



WHEEL OF DHARMA

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N.Y. Buddhist Church Celebrates 80th Anniversary

By Gail Inaba
New York Buddhist Church

The New York Buddhist Church (NYBC) celebrated its 80th anniversary and Rev. Hozen Seki's pioneering vision and the contributions of three individuals —the New York Tachibana Dance Group, Soh Daiko and Mr. Bon Yagi on Oct. 20-21.

Sangha members and friends gathered in New York's Chinatown for a 10-course Chinese banquet on Oct. 20, which was followed the next day by an 80th Anniversary and Memorial Service in recognition of all those who supported the NYBC throughout the years. Rev. Ron Miyamura from the Midwest Buddhist Temple was the guest speaker.

Rev. Seki knew that New York City was where he wanted to spread the teachings of Shinran Shonin in 1937, when he flew across the Pacific Ocean to America for the first time, and then across the United States in a single-engine plane piloted by two Japanese aviators on their maiden trip across America.

Continued on Page 4



From left, special honorees Bon Yagi, Nancy Okada of the Tachibana Dance Group and Tamiko Ooka from Soh Daiko are recognized for their contributions to the New York Buddhist Church and community together with members of the 80th Anniversary Committee.

Event to Feature Talks by Stockton's Rev. Yukiko Motoyoshi and Scholar Keiko Toro



Left: Rev. Yukiko Motoyoshi. Right: Prof. Keiko Toro

Keynote Speakers Chosen for 16th WBWC

The 16th World Buddhist Women's Convention in San Francisco will feature two distinguished keynote speakers, each exemplifying a bold, distinctive life journey inspired by the Nembutsu.

Rev. Yukiko Motoyoshi, resident minister of the Buddhist Church of Stockton, was born in Japan to a temple family, grew up in Hawaii, and, in the 1970s, became one of the few female Jodo Shinshu ministers serving in Hawaii, and now the mainland United States.

Keiko Toro, also born to a temple family in Japan, has forged her own path in academia, and now, as an independent scholar researching Jodo Shinshu Buddhism globally.

Each speaker will present a keynote message on the convention theme, "Live the Nembutsu," in both English and Japanese (with Portuguese translation).

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.

Keynote speaker Rev. Motoyoshi was born in Tokyo, Japan. She is the eldest daughter of the late Rev. Yushu Motoyoshi and Mrs. Sonoe Motoyoshi, both of whom were Hawaii-born Nisei (second-generation Japanese American).

In 1966, her family moved back to Hawaii where she graduated from K'au High School and attended the University of Hawaii at Hilo, receiving her bachelor's degree in liberal studies. She attended the University of Wisconsin-Madison where she earned her master's degree in Buddhist studies.

Rev. Motoyoshi received her Tokudo ordination from the Jodo Shinshu Hongwanji-ha in Kyoto, Japan, in October 1977 and Kyoshi ordination in April 1978.

From 1981-1983, she studied at the Gyo Shin Kyo Ko as a Honpa Hongwanji Mission of Hawaii scholarship student.

Rev. Motoyoshi has served as a resident minister at several temples in the Honpa Hongwanji Mission (Hawaii Kyodan District): the Honpa Hongwanji Hilo Betsuin (1978-1981; 1983-1985), Mililani Hongwanji (1985-1990), Lihue Hongwanji Mission (1990-2004), and Honpa Hongwanji Hawaii Betsuin (2004-2011).

Since 2011, she has been the resident minister of the Buddhist Church of Stockton.

Keiko Toro is an independent scholar of "Everyday Buddhism," whose wish is "to share the Jodo Shinshu teachings in a simple, practical, and enjoyable way both in Japanese and English" as her lifework.

Born to a Jodo Shinshu Hongwanji-ha ministerial family, her home temple is Honshuji, in Okazaki City, Aichi Prefecture. Honshuji was originally built by Rennyo Shonin, a descendent of Shinran Shonin, and the eighth chief abbot of Jodo Shinshu Hongwanji-ha.

