

WHEEL OF DHARMA

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New Year's Greeting from Gomonsu Kojun Ohtani

At the beginning of this New Year, I would like to extend my warmest greetings to you all.

Last year, Japan was hit by frequent natural disasters like torrential rains, typhoons and earthquakes. Other countries, including Indonesia and the United States, were also visited by devastating earthquakes, tsunamis and major hurricanes. Furthermore, the California wildfires last November turned out to be the deadliest in the state's history, taking the lives of many, while others continue to be missing, and a great deal of people were forced to evacuate their homes. I would like to convey my deepest condolences to those who lost their lives through the natural disasters and express my sympathy to everyone affected. We must also never forget that armed conflicts and terror attacks as well as severe starvation is making

it difficult to live and lives are being lost every day.

In my message entitled, "A Way of Living as a Nembutsu Follower," which I presented on Oct. 1, 2016, the first day of the Commemoration on the Accession of the Jodo Shinshu Tradition, I have stated, "by trying to live according to the Buddha Dharma, ... we can live to the best of our ability, aspiring to live up to the Buddha's Wish." In agreement with this proposal, beginning last April, our organization has launched a campaign against poverty under the slogan, "Dana for World Peace -- overcoming poverty to nurture our children."

Unable to part from our self-centered mentality, we are simply foolish beings, incapable of attaining supreme enlightenment through our own strength. It is all through the salvific working of Amida

Tathagata that we are enabled to realize our selfishness. Furthermore, because of this self-awareness, with the hope of responding to the Buddha's boundless compassion even just a little, we are enabled to aspire for everyone's happiness and make a sincere effort in dealing with the many difficult problems of bitter reality in this world.

In this New Year, as we receive the Dharma and recite the Nembutsu, let us make every effort to acknowledge and cope with the reality we face.

Jan. 1, 2019

OHTANI Kojun
Monshu
Jodo Shinshu Hongwanji-ha
(Translation provided by the
Hongwanji International Department)



Gomonsu Kojun Ohtani



Bishop Kodo Umezu

As we welcome the year 2019, I wish you a very Happy New Year under the guiding light of Amida Tathagata. Let us continue to listen to the Compassionate Vow of Amida Buddha.

Shinran Shonin truly appreciated the karmic conditions that led him to

the *Nembutsu* teaching. As we reflect on our own life journey, I am sure each of us has a person or people who influenced us to hear the dharma. They might be

our parents, grandparents, siblings, spouses, friends, ministers, or historical figures. Whoever they might be, let us express our deepest appreciation to ones who have brought us to the teaching.

An organization is like a person. It has its own karmic history. For the Buddhist Churches of America, the Buddhist Women's Association played a very big role in its growth. *Issei* and *Nisei* women were really strong, yet warm hearted. I firmly believe that they were able to live through their difficult lives because of their churches and temples, friends, and the *Nembutsu* teaching.

2019 will be a very busy year for the BCA. The Buddhist Churches of America Federation of Buddhist

Women's Associations will be hosting the 16th World Buddhist Women's Conference from August 30 to September 1, 2019 in San Francisco. It is entirely appropriate for us to dedicate this year especially to those ladies who have helped all of us, directly or indirectly, to encounter the *Nembutsu* teaching. Please look at the photos of our *Obaachans* and reminisce in the past history of our churches and temples. At the same time, let us remember their dedication and contributions.

Arigato Obaachan. Thank You Grandmother!
Gassho,
Rev. Kodo Umezu, Bishop
Buddhist Churches of America

New Year's Greeting from Bishop Umezu

WBWC Declaration Recognizes Contributions of Lady Eshinni & Lady Kakushinni

The convention declaration for the 16th World Buddhist Women's Convention highlights the influential role two very special women played in the history of our Jodo Shinshu tradition.

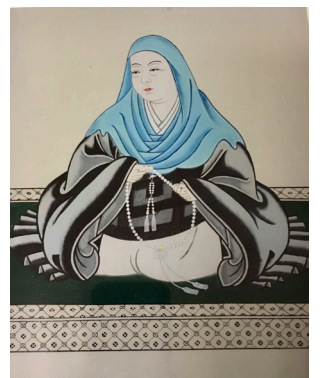
Lady Eshinni, wife of Shinran Shonin, and Lady Kakushinni, youngest daughter of Shinran Shonin, dedicated their lives to sharing the nembutsu teaching with all people.

The convention declaration reads:

"The Buddhist Churches of America Federation of Buddhist Women's Associations is honored and excited to host the 16th World Buddhist Women's Convention.

"Since the inaugural convention in 1961, the world has become more divided and conflict driven, and our communities and families are impacted by this negativity. Today, we live and share in the Nembutsu teaching amongst communities and societies steeped in cultural and ethnic diversity. Therefore, it is incumbent upon us as Buddhist Women to "Live the Nembutsu", which is the theme for the 16th World Buddhist Women's Convention.

"Women throughout the history of Shin Buddhism have dedicated their lives and supported the propagation of Jodo Shinshu Buddhism. Prime examples are Lady Eshinni and Lady Kakushinni. Lady Eshinni appreciated the Nembutsu teaching as expounded by her husband, Shinran Shonin, and supported his efforts to share the teaching with people from all walks of life. Lady Kakushinni, their youngest daughter, played a vital role in laying the foundation for the spread of the Nembutsu teaching so that future generations would be able



Lady Kakushinni (left) and Lady Eshinni (right).

to receive and rejoice in her father's legacy.

"Reflecting upon what it means to Live the Nembutsu, and remaining ever mindful of the common thread of the dharma that brings us together as one community, let us remember the contributions made by individuals such as Lady Eshinni and Lady Kakushinni with the hope that peace may prevail and the Nembutsu teaching may spread throughout the world."

The Buddhist Churches of America Federation of Buddhist Women's Associations (FBWA) will host the convention at the San Francisco Marriott Marquis from Aug. 30 to Sept. 1, 2019.

Although a Buddhist women's convention, men and women, young and old, from Japan, Hawaii, Canada, South America are invited to come together for this convention under the theme of "Live the Nembutsu." His Eminence Monshu Kojun Ohtani, 25th spiritual head of the Jodo Shinshu Hongwanji-ha, will also be in attendance for this event.



Treasuring Gratitude, Kindness, Humility



By Rev. Ron Miyamura
Midwest Buddhist Temple

Earlier this year, I was asked to give a public talk on the topic of

“Where Is Amida Buddha?”

Of course, the answer is: Amida Buddha is everywhere and nowhere.

The short explanation is that Amida Buddha is a symbolic Buddha, that is, Amida is not a real person. Amida is the combination of two Buddhas. Amitabha is the Buddha of infinite light and Amitayus is the Buddha of infinite life. Light and life are the two characteristics of Amida; light and life are the symbols for wisdom and compassion. So, Amida Buddha is the Buddhist of infinite wisdom and compassion.

