camping in the Sierras" Where Were You in 1966?**

By Gregg Sera, Janis Nakamoto Sera and Debbie Suda  
 "Camping in the Sierras" Directors  
 Fresno Betsuin Buddhist Temple

Fifty years is a long time. Here are some interesting facts to put it in perspective. Two generations have come and gone. Astro turf hit the market and became an instant success. Doritos made its way onto grocery shelves nationwide. The first Toyota Corolla rolled off the assembly line. The first ATM opened for business. Fresno Betsuin Buddhist Temple "Camping in the Sierras" held its first week at Dinkey Creek Camp grounds. The actual first year of camp was in 1964, but camp was not held a couple of years due to forest fires and shutdown of the campgrounds for a PG&E dam project.



The late Mo and Peggy Nakamoto

So, here we are 50 plus years down the road and still going strong. The camp was a vision embraced by the late Mr. and Mrs. Mo and Peggy Nakamoto, longtime advisors and mentors of the Junior Young Buddhist Association (Jr. YBA) and the youth movement at the Fresno Betsuin. They wanted to establish a summer program for high school aged kids to get together and have "Fun, Fun, and More Fun" (one of Mo's favorite mantras). Where kids could go and re-acquaint themselves with old friends, establish new friendships, form lifelong friendships, and just hang for a week under the umbrella of the Buddha Dharma.

The Nakamotos wanted to create an environment that gave high school aged kids the opportunity to go camping at a relatively low cost. With that in mind, they went to the Buddhist community and pursued and received donations in the forms of food (vegetables/fruits) from the local farmers, supplies from the local markets, and monetary offerings from Betsuin members. Donations keep coming in today due to the legacy the Nakamotos established 50 years ago.

This year, our 50th year, was another great success. The program included the usual day and midnight hikes, shaving cream fights, campfires, ping pong, talent show, and new fun activities. This year's theme was "Acts of Kindness" and each day a new topic associated with acts of kindness was introduced to the kids to think about and share their thoughts with others. Rinban Nakagawa, Rev. Sakamoto, and Rev. Hamasaki took turns spending time with us during the week. We were also fortunate to have Mrs. Nakagawa visit and lead a session in Onenju crafting.

And then there is the food. Some say the best part of camp. Four meals a day are served up including "Donkey Diner" where we provide a menu of late night snacks from previous meal's leftover favorites. The campers are well fed.

The 50th year of camp has come and gone, but the memories and friendships established this one week of camp will stay with us for a lifetime. We want to say thank you to all the many donors and supporters throughout the years. We are grateful to the many campers, parents, counselors, and friends who have helped "Camping in the Sierras" endure all these years.



**50th Camping in the Sierras Anniversary Celebration**  
**Saturday, October 15, 2016**  
 Belmont Country Club, 8253 E. Belmont Avenue, Fresno, California  
 5-11 pm, casual attire

Open to all former campers and their guests, parents, and counselors.  
**RSVP by September 15** to Gregg Sera  
 Email: [cgserra@pacbell.net](mailto:cgserra@pacbell.net) Phone: (415) 776-5600 ext. 112

**OUR JODO SHINSHU TRADITIONS**

**What is a shikisho?**



A *shikisho* is a Jodo Shinshu lay member's formal cloth worn around the neck. It might have originated from formal samurai attire called *kamishimo*.

The *shikisho* indicates that a person is a member of the sangha. It is usually worn at services and temple-related religious events.



## IBS Celebrates 50 Years as a Graduate School (Part II)

By Rev. Dr. Seigen Yamaoka, Vice President of Development, Institute of Buddhist Studies

The 1980s were an historical time in the development of the Institute of Buddhist Studies (IBS). We were fortunate to receive strong support from Ryukoku University and the Jodo Shinshu Hongwanji-ha. Following are some of the key areas of support:

Rev. Haruyoshi Kusada, IBS Director in the 1980s, conducted a special 10-day seminar to prepare his students for Tokudo Ordination. This was to be a momentous first for the Buddhist Churches of America (BCA), and an affirmation of the value of being trained at the Institute of Buddhist Studies; up until this point, ministerial aspirants were trained only in Japan. The students were: Dennis Fujimoto, Idaho-Oregon Buddhist Temple (recently promoted to Rinban, Sacramento Betsuin); Dean Koyama, Seattle Betsuin, Tacoma, Mountain View, and Palo Alto Buddhist Temples; Jay Hardiman, Fresno Betsuin, Berkeley Buddhist Temple, and Moiliili Hongwanji Mission (retired); Rebecca MacDonald, Marin, Seabrook, Florin, Fresno Betsuin, Visalia, and Hanford Buddhist Temples (retired); and Irene Asao-Wells, who did not serve as a minister but has served as a Dharma School teacher at the Berkeley Buddhist Temple for over 34 years.