After finishing her Ph.D. courses at Kyoto University, Toro was a research fellow at the Institute of Buddhist Studies (IBS) from November 2002 to May 2003 and explored various issues in the translation of Shin Buddhist literature.

She taught Japanese Buddhism and Jodo Shinshu at Jin-ai University in Fukui, Japan from 2011 to 2017.

During her sabbatical year, from 2015 to 2016, she traveled around the world to research Jodo Shinshu outside of Japan. In 2017, upon serious reflection on her life goals, she decided to take a leave from academia to pursue her work, in her own way, as an independent scholar of "Everyday Buddhism."

Her two publications in Japanese explore the ancient parable of Ajatasatru in the context of modern life and society in a popular, accessible style: "Ajase kara no okurimono - mimi de kiku Kyogyoshinsho no sekai" ("A Present from Ajatasatru") (Hojodo Press, Japan) and "Toro Keiko no Ajase Howa" ("Dharma Talks About Ajatasatru Stories") (DVD) (Hojodo Press, Japan).

16th World Buddhist Women's Convention
 August 30 – September 1, 2019
 San Francisco Marriott Marquis
 San Francisco, California

Keynote Speakers:
 Reverend Yukiko Motoyoshi
 Professor Keiko Toro

Live the Nembutsu
 Vivemos no interior do Nembutsu
 お念仏に生かされて

www.wbwconvention.org



SOCHO'S MESSAGE

Why We Are Here



By Rev. Kodo Umezu
BCA Bishop

I would also like to take a moment to reflect upon and remind ourselves of the purpose of our organization and why we are here.

In the "The Essence of Jodo Shinshu – My Path," the purpose of our organization, as a member of Jodo Shinshu Hongwanji-ha family, is stated as follows:

"The Hongwanji school is a community of people joined together revering the teaching of Shinran Shonin and saying the Nembutsu. We seek to share with others the wisdom and compassion of Amida Tathagata. By doing so, we shall work toward the realization of a society in which everyone is able to live a life of spiritual fulfillment."

One day, Rev. Dr. David

Matsumoto, president of the Institute of Buddhist Studies, said to all of us ministers that our organization, the BCA, is the most important organization in this country. The reason being that we are the only organization that exists to share the Buddha's Wish.

Eight hundred years ago, Shinran Shonin said that the purpose of us coming into this world is to encounter the Ocean-like Vow of Amida Buddha – the Vow which arose out of True Thusness and which embraces us all equally and non-discriminately.

What they are saying is that our life would be incomplete if we were not able to hear and appreciate the Compassionate Call from the realm of Infinite Wisdom. When we are touched and embraced by the Infinite Compassionate Wisdom, our actions and behavior naturally

become soft and gentle. We are then able to put our personal ego aside and are moved to live in peace and harmony.

However, as time passes by, it is easy for us to forget the main reason why we have our temples and churches and our national organization called the Buddhist Churches of America. We lose sight of our main goal of realizing spiritual fulfillment by centering our thoughts and energy to hearing and receiving the teachings of the Buddha and Shinran Shonin.

Having encountered the Ocean-like Vow of Amida Buddha, we have now been given the wonderful opportunity to share the wish of the Buddha. Let us reflect on how fortunate we are to have heard this great wish, and continue to hear the Vow of Amida Tathagata.

"May All Beings Be Happy and Well."

As we close the last page of the year 2018, I wish to take this moment to express my deepest appreciation to each and every one of you for supporting the activities of your temple, sangha and community throughout the year.



By Rev. Ronald Kobata
Buddhist Church of San Francisco

Gan I Shi Ku Doku / Byo Do Se Is Sai / Do Hotsu Bo Dai Shin / O Jo An Rak Koku

"May this meritorious Truth / Be shared equally with all / Together raising the mind of Enlightenment / and awakening to the Realm of Serenity and Joy."

I was recently invited to address a group of young professionals who were involved in a 10-week seminar that met each week to discuss three questions: What does it mean for a life to go well? What do we need to do in order to lead a life worth living? What does it mean for life to feel good?