In the historical development of Pure Land Buddhism, Amida is both real and symbolic. Amida is real in that he/she/it is my friend; so, when I am lonely, I can call the name of Amida, and Amida is here as a friend that brings comfort. Amida is also symbolic when we look for wisdom and compassion and I can call the name of Amida to receive wisdom and compassion. We call the name, and say “Namu Amida Butsu” and we can receive all the benefits of the thing being named. Therefore, we say the name and Amida finds me.

As I said earlier, Amida is everywhere and nowhere. Amida is part of my life in inverse relation to my ego. Ego is the image of myself. Amida is nowhere when the ego takes over my life. When my ego is strong and out of control, I become selfish and self-centered.

Amida is everywhere when the selfless-self is allowed to come out; my ego-self diminishes. When the selfless-self is present, I can listen to the Dharma (the Buddhist teaching) and allow myself to receive

the benefits of wisdom and compassion.

At our Shin Buddhist temples, we encourage people to come as they are and to stay awhile. As Shin Buddhists, there are no requirements to come to the temple. We don't expect you to change just because you come here.

As Shin Buddhists, we don't have a dogma -- no set required beliefs, and we want everyone to just be the ordinary people that we are.

As a Sangha – a group of “fellow travelers” – we learn from each other and we come to treasure some simple values such as: Profound Gratitude, Great Kindness and True Humility.

It is most interesting that these are values that cannot be taught. As a minister, we are expected to be teachers and we can teach facts and historical events. But we cannot teach spirituality, we cannot teach humility nor can we teach kindness. We can only show examples.

One can read about these things, but it does not mean

anything without experiences. We learn these things by observation and by coming close to these experiences.

For example, there are people who have turned sorrow and anger into gratitude when perhaps a young daughter passes away before the mother, but the mother can transform that sorrow into gratitude for the few years her daughter shared – this can be Profound Gratitude.

We know that there are children as young as 8 years old who would use their allowance, without any prompting, to purchase shampoo to donate to the homeless women's shelter – this can be Great Kindness.

There are people who can bury their ego and just say “thank you” for just a smile – this can be True Humility.

These are things that come about by being part of our Buddhist temple. The organization allows the Sangha to be the vehicle to share the Dharma because we are “fellow travelers” on this path of life.

Let Profound Gratitude, Great Kindness and True Humility change your life.

Recalling Pioneering Ministers' Tireless Efforts to Promote Peace



By Rev. Henry Adams
San Mateo Buddhist Temple

As I welcome the New Year, the recent centennial of the end of World War I was a poignant reminder of the intractable nature of human conflict. At the end of that horrific war, many held out hope that lasting peace could be forged among

the nations of the world. Sadly, wars have continued to break out all over the world, one after another, to the present day.

As World War I raged in Europe, here in the United States, immigrants from Japan faced ongoing discrimination, including the 1913 California Alien Land Law that prohibited Japanese immigrants from owning agricultural land or possessing long-term leases. In that time of escalating mistrust and hostility between nations and within American society, Bishop Koyu Uchida of the Buddhist Mission of North America (later the Buddhist Churches of America) convened a World Buddhist Conference in San Francisco in August 1915.

A group of delegates to the conference adopted the following four-point resolution that captures the spirit

of gathering:

1. As global ambassadors of Japanese Buddhism with the intention of introducing the essence of eastern civilization to the world and fostering harmonious interactions between the East and the West, we aspire for the realization of lasting peace in the world in keeping with the great mind of the Buddha.

2. Recognizing that to promote friendship between the peoples of Japan and America, it is necessary to widely share the teachings of the Buddha among the American people, we aspire for cooperation between the Buddhists of Japan and America.

3. We aspire to correct the mistaken view that propagating Buddhism among Japanese people living in America has

Continued on Page 6

Five Complete Kyoshi Certification

By David Pating
Buddhist Church of San Francisco

In November, five overseas candidates from the United States, Canada and Hawaii missions travelled to Kyoto, Japan, to complete Nishi Hongwanji's Kyoshi certification program.

While each of these young at heart overseas priests took separate paths following their initial Tokudo certifications, these candidates now enter the ranks qualifying them as teachers — with two destined to immediately become overseas Kaikyoshi ministers.

“The Kyoshi (certification) program is boot camp for priests,” participant David Pating said. The intensive 10-day training program consists of

ritual practice (saho), liturgy study, seminars on doctrine and practical lessons about giving Dharma talks (howa).

“Chant, study, eat, chant again — the schedule makes for a exhausting 17-hour day,” he said. “Lots of hot tea and an occasional coffee latte at the vending machine were lifesavers, as was the evening soak in the sento (bath)”

In Japan, most Kyoshi participants are destined to take over some of the 10,000 family temples located on Japan's mainland. Overseas, the number of temples is significantly smaller. Nevertheless, the advancement of Ellen Crane (Orange County), Robert Gubenco (Calgary), Blayne Higa (Hawaii), David Pating (San Francisco) and Anne Spencer (Idaho) is welcomed.



The five Kyoshi ordination candidates pose for a photo in Kyoto, Japan, during the 10-day program. From left, are David Pating, Anne Spencer, Blayne Higa, Ellen Crane, Robert Gubenco. The photo was taken at the Nishiyama Betsuin hondo, the Hongwanji's original Amida-do which was disassembled and relocated to Nishiyama Betsuin in the eastside of Kyoto. Nishiyama Betsuin also houses Hongwanji's training center. Courtesy of David Pating

“I haven't received my assignment yet. I will begin my new job as a Hawaii minister as soon I graduate from IBS this December,” Higa said.

Meanwhile, following a short vacation in Hawaii,

Gubenco will begin the transition to become supervising minister at Calgary Buddhist Temple in Alberta, Canada.

Crane, Pating and Spencer

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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. 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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PRESIDENT'S MESSAGE



By Richard A. Stambul, BCA President

A Plea to the Women of BCA: Part II

1990s and the involvement of women in leadership positions has been growing steadily ever since.”

But it is not enough. I believe that BCA needs the adrenaline that women can best provide.

If our goal is to preserve and protect our Shin Buddhist teachings, then we, the men and especially the women of BCA, must forge an equal

background while men have taken positions of leadership. It is time to change the patriarchal structure of leadership in BCA. We must forge a new coalition of members if we are to survive, and — most of all — if our teachings are going to survive and flourish.

I am suggesting an active coalition of women and men to lead BCA

cial issues of our time, such as poverty and homelessness.

Our concern with social consciousness in the world today resonates with many of our members. It is highly significant that it also attracts and touches many people seeking a new religious home. It appears to be a magnet attracting a new generation. Can we afford to ignore this grassroots movement spreading around the globe? Regardless of the path forward, it must be led by women and men working together, both in and out of the BCA board room.