In November 1981, the late H.E. Kosho Ohtani, Monshu Emeritus, came to the United States from the Nishi Hongwanji in Kyoto, to personally ordain the first group of students who had received Tokudo training here in their home county. The auspicious event took place at the Buddhist Church of San Francisco, the home temple of the BCA National Headquarters.

In May 1982, Ryukoku University President Kenko Futaba and Rev. Seigen Yamaoka, IBS President signed a Memorandum of Understanding to establish IBS as a branch of Ryukoku University. IBS would receive financial support and professors would be sent yearly to teach. The IBS Trustees and the BCA National Board endorsed the affiliation.

Throughout 1982, the IBS has sought ways and means to attain accreditation. IBS was offered the opportunity to affiliate with the Graduate Theological Union (GTU). The IBS Trustees and the BCA National Board endorsed the possibility. Dr. Jack Fujimoto, then President of the West Los Angeles City College, guided the effort. Contact was made with the GTU, and a committee was established to study the feasibility. Committee members for IBS were: Tony Yokomizo, Trustee Chair; Dr.



November 1981: The first group of IBS students to receive Tokudo training and ordination in the United States were photographed at the Buddhist Church of San Francisco. Back row, left to right: Dennis Fujimoto, Dean Koyama, Rebecca MacDonald, and Jay Hardiman. Front row: Irene Asao, Bhante Seelawimala (current IBS Adjunct Faculty), and the late Rev. Haruyoshi Kusada, IBS Director. Photo courtesy of Irene Asao-Wells.

Fujimoto; and Rev. LaVerne Sasaki, Chair of the BCA Ministers Association. From GTU the members were Father Michael Blecker, President; Dr. Claude Welch, Dean; and Gordon Weber, Chair of the GTU Board of Trustees. In 1983, Dr. Fujimoto, as IBS Chair, guided the negotiations.

In February 1985, the IBS formally became affiliated with the GTU, and in September of the same year, H.E. Koshin Ohtani,

Monshu, delivered an address at the University of California, Berkeley, to commemorate the IBS/GTU affiliation. In commemoration of the affiliation, the Hongwanji Professorial Chair was established, creating a position currently held by Rev. Seigen Yamaoka. In 1986, the Yehan Numata Professorial Chair (Dr. Richard K. Payne), and the Rev. Yoshitaka Tamai Professorial Chair (Dr. Scott A. Mitchell), were established to support the IBS teach-

ing staff.

In 1986, in order for IBS to receive gifts from Japan through the Japan Foundation, a GTU/IBS Foundation Japan Committee was established. The committee members were: Masakazu Echigo, Chairman; Counselor of C. Itoh Trading Company; The Honorable Zentaro Kosaka, member of the Diet and former Minister of Foreign Affairs; Dr. Yoshishige Ashihara, Honorary Chairman of the Board of Kansai Electric Power Company; Jusha Tsumura, Chairman of the Board of Tsumura Juntendo Pharmaceutical Company; and Hajime Hayashi, Senior Managing Director of Matsushita Trading. H.E. Kosho Ohtani, Monshu Emeritus and Hiroji Kariya, BCA Campaign Chair, were instrumental in developing this program.

In 1987, the IBS, GTU, and the University of California co-sponsored the International Association of Shin Buddhist Studies, International Association of Buddhist Studies, and Buddhist-Christian Dialogue Conferences, August 6-15. Some 1,000 scholars attended. Dr. Alfred Bloom, IBS Dean, played an important role in coordinating the conferences.

*To be continued. (Part I appeared in April 2016.)*

## Numata Lecture Celebrates IBS 50th Anniversary



On August 19, 2016, "Crossing Realities: Shin Buddhism and Globalization" was presented in honor of the Institute of Buddhist Studies incorporating as a seminary and graduate school 50 years ago. Dr. Jessica L. Main of the University of British Columbia (seated, right), presented "Shin Buddhism and Global Modernity: Settlement Work, Social Work, and Other Brand New Ideas in the Early Twentieth Century," with respondents Dr. Scott Mitchell and Dr. Natalie Quli (both of IBS, seated center and left, respectively).

## Thank You to All Dana Program Donors!

Now concluding its inaugural year, the BCA Dana Program is pleased to present its Annual Summary below. We are now inviting your renewal or participation for the second year of the Dana Program. Check your mail, go online, or ask your temple leaders.

Reminder: The Dana Program is an easy way you can support BCA and local temples. Consider the recurring donation option to make it easier for next year and more!