The seminar was co-sponsored by the Yale and Princeton University Divinity schools.

The facilitator of the seminar invited representatives from various faith traditions and non-religious organizations to share their perspectives on the subject. I was joined by Bong Lau, a young man from the East Bay Meditation Center in

Oakland, to offer our views and practices from the Buddhist tradition. Additionally, we were asked to speak about how compassion shapes our life, and how Buddhism envisions a good life.

I began my talk by asking if the participants were aware of why Buddhism began. Surprisingly, even those who identified as having a personal involvement or interest in Buddhism did not readily respond.

I proceeded to cite the legend about Siddhartha Gautama's "Travelling Beyond the Four Gates." The story describes how he arranged to take a tour of the kingdom that he was heir to as the prince of the Sakya clan. This fateful excursion from the east, south, west and north gates of the castle compound, one after another, led him to question his existence as a result of encountering an aged person, someone suffering from illness and a lifeless corpse.

To which he asked his driver whether he too would age, become ill and eventually die. However, his fourth encounter was with "A mendicant who seeks the path" who inspired Siddhartha by encouraging: "Observing the transiency of this world, old age, illness, and death, I seek to liberate myself ... Guided by the true Dharma, ... and with great compassion, I protectively guard all people without being stained by the defilements of this

world; these are the benefits of the mendicant."

So as has been summarized, Buddhism teaches about "suffering and the relief of suffering."

But the essential spirit of the Mahayana path of Buddhism emphasizes that our liberation from suffering is contingent on the alleviation of suffering of all beings.

This is based upon the essential truth of our interdependency or Oneness of Being, which is the heart of compassion.

On this basis, I consider the beginning of the Buddhist religion in history to have occurred, according to legend, 49 days after Sakyamuni Buddha's enlightenment on December 8, which would be January 26.

This is when, after seven weeks of reflection on what he had been awakened to (Dharma), he made his determination to share his spiritual freedom by the elucidating of the Four Noble Truths. His first Dharma talk was given to five companions with whom he began his spiritual quest with, but separated from when he determined that the ascetic path was too extreme, and found a Middle Path of meditation that would be suitable for the benefit of all beings, inspired by the life and light of Boundless Compassion. Namo Amida Butsu

Why, When Did the Wheel of Dharma Begin to Turn?

Remembering Henry Shibata With Gratitude

By Rev. Kodo Umezu, BCA Bishop

It is with a heavy heart that I write this article to express my deepest appreciation to the late Mr. Henry Shibata with whom I had the privilege of working with at the Buddhist Churches of America National Headquarters, where he served as the Administrative Officer.

Henry stepped down from his position at the BCA in 2012 and passed away at his home on Oct. 16, at the age of 77.

When I became the Executive Assistant to Bishop in 1996, Henry was already working at our headquarters office in San Francisco. He was always one to arrive early in the morning and leave late at night. Though he was in charge of the administration of the office, Henry did everything that needed to

be done, both on the administrative side as well as overseeing the maintenance of the headquarters building, which included changing the light bulbs.

Henry was there during the early days of our discussions to build the Jodo Shinshu Center. It was Henry who paid the bills as they were received. During a period when the BCA was struggling with cash flow issues to pay all the bills, Henry always stepped up. He had a good grasp of all aspects of our organization and was able to juggle the funds necessary to make the payments.

One image of Henry that I will always remember is of him sitting in his office at the BCA headquarters behind piles of papers and mail on his desk.

There is no doubt that Henry is deserving of special recognition for his many years of dedicated service to our organization.

When I visited Henry a few weeks before his passing, he had the same smile on his face and a strong grip of a handshake. Thank you Henry. I miss you, but I know you will always be with me in namo amida butsu. I would like to say "arigato" to you on behalf of all members of the BCA.



Henry Shibata in 2006.