I believe in the promise of Namo Amida Butsu: that for every person who suffers, Shin Buddhism can offer hope and relief through our religious ideals. Now is the time!

In less than one year, on Dec. 7, 2019, the BCA National Board will hold elections for national officers. The time has come for women to lead BCA; to develop new ways, in new partnerships, in which to preserve our teachings, and to re-energize our temples for the future.

This is my plea to the women in BCA: We need your leadership! The time is past due for women to lead our national organization, to change it, to refresh it, to make it come alive.

Editor's Note: This is Part II of BCA President Richard Stambul's edited address, which he presented at the FBWA Conference in Visalia on Sept. 15, 2018.

Paraphrasing from Rev. Patricia Usuki's important work about women in BCA entitled, "Currents of Change," she comments that regardless of "... the obstacles, women are doing their part to contribute to the continued ..." survival of Shin Buddhism in America, "and not only through the cooking, cleaning, and crafts for which they are traditionally known."

Updating Rev. Usuki's figures, as of 2018 more than 25 women now serve as presidents, and 27 sit as vice presidents on 60 temple boards in the United States. Usuki Sensei continues, "These developments started to take root around the beginning of the

"Women constitute more than a majority of BCA's members. For too long, women have worked in the background while men have taken positions of leadership. It is time to change the patriarchal structure of leadership in BCA. We must forge a new coalition of members if we are to survive, and — most of all — if our teachings are going to survive and flourish."

partnership to lead BCA into this new century. I am making a plea to you, the women of BCA, for your direct involvement in the national leadership of our organization. BCA needs constructive change in governance, attitude, and direction. I believe that women can best provide that energy.

Women constitute more than a majority of BCA's members. For too long, women have worked in the

forward. More than that, I urge the women of BCA to step up to positions of leadership both in the ministry and among our lay members. We should proclaim that we stand for the end of gender discrimination as a noble goal for which everyone is invited to join us. The greater inclusion of women in leadership roles will help BCA be in the vanguard of discussion, and of action, to address some of the great so-

CBE TEMPLE LEADERSHIP WORKSHOPS

Cultivating Dharma-Centered Leadership

February 1- 3, 2019

Jodo Shinshu Center
2140 Durant Ave. Berkeley, CA

*What do we mean by Dharma-centered leadership?
How does a strong Buddhist education program ensure the temple's well-being?*

- Interactive dharma sessions on Jodo Shinshu basics & BCA history
- Presentations on communications, technology, outreach & more
- Share successes/challenges, and ways to help each other

TEMPLES ARE INVITED TO SEND ONE TO TWO TEMPLE LEADERS TO THE WORKSHOP. OPEN TO ALL BCA TEMPLES, CHURCHES, AND SANGHAS

<p>REGISTRATION: \$75</p> <p>Due by: January 18, 2019 Register online from 12/8</p>	<p>Rooms at Jodo Shinshu Center</p> <p>Please contact JSC Facility Manager: Glenn Kameda at gkameda@bcahq.org or (510) 809-1401</p>
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Presented by BCA Center for Buddhist Education
2140 Durant Avenue, Berkeley, CA 94704
Contact: cbe@bcahq.org or phone: (510) 809-1460

Mizushima Named CBE Youth Coordinator

Koichi Mizushima, the current program coordinator at the Sacramento Buddhist Church, has been named as the BCA Center for Buddhist Education Youth Coordinator.

Mizushima has served as the Junior YBA adviser at the Sacramento Buddhist Church since 1998 and as a Minister's Assistant since 2003.

He also served on the Youth Advocacy Committee Retreat planning committee since its creation in 2005.

"The YAC program continues to be a source of inspiration for many of the new programs that we hope to create in the future," Mizushima said. "It has been very inspiring to meet and work with all of the dedicated BCA leaders and staff, and I look forward to working with all of the temple leaders



Koichi Mizushima

and ministers as well.

"I hope we can create meaningful content for our young members throughout the year," he continued. "One of my goals is to make sure we all have updated contact information for all Junior YBA presidents, advisers and district presidents."

He said his second goal is to create a calendar that displays all of the youth events from all of the districts. He encourages all to send him email submissions of 2019 event dates.

Mizushima said the first event is a BCA JYBA Leaders Workshop on Feb. 23-24, 2019, at the Jodo Shinshu Center. He added the second annual BCA Summer Youth Retreat is from June 30 to July 6, 2019.

"I look forward to hearing your ideas and feedback, and I thank you in advance for all of your support," Mizushima said. "If there is any way I can be a resource to your youth programs at your temple, please let me know."

Mizushima can be reached at bkmizushima@bcahq.org

2019 BCA CBE Educational Events
Programs subject to change.
Events at the Jodo Shinshu Center (JSC) unless otherwise noted.

January 24-26 ~ Winter Minister's Assistant Program and Tokudo Training.

February 1-3 ~ CBE Temple Leadership Workshop. Interactive Dharma sessions on Jodo Shinshu basics & BCA history. Presentations on communications, technology, outreach & more. Share successes/challenges, and ways to help each other. Open to all BCA temples, churches and sanghas. To register go to the buddhistchurchesofamerica.org website & click on CBE

February 9 ~ Winter Pacific Seminar "Softened Words of Praise" An in-depth look at Shinran Shonin's Wasan." Keynote speakers: Rev. Dr. David Matsumoto (English) and Rev. Dr. Mutsumi Fujiwara Wondra (Japanese). Followed by a chanting workshop led by Rev. Sala Sekiya. Seminar will be held at the Los Angeles Hampa Hongwanji Buddhist Temple. To register contact Rev. Koho Takata at NishiDharmaCenter@gmail.com.

February 23-24 ~BCA JYBA Leaders Workshop For current & aspiring high school age YBA leaders. Contact: CBE Youth Coordinator - Koichi Mizushima at bkmizushima@bcahq.org

March 7~ IBS & CBE Symposium "Hearing the Light" Innovation & Compassion in American Pure Land Buddhism" from 1:30p.m.-5:00p.m. Keynote speaker: Dr. Lewis Lancaster and additional speakers: Dr. Jane Iwamura and Dr. Scott Mitchell. Symposium will be held at the Renaissance Phoenix Downtown Hotel in Phoenix Arizona prior to the beginning of the annual BCA National Council meeting.

March 9 - CBE Workshop "Perspective on Shin Buddhism & LGBTQ Community" from 1:30p.m.-3:00p.m. at the BCA National Council Meeting at the Renaissance Phoenix Downtown Hotel in Phoenix Arizona. Speakers: Rev. Kiyo Kuwahara, CJ Dunford and Akiko Rogers.

BCA JYBA LEADERS WORKSHOP

"SAVE THE DATE"

Feb 23- 24, 2019

Jodo Shinshu Center

2140 Durant Ave, Berkeley, CA 94704

FOR: Current & aspiring High School age YBA leaders

GOAL: To meet members from other districts, and cultivate ideas to help your YBA grow and be more successful.