### Temple Share with the Dana Program

A number of Dana Program donors have chosen to share half of their contribution with the local temple of their choice. They did this by selecting the Temple Share option on the Dana brochure or on the online donation page. The BCA disburses the share of donation to the temples every quarter.

**Temples Share Donations were made to the following temples and churches in FY 2015 - 16:** Arizona Buddhist Temple, Berkeley Buddhist Temple, Concord Howakai, Enmanji Buddhist Temple, Buddhist Church of Florin, Fresno Betsuin Buddhist Temple, Gardena Buddhist Church, Idaho-Oregon Buddhist Temple, Los Angeles Homba Hongwanji Buddhist Temple, Buddhist Church of Lodi, Mountain View Buddhist Temple, Buddhist Church of Oakland, Buddhist Church of Ogden, Orange County Buddhist Church, Oxnard Buddhist Temple, Palo Alto Buddhist Temple, Pasadena Buddhist Temple, Reedley Buddhist Church, Buddhist Temple of Salinas, Buddhist Temple of San Diego, San Jose Buddhist Church Betsuin, Seattle Betsuin Buddhist Temple, Southern Alameda County Buddhist Church, Buddhist Church of Stockton, Tri-State/Denver Buddhist Temple, Venice Hongwanji Buddhist Temple, Vista Buddhist Temple, Walnut Grove Buddhist Church, Watsonville Buddhist Temple, White River Buddhist Temple.

Thank you again for your support of the Dana Program and thank you for supporting BCA temples! To find out more, visit [BuddhistChurchesofAmerica.org/BCA-Dana-Program](http://BuddhistChurchesofAmerica.org/BCA-Dana-Program), ask your local temple for a brochure, or call the Development Office at 415-776-5600 x311.

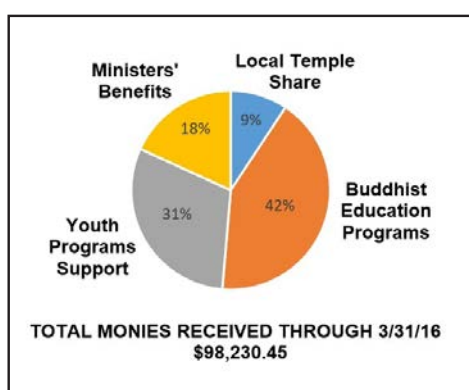
## Annual Summary Report: FY 2015 – 2016 Dana Program

The Dana Program was initiated in October 2015 with a general mailing to members of the Buddhist Churches of America (BCA). In the six (6) months between program inception and March 31, 2016, donors had contributed \$98,230.45.

A portion of the contributions covered the program initiation expenses and investment costs of \$14,872.

Of the net proceeds of \$83,234, \$7,750, or 9% was distributed to local temples as part of the 50/50 local temple share. Thirty (30) temples shared in receipts from donors who elected this option.

The balance of the monies is budgeted to support operational expenses for various programs in the FY 2016-2017 BCA Budget as shown in the above chart. These include:



- 42% or \$35,000 to support programs for the Center for Buddhist Education
- 31% or \$25,350 to support the Youth Advocacy and Scouting
- 18% or \$15,134 to support Ministers' Benefits that include Ministers Life Insurance premiums and a portion of the monies for premiums for Ministers' Long Term Disability Insurance.

We are especially grateful to the one donor who provided a generous contribution and pledge over three (3) years totaling \$100,000. We hope that others see the possibilities that come with individual commitments to ensuring that the Nembutsu teachings are available for future generations.

**JOINT COMMITTEE ON DEVELOPMENT** BCA Endowment Foundation is composed of: Committee Co-chairs: Charlene Grinolds, BCA; Sam Sunada, BCAEF; Rev. Jerry Hirano, Ministers' Assoc. Committee Members are: Tom Nishikawa, BCAEF; Koichi Sayano, BCAEF; Steve Terusaki, BCAEF; and Jeffery Matsuoka, BCA; Rev. Seigen Yamaoka, Institute of Buddhist Studies (IBS); David Chin, At-Large. Ex-Officio Members: Rev. Kodo Umezu, Bishop; Charles Ozaki, BCAEF President; Richard Endo, IBS Board Chair; and Ken Tanimoto, BCA President. BCAEF Staff: Hideaki Mizuno and Chris Sujarit.



# 法輪

2016年9月号

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二〇一六年度教化標語

「まことの人生を  
歩もう」

あの記事をもう一度!