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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

Editor's Note: This is Part I of two parts and is edited from an address presented by Stambul at the FBWA Conference in Visalia, California, on Sept. 15.

This is an existential moment for the future of Shin Buddhism in America. Interest in Buddhism has grown exponentially in the West for more than 60 years -- but it is not Shin Buddhism that has grown. It is clear that we face an existential crisis in

the preservation of our Shin teachings.

If we are to spread the joy and beauty of the Dharma, we must overcome our old ways of thinking. Specifically, our view of the role of women in BCA must change.

It is true that over the past 100 years women have risen to positions of leadership in many countries around the globe. Women have been prime ministers and major governmental leaders in each of the following nations: Germany, Great Britain, Israel, India, China, Argentina, Norway, New Zealand, France, and dozens of others. The United States is an exception to this phenomenon. Yet just two years ago a woman won the popular vote for president of the United States by 3 million votes. And a woman has been speaker of the U.S. House of Representa-

tives.

It is difficult to get a solid grip on history's lessons because we're living it in this present split second of time, but we must never forget our history as it serves as a guide to our future.

When I started UCLA, women were largely absent from positions of leadership in almost every level of society. When I started law school in 1968 at Loyola University, there were six women students in a student body of about 750 and no female law professors. Today, women count as more than 50 percent of Loyola Law School's student body and professors.

In 1900, women gained the right, for the first time, to keep their own earnings and to hold property.

In 1915, women were recruited into jobs that were

vacated by men who had gone away to fight in World War I. As part of the war effort, new jobs were created that saw large numbers of women migrating into the workforce. For example, in 1918 the munitions factories had become the largest single employer of women.

In 1920, women gained the right to vote.

During the Great Depression of the 1930s, women moved into areas of employment previously denied to them, and became a force to be recognized.

In 1963, women received the right to equal pay for equal work.

In 1964, the federal Civil Rights Act outlawed discrimination based on gender, race, or religion.

In 1972, Title IX was enacted as law giving women

equal rights to educational opportunities.

In 1974, housing and credit discrimination against women was outlawed.

In 1978, it became illegal to discriminate because a woman was pregnant.

In 1994, the Violence Against Women Act became law and was re-energized by the U.S. Senate in 2016, creating services to support victims of rape and abuse.

In 2016, the military ended its exclusion of women from combat jobs.

We've come a long way in 100 years, but there is still a long way to go. In this, and in the next issue of this publication, I am advocating for women's empowerment in the leadership of the Buddhist Churches of America, and I appeal to the women reading this to take action.

Hearing the Fragrance of Light (MAP and the European Shin Sangha)

By Rev. J.K. Hirano
Salt Lake Buddhist Temple

"Sentient beings who are mindful of Amida Buddha are like persons who, imbued with incense, bear its fragrance on their bodies; hence, they are called 'those adorned with the fragrance of light.'"

Surangama Samadhi Sutra, The Fragrance of Light: a Journey into Buddhist Wisdom, John Paraskevopoulos

In August, Carmela and I attended the 19th European Shin Buddhist Conference in Southampton, U.K. I would like to thank Bishop Umezu for asking me to represent him for this conference. It was wonderful having other representatives from our BCA and Canada: Rev. Tetsuya Aoki, Bishop of Canada; Rick and Robin Stam-

buhl, President of BCA and his wife, Rev. Kiyonobu Kuwahara, Hongwanji representative to BCA and Berkeley Buddhist Temple resident minister; Rev. Ryuta Furumoto, resident minister of Senshin Buddhist Temple; Rev. John Iwihara, resident minister of Gardena Buddhist Temple; Akiko Rogers, IBS student.

I felt great comfort and familiarity with listening to the various presentations and talks regarding Jodo Shinshu Buddhism. Is there a difference in Japanese, Japanese American and non-Japanese Jodo Shinshu? Of course not! I believe Jodo Shinshu is a religion which is essentially a teaching that helps us better understand our human lives, regardless of ethnic, cultural, gender or socioeconomic identity. However, it is interesting to note how culture definitely adds a certain flavor to the teachings.