WHEN: 2/23/19 All Day

Questions email Koichi Mizushima (bkmizushima@bcahq.org)

BCA SUMMER YOUTH RETREAT

"SAVE THE DATE"

JUN 30 - JUL 6, 2019

Jodo Shinshu Center

2140 Durant Ave, Berkeley, CA 94704

FOR: High School age students interested in expanding their knowledge of the Dharma

GOAL: To spend a life-changing week with youth from all across the nation to participate in an in depth study of Jodo Shinshu Buddhism, its history and its practices.

WHEN: 6/30/19 - 7/6/19

Questions email Koichi Mizushima (bkmizushima@bcahq.org)



BCA National Board Meets at JSC

By Dr. Kent Matsuda
BCA President-Elect

The BCA National Board members met Dec. 1 at the Jodo Shinshu Center (JSC) in Berkeley, addressing a variety of issues.

It marked the first meeting in which the National Board members agreed to follow the consent agenda model. All reports that were included in the consent agenda were accepted by the board and were not discussed. This allowed more time to discuss other matters and have small group discussions.

Bishop Kodo Umezu announced that Rev. Midori Nakagawa, wife of Rev. Kakei Nakagawa, was appointed Kaikyoshi-ho of the Central California District on July 1, 2018. Rev. Masanari Yamagishi from Japan was assigned to the Buddhist Church of Lodi on Aug. 1, 2018. Rev. Kurt Rye will be resigning from the BCA ministry on Dec. 31, 2018.

Rev. Patricia Usuki, Gicho of the BCA Ministers' Association, informed the Board that the 2019 BCA Ministers' Association Summer Seminar (Fuken) will take place in San Francisco on Aug. 29, 2019. This is the day before the beginning of the World Buddhist Women's Conference in

San Francisco.

Because the conference ends on Sept. 1, 2019, Rev. Usuki is recommending that Sunday services not be held at the temples that day so that BCA ministers can attend the conference.

Rev. Dr. David Matsumoto, provost of the Institute of Buddhist Studies, reported that 45 students were enrolled in classes during the fall semester. Six of the students were ministerial candidates.

In other news:

Hideaki Mizuno, executive director of the Endowment Foundation, reported that the Growth Portfolio A lost 4 percent and Portfolio B lost 4.1 percent for the first 10 months of 2018. The Growth and Income Portfolio lost 3.2 percent and the Income Portfolio lost 1.5 percent during the same period.

BCA Treasurer Jeff Matsuoka said the Dana Program has raised about \$136,000 as of Oct. 31, 2018. The preliminary dues assessment for 2019-2020 is estimated to be \$143 for each BCA member.

The National Board approved an updated guideline for ministers' salaries presented by Glenn Kitasoe, chair of the Ministerial Affairs Committee. The new guidelines increase the salaries for ministers starting out their careers.

The Archives and Historic Preservation



BCA National Board members gather Dec. 1 for a group photo at the Jodo Shinshu Center in Berkeley.

Committee, chaired by Eiko Masuyama and Sandy Saeki, announced that the BCA Collection was moved from the Japanese American National Museum in Los Angeles to UCLA on Aug. 27, 2018.

Dr. Kent Matsuda, chair of the BCA Strategic and Financial Planning Committee, outlined a total of seven recommendations to be presented to the BCA National Council in Phoenix, Arizona, in March 2019. The recommendations include a \$1 million campaign for repairs to the BCA headquarters building, the JSC, and the Bishop's parsonage. Other recommendations include us-

ing money raised to replenish funds for the BCA loan to the Endowment Foundation and to finance a pilot project to live stream Dharma talks in the Central California District. The committee -- formed at the request of the National Council in 2017 -- also recommended that the BCA proceed with Endowment Foundation's plans for a new capital campaign and to sell the Bishop's parsonage.

The National Board broke up into small groups to discuss the BCA Governance Committee's proposal to change the structure of the National Board.

Becoming a Minister's Wife – Part 2

By Sumiyo Maeda

This is the second in a series of articles appearing in the Hongwanji's monthly magazine called "Daijo," which have been translated by Ken Yokogawa and are being made available to our BCA Sangha. We hope you will enjoy learning about temple life in Japan from the perspective of a "bomori" temple wife.

This series was written by Mrs. Sumiyo Maeda, a graduate of the prestigious University of Tokyo who earned an MBA from a French university and who worked in a major Japanese financial institution before deciding to marry the resident priest of a Jodo Shin temple in Hiroshima.

A SCHOOL FOR BŌZUS

After resigning from the company in Tokyo for which I had worked for eight years, I enrolled in a school in Kyoto that trains students to be Jōdo-Shinshū ministers.

In the same way that the wives of resident ministers of Buddhist temples are referred to as bōmoris, the ministers themselves are often referred to as bōzus. This term means "shaven head" and is used because, traditionally, resident ministers all shaved their heads.

This is not usually the case today, however. At any rate, the school I attended is therefore often popularly referred to as a "bōzu school."

The religious tradition of the family in which I was raised is not Jōdo-Shinshū, and from the time of my grandfather, was supported by men who worked at ordinary white-collar jobs not associated with a temple.

Because the family in

which I grew up followed the Soto Zen Buddhist teaching, I had never ever recited "Namo Amida Butsu," the foundation of the Jōdo-Shinshū teaching. My future husband and his family therefore worried about how strange life in Jōdo-Shinshū temple might be for me at first so they recommended that I study at this "bōzu school" which is located in the city of Kyoto.

Because of my greed to experience as much as I can, I didn't need much urging to spend the last year of my life as a single person in that cultural capital of Japan.

After getting off of the bullet train from Tokyo to Hiroshima halfway in the city of Kyoto, I began my studies at Chūō Bukkyo Gakuin (Central Buddhist Institute) which is located in the Yamano-uchi area of that city. This school trains its students in Jōdo-Shinshū doctrine and its rituals so they can correctly transmit the Jūdo-Shinshū teaching.

I was then just over 30 years old. I had attended many different schools in my life till then – from grammar school to graduate school – but it was this rather small but beloved and unique school that completely changed my life.

The first day began with everyone gathering in the auditorium.

"Gassho!" (Place palms of hands together in reverence.)

"Namman dābu, Namman dābu, ..." (Namo Amida Butsu, Namo Amida Butsu,)

"Raihai!" (Bow).

Hmm, I thought, this isn't something I'm used to, but I understand it. The next moment, however, I received a shock. Everyone

began chanting what I later learned was either Jūsei-gé or Sambutsu-gé in the Japanese way of pronouncing these classic Chinese Buddhist texts. Everyone, whether the young man next to me wearing an old jersey, the woman wearing the latest in female fashion, or the white-haired elderly man in front of me, began chanting in unison.