法輪のバックナンバーがBCA  
ウェブサイトで読めます。  
<http://buddhistchurchesofamerica.org/about-us/wheel-of-dharma>

## ハワイ州で布研が開催される

8月16日(火)から18日(木)の三日間、BCA布教研究会(布研)および開教使会議が行われた。今年は桑湾教区の主催で、パークレーの浄土真宗センターで開催された。BCA開教使40名に加え、カナダ開教区から6名、ハワイ開教区から2名の開教使が集った。布研の講師にはドイツ、ライプツヒ大学のデッシン・ウゴ博士と南アフリカケープタウン大学のポルク・エリザベス博士が招かれる予定であったが、ウゴ博士の体調不良のため、夫人のポルク博士とともに来米を断念した。代わりに桑湾教区の開教使が仏教倫理に

もあつた。開教使会議では総長オフィスをはじめCBE、各教区などから活動報告がなされたほか、403Bなどの引退後の年金のためのクラスが行われた。また、参加者全員でコルマ日本人墓地を訪れ、先亡のBCA歴代総長および開教使の名前が刻まれている記念碑前で読経した。来年の布研は北カリフォルニア教区で8月にリノ市で開催される予定。

## IBS主催のパンフレットセミナー

夏のパンフレットセミナーが、8月19日(土)、20日(日)に浄土真宗センターで開催された。スピーカーは布研同様、デッシン・ウゴ博士とポルク・エリザベス博士であったが、予定を変更し、カリフォルニア州立パークレー校のブラム・マーク博士とブリティッシュコロンビア大学のメイソン・ジェシカ博士が講師として招かれ、浄土真宗の社会問題への関わりについて講義した。また、ブリッジ・ハリイ開教使(オークランド)、ミッチェル・スコット博士(IBS)による公開ポッドキャスト録音や、柿原興乗(タコマ)、菅原祐軌(フロリダ)開教使らによる往生礼讃のおとめ、ルイス・ティエイアイ氏(パークレー仏教会門徒)による新しい仏教賛歌についてのクラスなども行われ、多彩なプログラムのセミナーとなった。

コルマ日本人墓地、Colima Japanese Cemetery



が仏教倫理に  
関してのプレ  
ゼンテーション  
を行い、特  
に、カリフォル  
ニア州で今  
年11月に投票  
が行われる  
予定の、死刑  
制度の廃止の  
是非について  
話し合われた。  
結果、開教使  
会から死刑制  
度廃止を支持  
する決議文を  
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とつの主義主  
張に偏るべき  
ではない」と  
の意見も根強  
く、少なから  
ずの反対意見

## BCAへのサポートを感謝いたします。

BCAのダーナプログラムにご協力くださった皆様へ感謝申し上げます。昨年10月から寄付をお願いし、今年3月末まで、合計98,230.45ドルを集めることができました。寄付金は、各仏教会の運営、CBEやIBSの教育プログラム、ユース向けプログラム、開教使の福利厚生のために使われました。ダーナプログラムは現在も継続しておりますので、皆さまの協力をお願いいたします。詳しくは、各仏教会の開教使にお尋ねいただくか、ウェブサイトをご覧ください。(http://buddhistchurchesofamerica.org/bca-dana-program/)

## 総長コラム

米国仏教団総長 梅津廣道

七月中旬から下旬にかけて、広島県庄原市のお寺の住職である定光大燈師のグループ総勢十名がアメリカ西海岸にある仏教会を訪れ、それぞれの仏教会の活動などを見聞しました。定光師は私と大学が同期で、アメリカにも多くの友人がいて、その人たちを縁として、シアトル、サンフランシスコ、そしてパークレーの仏教会を訪れたのでした。

日本ではもちろん仏教会という言葉はありません。お寺です。そこには僧侶が住職として日常の活動を行っていきます。メンバーは門徒と言います。その門徒総代という役職の人たち、こちらでいう理事でしょうか、がお寺の運営の相談相手となり、住職と一緒にお寺を盛り立てていくのです。その門徒総代のトップが、お寺によっていろいろ呼び方がありますが、定光師のお寺の場合、門徒総長です。こちらでは理事長とか会長と言われる人です。

この人たちは、お寺の運営に責任を持つと同時に、門徒の代表として、法座があるときには、門徒総代の式章をつけて、まんに座って聴聞をします。また、法要の間には、総代長が皆の前立って、「浄土真宗の生活信条」を唱導します。この度の訪問を受けて、あらためて日本のシステムを思い起こす機会をいただきました。こちらでも、理事長や理事用の式章を設定して、法座の席を決めて、メンバー代表として

## 各地のお盆おどりの様子

お盆踊りは一年のうちで、お寺に最も多くの方々がお参りする行事



事となっている。今年も参詣者がお念仏の縁をいただき老若男女人種を問わず、踊りの輪が広がった。

上から、シアトル別院、恵光寺、タコマ仏教会、サンフランシスコ仏教会



Photos by Senseis and members