When I listen to the European presenters, I feel as though I am listening to Jodo Shinshu without a Japanese or Japanese American cultural filter. What I hear is like a highlighted version of Jodo Shinshu emphasizing what is important — our humanity — rather than our cultural identity. As a third-generation Japanese American male, I definitely have a cultural bias. For me to understand the essence of Jodo Shinshu, I must listen to those with an appreciation of Jodo Shinshu, beyond my personal cultural bias. This is what I refer to as "Hearing the fragrance of Light."

Our BCA temples are places where we are trying to develop a temple culture, a Sangha based upon the teachings of Jodo Shinshu which helps us better understand our humanity, rather than what it means to be Japanese or Japanese American. The temples of BCA are somewhat

like these European presenters, each temple has a different culture, we are not the same. I love the Jodo Shinshu teachings and I appreciate the culture we are trying to develop at each of our temples. However, I believe that for Jodo Shinshu to survive in the West, we must be willing to change. Over the past 125 years, our temples have followed a pattern that has not kept up. The BCA form can be described as follows:

Having a fulltime resident minister, whose sole responsibility is to help guide one temple and its membership.

This membership pays a set yearly fee with various set opportunities for donations (envelopes for special occasions) to help support the minister, his/her family and the basic physical necessities of the temple building.

The board of the temple collaborates with and supports the

minister to fulfill the vision they may have for the temple.

For BCA to survive, this model must change. Not for the sake of just the mainland United States, but Jodo Shinshu in the World. In Europe I realized that BCA was who the Europeans looked to for guidance and I felt it was an honor and responsibility for us to help them.

I have been a BCA Kaikyoshi for over 30 years. A Kaikyoshi is responsible for more than the temple they are assigned to. The eight years I was the chairperson of the BCA Minister's Association, I was the resident minister of the Salt Lake Buddhist Temple. I know that it was extremely difficult for my temple to try and pay my full salary and the benefits normally provided to ministers. I was able to make do with a lower than standard BCA salary

Continued on Page 4

Weight of Our Karma Is Who We Are



By Rev. K. Ken Fujimoto
San Jose Buddhist Church

In packing and unpacking, I find myself amazed at how many things have been gathered over the years. I thought we rid ourselves of quite a bit

in the packing process, but while unpacking, I still find myself wondering why a lot of these items were still there! It would have been much easier if we had gotten rid of those items before the move. In many ways, there seems to be a parallel here with our karma.

Our karma accumulates over the years and as we mature, it seems to grow exponentially. When we are young, our circle of friends and experiences is limited, so our karma does not grow as quickly. I liken this to the ashes in an incense burner.

Before explaining this, I need to remind you that in our tradition, we do not stand the incense sticks, but rather, lay it

down so that we can do the os-hoko or burning of the ground incense. The old incense ashes in a burner that is used and kept up properly is just the right consistency so that the lit incense sticks do not go out. Some people say you can use salt or sand in place of the ashes, but they may be fine for standing the sticks up, but they draw off too much heat so that they go out when we lay it down. The ashes are just the right consistency (unless the burner has not been used in ages and has hardened like concrete) to enable the sticks to burn. One way of looking at it is that the dead incense from the past enables the currently

burning incense to come to life and fulfill its role of providing the scent that we offer to the altar. This is just like our lives — the people and events of the past enable us to have the lives we do.

With that being said, it takes a long time to accumulate enough ash to create a layer sufficient to lay the sticks down to burn. Even the small burners for the family altar, the obutsudan, takes forever to accumulate enough ash to lay the sticks down. However, once it gets started, the ashes build up so quickly that we seem to be constantly throwing away the ashes so it will not overflow (assuming that we are using it

regularly).

This is like our karma. At first, we only have relationships with our parents so our accumulation of karma is limited. This grows to include siblings, grandparents, a few family friends. It later grows when we develop our own friends and later classmates and perhaps their parents and/or siblings. When other activities become included, that karma grows even more quickly. We have teammates, opponents, coaches and many others that come into the picture.