"What!" I couldn't help but wonder. "How could they know how to do this on the first day of school!?"

I now know that the majority of students were born and raised in Jōdo-Shinshū temple families and this is what they were taught to do from the time they were children.

Most of the student were in their late teens or early 20s, and I wondered how, at my age, I could keep up with them.

I later learned that I was not the only one who was surprised at that initial gathering. It seems that was the reaction of most who had not been raised in Jōdo-Shinshū households.

During the initiation ceremony, the president of the school made the following remark: "The graduates of most school know more than they knew when they started. At our school, however, we teach you to become ignorant – to know how little you know. Please graduate knowing how much more you need to learn!"

These are words that I heard more than 10 years ago and yet they resonate in my mind as if I had heard them for the first time.

"To be ignorant at my graduation." I could only smile at the thought.

To be continued ...

First BCA Hoon-Ko Service Conducted at the Buddhist Church of San Francisco



Participating ministers in the first BCA Hoon-Ko services held Dec. 15-16 are shown at the Buddhist Church of San Francisco. First row, from left, are Rev. Kiyonobu Kuwahara, Rev. Dr. David Matsumoto, Bishop Kodo Umezu, and Rev. Ronald Kobata. Second row, from left, are Rev. Michael Endo, Rev. Noriaki Kitabatake, Rev. Elaine Donlin, Rev. Keisuke Lee-Miyaki, Rev. David Pating and Rev. Hikaru Nakao. Third row, at right, is Rev. Anan Hatanaka.

The first Buddhist Churches of America Hoon-Ko Services were held on Dec. 15-16 at the North America Hongwanji/Buddhist Church of San Francisco, 1881 Pine St.

Hoon-Ko is the annual memorial observance for Shinran Shonin, founder of Jodo Shinshu.

The officiant for both services was BCA Bishop Rev. Kodo Umezu.

The sermon for the Otaiya Hoon-Ko Eve Service on Dec. 15 was delivered by Bishop Umezu. During the Otaiya service, Akemi Yoshimoto sang a special musical tribute to Shinran Shonin accompanied by violinist Kay Nakazawa and pianist Betty Fujimoto.

Guest speakers for the Hoon-Ko service on Dec. 16 were Rev. Dr. David Matsumoto (English), president of the Institute of Buddhist Studies, and Rev. Kiyonobu

Kuwahara (Japanese), program director for the Hongwanji Office at the Jodo Shinshu Center and supervising minister of the Berkeley Buddhist Temple.

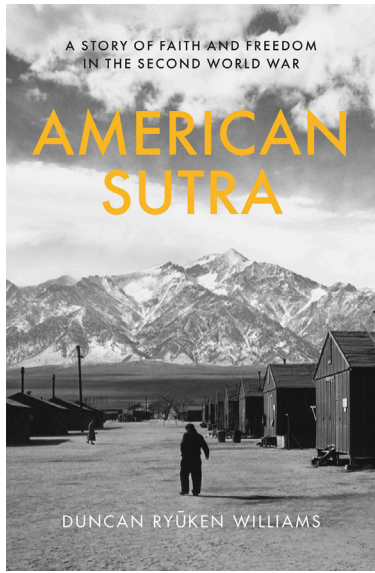
Other ministers participating in the services included: Rev. Ronald Kobata, resident minister of the Buddhist Church of San Francisco; BCSF Minister's Assistants Rev. David Pating, Rev. Elaine Donlin and Rev. Keisuke Miyaki-Lee; Rev. Anan Hatanaka of the Hongwanji Office in Berkeley; Rev. Michael Endo, Minister's Assistant at the Buddhist Church of Oakland; and Rev. Noriaki Kitabatake and Rev. Hikaru Nakao of the staff of Hongwanji Advance Research and Education program.

Following the Hoon-Ko service on Dec. 16, Bishop Umezu and Rev. Endo conducted a short service at the BCA's monument at the Japanese Cemetery in Colma.



Review: ‘American Sutra’ Sheds Light on WWII Internment from Buddhist View

By Brian Nagata
Buddhist Church of Oakland



With the passing of each now elderly Japanese American Buddhist, an important part of American history and a unique perspective of being an American Buddhist is forever lost. However, a newly published book, “American Sutra” by Rev. Dr. Duncan Williams, director of the USC Shinso Ito Center for Japanese Religions and Culture and professor of Religion & East Asian Languages and Culture at the University of Southern California, will shed light on the internment of Japanese Americans during World War II from a Buddhist perspective.

“The book will show there were people who found something in their faith to create a different reality,” Williams said. “There are books out there about the injustice of the camps. What was missing was the way the incarcerated when they were removed from their homes and experienced loss, drew on their (Buddhist) faith to survive.”

This groundbreaking history tells the little-known story of how, in one of our country’s darkest hours, Japanese Americans fought to defend their faith and preserve religious freedom. In this book, Williams reveals how, even as they were stripped of their homes and imprisoned in camps, Japanese American Buddhists launched one of the most inspiring defenses of religious freedom in our nation’s history, insisting that they could be both Buddhist and American.

In the face of discrimination, dislocation, dispossession and confinement, Japanese Americans turned to their faith to sustain them, whether they were behind barbed wire in camps or serving in one of the most decorated combat units in the European theater. Using newly translated sources, such as of Issei Buddhist priests’ diaries, extensive interviews with survivors of the camps and veterans of the war, and historical documents from the BCA Archives, “American Sutra” from Harvard Press reveals how the Japanese American community broad-

ened our country’s conception of religious freedom and forged a new American Buddhism.

The book’s official release date will take place on the “Day of Remembrance” held every year on February 19 to commemorate the imprisonment of Japanese Americans on the very day Executive Order 9066 was signed in 1942.

BCA-related (highlighted in bold) and other major book talks by Professor Williams will take place at:

- Feb. 13 – Portland (Powell’s Books @ Cedar Hills);
- Feb. 16 – Seattle (BCA Northwest District Convention);**
- Feb. 17 – San Francisco (Buddhist Church of San Francisco);**
- Feb. 19 – Washington DC (Smithsonian Institution);
- Feb. 21 – New York City (JCC Manhattan with Tricycle Magazine);
- Feb. 22 – Boston (Harvard University);
- Feb. 23 – Los Angeles (Japanese American National Museum);
- Feb. 24 – San Francisco (Presidio – Future’s Without Violence Gallery);
- Feb. 25 – Berkeley (UC Berkeley Doe Library Room 180);
- Mar. 1 – Chicago (Midwest Buddhist Temple);**
- Mar. 4 – Honolulu (U-Hawaii);
- Mar. 31 – San Jose (San Jose Betsuin);**
- Apr. 12 – Little Rock (Jerome/Rohwer Pilgrimage);
- Apr. 28 – Manzanar (Interpretation Center)

Pre-orders for the book may be placed with amazon.com or BarnesandNoble.com, Powells.com or at your local bookstore. Official release date is Feb. 19, 2019. Hardback, \$29.95. For more information about the book or Duncan Williams, see www.americansutra.com

IBS Grad Laurence Awarded Highest Chaplain Certification

Joanne Laurence, a 2016 graduate of the Graduate Theological Union (GTU) and Institute of Buddhist Studies (IBS) Common Master of Arts program in Buddhist Chaplaincy, was awarded the highest professional certification, Board Certified Chaplain [BCC], from the Association of Professional Chaplains.