As we advance in school and go up each stage, elementary,

Continued on Page 4



BCA HQ UPDATE

The BCA Headquarters announced the following assignments and changes as of November 12, 2018:

MINISTERIAL ASSIGNMENTS

Rev. Kurt Rye, resident minister of the Placer Buddhist Church, announced his resignation from the BCA ministry, effective December 31, 2018.

Rev. Candice Shibata of the Buddhist Church of Florin was appointed Kyokucho (District Chairman) of the Northern California District of the BCA, effective October 9, 2018. Rev. Shibata replaces Rev. Kurt Rye of the Placer Buddhist Church as Kyokucho.

NEW BCA CBE YOUTH COORDINATOR The BCA Center for Buddhist Education (CBE) welcomes Koichi Mizushima as its new part-time youth coordinator. Koichi is from the Sacramento Betsuin where he is presently the program coordinator; as well as a minister's assistant. He has served as the Jr. YBA advisor for the Betsuin for the past 16 years. Koichi brings with him many years of experience in working with young people and will work to help create and run youth programs for high school, college, and young adult ages.

IBS Honors 130 at Sixth Annual Memorial Service

The Institute of Buddhist Studies conducted its 6th Annual Memorial Service at 7 p.m. Oct. 1 at the Jodo Shinshu Center Kodo, Berkeley, California, to honor 130 past supporters -- founders, donors, leaders, teachers, students, staff, and friends -- who shared a common wish that IBS will play a vital role in the propagation of the Jodo Shinshu teaching throughout the world.

BCA Bishop Kodo Umezu officiated the opening service. Rev. Dr. David Matsumoto, IBS President, program chairperson, gave the opening remarks. Rev. Marvin Harada, IBS Trustee, read the name of those honored.

Rev. Jerry Hirano, IBS Trustee, who gave a moving Dharma message of how he found his way in life, gave the Dharma message. IBS was the framework that helped him realize that his Dharma home was the IBS, and the many Dharma friends, past and present, which made it possible for him to find that home.

Words of appreciation on behalf of the IBS were offered by Dean Dr. Scott Mitchell at the conclusion of the service.

Those honored at the service were:

Mrs. Alice Adachi, Mr. Ryuji Adachi, Mrs. Muraye Ando, Mr. Yoshio Ando, Dr. George Aratani, Rev. Dr. Jokai Asai, Mrs. Margaret Blair, Dr. Alfred Bloom, Dr. Roger Corless, Mr. Fusakihi Dairiki, Mrs.

Hau Dairiki, Dr. Jane Dillenberg, Dr. John Dillenberg, Rev. John Doami, Dr. James Doi, Mrs. Marion Dumont, Mrs. Kazuko Eidmann, Rev. Phillip Karl Eidmann, Rev. Ryuchi Fujii, Mr. Yoshito Fujii, Mrs. Emi Fujimoto, Mr. Morizo Fujimoto, Rev. Hogen Fujimoto, Prof. Ryugyo Fujimoto, Mr. Tom Fujimoto, Mrs. Mary Fujimoto, Rev. Kakumin Fujinaga, Mr. Dick Fujioka, Mrs. Lily Fujioka, Rev. Dr. Ryosetsu Fujiwara, Dr. Luis Gomez, Rev. Russell Hamada, Rev. Dr. Shinsho Hanayama, Dr. Satoshi Hane, Mr. Noboru Hanyu, Mrs. Yaeko Hanyu.