Dr. Daijaku Kinst, IBS Director of the Chaplaincy program, said, “It is very difficult to be Board Certified, because of the strict requirements. She was asked to submit detailed written material on her body of work as a chaplain and to defend her work in the field before a panel of certified chaplains. She passed on her first try. We, at IBS, are extremely proud of her accomplishment.”

Laurence gives much credit to IBS and her encounter with Jodo Shinshu.

“Jodo Shinshu weaves through my work, it really does,” she said. “My encounter with the teaching of Shinran deepened my understanding of the Dharma, mostly through the articulation of the benevolence and compassion, which surrounds us every day of our lives and

beyond. I often remember that Amida Buddha is with me, breathing with me, supporting my work. I am so proud to be an IBS alumni and to walk with the teaching of the Buddha Dharma.”

Board certification requires, in addition to the graduate degree in Buddhist chaplaincy, a one-year residency in Clinical Pastoral Education in which residents serve people of all faiths, are supervised, and reflect deeply on themselves and their work with patients.

Laurence completed her residency at the University of California San Francisco Medical Center.

In addition, she had to complete 2,000 hours of direct service as a professional chaplain. She worked as a palliative care and hospice chaplain, often working with the poorest and most needy people in the community. She is required to have ecclesiastical endorsement and to provide three letters of reference from colleagues in different disciplines attesting to her expertise and competency.

She was also required to submit two in-depth verbatims, which are written accounts of a pastoral care encounter with extensive



Joanne Laurence

written reflection on the encounter including an analysis of core competencies. Core competencies include one’s theological understanding of the situation and one’s response to it, a spiritual assessment, ethical, social, cultural, and psychological considerations, personal reflection and assessments, and institutional/relational aspects of care.

Her application was submitted and accepted, and she appeared before a panel of five board certified chaplains, who interviewed her to ensure her clarity and trust in her excellence in the profession. She was notified of her passing on Nov. 18, 2018.

Laurence works as a palliative care and hospice chaplain at Providence Hospice in Portland, Oregon.

Berkeley Buddhist Temple Holds Transgender Day of Remembrance

By CJ Dunford
Minister’s Assistant
Berkeley Buddhist Temple

On Nov. 20, the Berkeley Buddhist Temple held its first Transgender Day of Remembrance interfaith memorial service, with two guest speakers.

Jojo Gabuya, who identifies as a gender non-conforming Filipino transgender Christian and interfaith leader, shared their experience and research as a transgender person in a world that so often seeks to erase the lives of transgender people. The “acceptable” erasure comes from societal pressures to classify people according to social norms of appearance and behavior.

Alongside Jojo, Sôtō Zen priest Rev. Brent Beavers shared several stories of his transgender mother Connie who passed away a few years ago. She was a fiercely courageous woman who transitioned at the age of 50 and inspired fierce love and courage in her family.

This service of hope and reconciliation reminds me of the transformative awareness that is Nembutsu. The Nen – 念 means mindfulness and *butsu* – 佛 is Buddha. The practice of Nembutsu, then is



From left, CJ Dunford, Jojo Gabuya and Rev. Brent Beavers pose at the Berkeley Buddhist Temple on Nov. 20 for the temple’s first Transgender Day of Remembrance.

mindfulness on the Buddha, or perhaps it is an expression of the Buddha’s mindfulness. We may say, like Shinran, “Dharmakara became Amida Buddha just for me!”:

“When I consider deeply the Vow of Amida, which arose from five kalpas of profound thought, I realize that it was entirely for the sake of myself alone! Then how I am filled with gratitude for the Primal Vow, in which Amida resolved to save me, though I am burdened with such heavy karma.”

The purpose of the Buddha’s Vow is to open our hearts and minds to Buddha’s pure selfless karuna (compassion) so that we might live with awareness, transforming the ice of our delusion into the waters of awakening. Nembutsu, is the mind of

nondiscrimination. 念佛 is the state of regarding each being as one’s only child. As our lives deepen in the Dharma, our perspectives change to reject the world’s evil: discrimination grounded in selfishness and delusion.

During the memorial service, remembering the names of the transgender people who were murdered last year was transformative. Together, we summarily rejected such hatred and violence. The power of the Primal Vow was at work in Berkeley Buddhist Temple that night. In remembering our transgender family that we lost last year, we practiced mindfulness on our interdependence. We encountered the mindfulness of the Buddha. We found Nembutsu.

Namo Amida Butsu

**2019
TECHNOBUDDHA
CONFERENCE**
MARCH 22-24 | JODO SHINSHU CENTER, BERKELEY, CA
SAVE THE DATE!



Arigato Obaachan (Thank You Grandmother) Campaign Donors

The Buddhist Churches of American Federation of Buddhist Women's Associations (FBWA) has been receiving special donations in support of the 2019 World Buddhist Women's Convention, to be held from Aug. 30 to Sept. 1, 2019, in San Francisco.

The names below represent women being recognized and honored for their sacrifice, hard work, dedication, generosity, pursuit of the Buddha-Dharma, and help in the propagation of Jodo Shinshu Buddhism. In recognizing your obaachan, mother, aunt, sister or a group of women, you are honoring them being a part of your life.

To donate and honor special women in your life, please go to wbwconvention.org and click on the "Donations" button to download the form.

For information or questions, please contact Terrie Masuda – terriemasuda@wbwconvention.org, Karen Suyama – karensuyama@wbwconvention.org, or Susan Bottari – sbottari@wbwconvention.org

Donors are listed first, followed by the honoree's name in bold print. Thank you to each donor, and Arigatou, Obaachan and every honoree!

Candice Christensen – **Peggy Rizon, Lila Johnson, Etsuko Osaki – Yasashi Ichikawa, Sharon, Keith, Kevin & Max Nagata – Grace Miyako Nagata, Tara Mochizuki & Jeffrey Chu – Hisae Hamaoko Mochizuki, Miyuki Masada – Arigato Obaachan, Jacqui Yamaoka**

& Mariko Panzella – **May Yamaoka, Tatsuno Tamura, Judy K. Tokubo – Yoshiye Tara Kaita, Marjorie Imaizumi Fletcher – Mito Imaizumi, Kyoko Gibbs – Teruko Okura, Aki Baba, Hiroshi & Nancy Uota – Haruyo Uota, Harumi Dote, Amy Morita – Masano Morita, Rev. Kenji & Karen Akahoshi & Reiko Iwanaga – Grace Akahoshi, Phyllis Iwasaki – Yoshie (Takagi) Iwasaki, Satoko Furuichi – Shizue Sugiyama, Yoshiye Furuichi, Liz Kono – Takae Baba, Mitsuko Kato, Kaye Masatani – Tomo Endo, Misao Masatani, Masako Nakanishi, Michiko M. Itatani – Sakaye Hirose, Wakayo Itatani, Bob Terasaki – Marlene Terasaki, Joanne Aki-zuki – Hazel Suzawa, Shinano Kurose, BWA/Fujinkai of New York Buddhist Church – In honor of all who supported the temples & kyodans, Nancy T. Okada – Arigato Obaachan, Tom & Greer Nishikawa – Tamiko Nishikawa, Ginny Yamamoto-Syphax – Asako Yamamoto, Tomi Sako, Jayne Yamamoto, Lois Kashiwase – Isao Ito, Tayeko Takeuchi, Peggy Okabayashi, Yaeko Yasuhiro – Michi Nakamura, Naka Yasuhiro, Ken, Henry & Stan Okabayashi – Tomiye Okabayashi, Mits Nakayama – Tase Nakayama, Stephanie Hagio Chin – Toshiko Hagio, Junko Low – Tokie Nerio, Ayako Nishimoto – Mrs. Yutaka Yao, Mrs. Marian Kimiko Nishimoto, Tomiko Yasuhara – Kikuyo Sekino, Jan Takeuchi – Jane Tanigawa, Bachan Tanigawa, Grandma Hamamoto, Auntie Toki Nakayama.**

Significance of Eitaikyo Service

Rev. Katsuya Kusunoki
Seattle Betsuin
Buddhist Church

the Eitaikyo donations contain the people's wish to everlastingly spread the teaching and maintain the Buddhist temple where people listen to the Buddha's teaching."

BCA temples and members conduct the Eitaikyo service for the Buddha Dharma to be transmitted from generation to generation. It is necessary to have a temple for people to enjoy the Buddha Dharma. The temple building cannot last forever. It is necessary to have a renovation every so many years and it costs a lot to have a

Each fall, many BCA temples observe their Eitaikyo: Perpetual Memorial service.

One book explains the meaning of the Jodo Shinshu Eitaikyo service as follows: "The Eitaikyo service is for people to practice and listen to the Jodo Shinshu teaching everlasting. Therefore,

major renovation.

Instead of one generation bearing all the cost, each generation donates and puts aside funds for the time when the temple needs to do renovation work or purchase some Naijin altar fittings. At the same time, we have to realize that we are able to listen to the Buddha Dharma and use the temple building because 100 years ago, former members made the huge effort and contributed funds to build and maintain the temple.

This is a precious opportunity for us to express our appreciation and respect to all former members of our temple.

Pating

Continued from Page 2

will continue as minister's assistants at their temples and churches with expanded duties.

"The more important story," Pating said, "is not our graduation as Kyoshi priests. Most important were the efforts by so many teachers and guides that helped us to succeed. Honestly, I don't think any of us — well, at least me — could have graduated without extraordinary help of those at BCA and in Japan."

Citing unwavering support from BCA Bishop Kozo Umezu; direct

support from senior BCA ministers Rev. Harry Bridge, Rev. Jerry Hirano, Rev. Marvin Harada and Rev. Dr. David Matsumoto; ritual and liturgy supervision by Rev. Anan Hatanaka and Rev. Harry Bridge; administrative coordination and planning by the very selfless Hongwanji International staff; inspiring instructors at the Nishiyama Betsuin training center; and most significantly, Rev. Gene Sekiya and Rev. Kiyonobu Kuwahara, who nursed and lived with the participants for 10 days straight.

"Reverend Kuwahara was our teacher, coach, mother, brother and friend," Pating said. "All five of us

were deeply grateful for his generosity."

Pating said all the candidates passed their examinations (kadai). "That's all that matters — surviving Shin boot camp and communing with Amida-sama," he said.

Citing "Ondokusan," Pating noted: "Shinran's words are true. No doubt about it!"

"The debt of gratitude I owe to Amida's great Compassion,

I will proclaim until my life disintegrates into dust.

The debt of gratitude I owe my Dharma teachers,

I will express until my bodily form is finally shattered."

Rev. Adams

Continued from Page 2

resulted in anti-Japanese exclusion policies. Furthermore, we regret that this misperception has led to misunderstandings between the citizens of Japan and the United States.

4. The Great War in Europe is an unprecedented incident in human history and the level of misery increases daily as the war unfolds. For this reason, we who follow the Buddha's sacred teaching of compassionate love urgently wish for an end to the war. Therefore, in the name of the World Buddhist Conference, we as Buddhists with

the deepest respect and affection for His Excellency the President of the United States of America, humbly appeal to him to use his influence to guide all belligerent nations to cease hostilities in a spirit of human benevolence and restore peaceful diplomatic relations.

(Japanese version published in the Tokyo Asahi Shimbun Newspaper on Sept. 22, 1915, my translation)

The aspiration to promote peace through the Buddhadharma expressed in this resolution echoes words that Shinran Shonin wrote over six centuries earlier: "May there be peace in the world, and may the Buddha's teaching spread!" ("Collected Works of Shinran," p.

560)

Immediately following the conference, Bishop Koyu

Uchida along with Revs. Mokusen Hioki and Sogen Yamagami from the Soto Zen School travelled cross-country by rail to present the resolution to President Woodrow Wilson during a private meeting at the White House.

The ability of these pioneering ministers to arrange a meeting with the President of the United States in the midst of an international crisis shows the extent to which they embodied the Buddhist ideal of working tirelessly to guide all people from suffering to a life of peace and harmony.

Namo Amida Butsu

Ryukoku Lecturer at JSC



Dr. Yukio Hayashi
Professor, Department
of History, Ryukoku
University

Lecture topic is "The World of Theravadins: Tradition and Transition since 1981"
「南伝上座仏教徒の世界— 現地からみた伝統と変容」

The 2019 Ryukoku Lectures will be delivered by Dr. Yukio Hayashi, Professor of the Department of History, Ryukoku University. He is a specialist of Buddhist history, particularly the Theravada Buddhism in the Southeast Asian countries.

The lectures will be from 6 to 9 p.m. March 12 and March 14 in the Kodo at the Jodo Shinshu Center, 2140 Durant Ave., Berkeley, CA 94704. Phone: 510-809-1444

Both lectures are free and open to the public.

English translation will be provided by Rev. Dr. Mutsumi Wondra of the Orange County Buddhist Church.

Mt. View Buddhist Temple Sponsors Summer Retreat for High Schoolers

DANA
LEADERSHIP AND LIFE SKILLS
RETREAT
AT THE MOUNTAIN VIEW BUDDHIST TEMPLE

JUNE 29 - JULY 05
2019

APPLICATIONS
OPEN: JAN 13
CLOSE: MAR 13
CHECK WITH YOUR CHAPTER/
DISTRICT FOR THE APPLICATION

FOR HIGH
SCHOOL
FRESHMAN
TO SENIORS

QUESTIONS?
CONTACT
DEVON MATSUMOTO
MATSUMOTODEVON@GMAIL.COM

The DANA (Dharma And Nembutsu Always) Committee, a standing committee of the College YBA sponsored by the Mountain View Buddhist Temple, would like to invite high schoolers (Freshman to Senior) to its second annual Leadership and Life-skills Retreat from June 29 to July 5 at the Mountain View Buddhist Temple.

"The success of last year's retreat has catapulted our committee into making the retreat even better than before in an effort to keep our young YBAers engaged in the Buddhist community," retreat organizer Devon Matsumoto said.

Matsumoto said that students will be involved in a weeklong experience "that will challenge them to break out of their shells."

The students will learn how to incorporate Buddhist teachings into their daily lives. The retreat's goal is to teach leadership and life-skills concepts with Buddhist thought, Matsumoto said.

The applications for the DANA Retreat will be sent out to YBA District and Chapter leaders as well as temple presidents on Jan. 13, with a deadline of March 13.

Students do not have to be YBA members to apply.

For more information, contact Devon Matsumoto at matsumotodevon@gmail.com.

ご門主年頭の挨拶

年頭の辞

新しい年のはじめにあたり、ご挨拶申し上げます。

昨年日本においては、豪雨、台風、地震など多くの災害が起こり、また、世界でもインドネシアにおける地震と津波、北米における大型ハリケーンなど多くの自然災害が起こりました。加えて昨年11月にカリフォルニア州で史上最悪の大規模な山火事が発生し、多くの方が犠牲となられ、また行方不明の方も多数おられる他、大勢の方々が避難生活を余儀なくされています。ここに、お亡くなりになられた方に謹んで哀悼の意を表しますとともに、被害に遭われた方に心よりお見舞い申し上げます。また、これら以外にも紛争やテロ・飢餓などによって、日々多くの方が犠牲となり、困難な生活を送っておられることも忘れてはいけません。

さて、私は2016年10月1日の親教「念仏者の生き方」において、「仏法を拠りどころとして生きていくことで、(中略)仏さまのお心にかなう生き方を目指し、精一杯努力させていただく人間になるのです」と記しました。本願寺においては、昨年4月より「<貧困の克服に向けて～Dāna for World Peace～>—子供たちを育むために—」という取り組みが始まっています。言うまでもなく、私たちは自己中心的な考えを離れることができず、自力修行によって悟りを開くことができない凡夫です。しかし、阿弥陀さまのおはたらきによって自己中心的な凡夫であると気づかされるからこそ、そのような私を救って下さるお慈悲のお心に少しでもかなうよう、すべての人々の幸せを願い、現実の困難な課題に積極的に取り組むことが大切ではないでしょうか。本年も浄土真宗のみ教えを聞き、南無阿弥陀仏とお念仏申す日々とともに過ごさせていただく中で、現実の課題に向き合う1年にしたいと思います。

2019年1月1日



浄土真宗本願寺派 門主 大谷光淳

法輪

2019年1月号

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二〇一九年度教化標語
「ありがとう
おばあちゃん」

あの記事をもう一度!

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

謹賀新年

今年もよろしくお祝い申し上げます。

今号 編集部一同

総長年始のメッセージ

あけましておめでとうございます。今年も一緒に仏さまの願いを聞かせていただきます。

親鸞さまは、過去世の宿縁によってお念仏の教えにあえたと、心の底から喜びを表されておられます。私たちも、過去世と言わず、この世に生を受け今日までの人生を振り返ってみても、実に多くの人々たちによって育まれ、導かれ、教えられ、願われてきたかということを知らされることです。特に両親や祖父母、友達や先生などによってお念仏の教えに会うことができたのではないのでしょうか。そのことに深く感謝しなければならぬと思います。

私たちの団体も一人の人間も同じようなものです。団体にも過去の歩みというのがあります。そして、米国仏教団という団体の今までの歩みを振り返って見ますと、そこには仏教婦人会の大きな力添えがあることは間違いありません。一世や二世の婦人会員は本当に力強い人々でした。それでいて優しく温かい心を持っていました。皆仏教会や友達に恵まれ、どんな苦しい時でも、お念仏を申して生き抜いて行くことができたのだと思います。

今年の八月三十日から九月一日にかけて仏教婦人会の世界大会がサンフランシスコで開催されます。その一年を私たちが色々と影を与えて



くださった女性に感謝を捧げる年として、教団の標語を「ありがとうおばあちゃん」とすることになりました。感謝を捧げる相手は別におばあちゃんに限りませんが、私たちの教団を支えてくださった婦人会の方々や、私たちの歩みの中で大切な役割を果たしてくださった多くの女性に感謝の気持ちを抱きかかえていただきます。そして、世界仏教婦人会大会には女性に限らずできるだけ多くの方々に参加していただき、大会を成功に導こうではありませんか。

BCAの報恩講

12月15日、16日に米国仏教団主催の報恩講の集いと法要がサンフランシスコ仏教会で行われた。15日土曜日は、親鸞聖人のご命日の前日でお速夜のお勤めがあり、梅津総長が英語で法話をし、引き続き本願寺オフィスの桑原浄信開教使と本願寺職員で海外研修に来ていた北畠教融師が日本語セミナーで真宗の寺院や教えについて語った。16日の報恩講には60名をこえる参拝者があり、親鸞聖人の遺徳を偲んだ。松本デイビッドIBS学長(英語)と桑原開教使(日本語)による法話に耳をすませた。また、本願寺オフィス職員の畑中阿難師が会奉行となり、合殺念仏など伝統的なおつとめを取り入れた。参拝者は「ご法話もよかったですし、伝統的なおつとめも印象的でした」と喜び、「BCAの報恩講が毎年行われるようになっていくと思います。」と期待をふくらませた。法要の後、日系人墓地へ参拝し、BCAのモニュメント前で読経した。



BCA Hoan-ko Otaiya Service at BCASF

第16回世界仏教婦人会大会

2019年8月30日-9月1日
カリフォルニア州・サンフランシスコ市
サンフランシスコ マリオット マーキー ホテル

記念講演ご講師:
12月 本好 由紀子
北米開教区開教使
1月 都路 恵子
仏教研究家

お念仏に活かされて
Live the Nembutsu
Vivemos no interior do Nembutsu

主催: 米国仏教団 仏教婦人会連盟