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Mr. Hitoshi Takemori, Rev. Yoshitaka Tami, Rev. Shunsho Terakawa, Rev. Kyoshiro Tokunaga, Mr. Hitoshi Tsufura, Bishop Kenryu Tsuji, Mrs. Kiyoko Tsurusaki, Mr. Shigeru Tsurusaki, Mrs. Ruth Uchiyumi, Mr. Sam Uchiyumi, Rev. Dr. Yoshifumi Ueda, Mr. Glen Umeda, Rev. Dr. Taitetsu Unno, Mr. George Ushijima, Mrs. Helen Ushijima, Mr. William Waki, Mr. Noboru Yamakoshi, Mrs. Shigeko Yamaoka, Rev. Seishin Yamashita, Rev. Jim Yanagihara, Mr. Tom Yanagihara, Mr. Motomi Yokomizo, Mr. Eiichi Yoshida, Mrs. Miyoko Yuki, and Mr. Takeo Yuki.

of greater importance. However, we need to keep in mind that all of those events, meetings and encounters are what makes us who we are. It does not matter whether they were important or major events in our lives or just brief encounters. They all play a role in making us who we are now. There are often cases when a seemingly minor event in our past ends up playing a major role in who we are.

Would we really want to get rid of even a part of our past? Think about people with amnesia and we can see that it can be a source of pain and anxiety if we lose even a part of who we are. Not knowing your name, losing memory of all of your friends and enemies, not knowing who your parents are and

such would be a great source of suffering. Would the possibility of being better able to cope with memories and faces and names be worth the sacrifice of losing a great portion of your own life, a portion of your very being?

The things that we have accumulated may be worth discarding, but the people, events and experiences are not. Discarding those things would be to discard who we are. This is not what we should be doing. We are accepted as we are, with the weight of all of our karma, good, bad or indifferent because that is what or who we are. Amida's compassionate wisdom embraces us with all of this baggage. How can we not want to live in gratitude? Namo Amida Butsu.

New York church was one of the few BCA temples located beyond the military exclusion zone for Japanese Americans and continued to operate throughout the war years, opening its doors to many young BCA members who were able to leave the internment camps and settle in New York City.

In 1963, Rev. Seki had a temple facility built adjacent to the American Buddhist Academy and the altar was transferred from the former church location in 1964.

In 1995, part of the American Buddhist Academy's building's space was transferred to and remodeled for use by the New York church.

Rev. Hirano

Continued from Page 3

because of my wife working fulltime. She was also my minister's assistant and was able to cover for my absences from the temple to go to BCA functions. A Kaikyoshi must serve the entire Kyodan (National organization) to try to maintain the Nishi Hongwanji tradition. This is one of the major differences between a Kaikyoshi, assistant minister or minister's assistant. The Kaikyoshi must have a broad perspective in maintaining the Nishi Hongwanji position. However, in the past, the Salt Lake Buddhist Temple was burdened with paying for all of my Kaikyoshi activities. I didn't think this was fair and had to make changes through the office of the Bishop. Over the past year I am now the supervising minister for Salt Lake, Ogden, Honeyville and the Idaho Oregon Buddhist Temple. There is no such thing as a part-time Kaikyoshi. I am also the co-executive assistant to Bishop Umezu, the co-director of the Center for Buddhist Education and Director of the BCA Minister's Assistant Program. Through all of these various jobs I maintain a salary of sorts, from each assignment, rather than one temple. With the increasing shortage of ministers as they retire in the next several years, innovation, creativity, and adaptation are what we are all asked to seriously consider right now. My personal situation is just one of many that should be looked at.

On October 4-7 the Ekoji Buddhist Temple hosted our BCA Eastern District MAP seminar. They did a wonderful job and I would like to thank them. At this seminar, it was confirmed to me that each of our temples have an individual culture. Like each of the countries that make up the European Shin Buddhist Sangha. The East Coast of the U.S. is not like the West Coast or Midwest. The Bay area is very different than the Central district of BCA. However, the glue that holds all together is the teachings and tradition of Jodo Shinshu. There are many forms of Buddhism in the U.S. and the West. It is amazing how Buddhism seems to be flourishing in the West. However, our BCA has the one ingredient that the other schools and temples do not and the reason I chose to be Kaikyoshi. This one thing is the Nenbutsu teaching as taught by our founder Shinran Shonin and our tradition of Jodo Shinshu Hongwanji Ha. Each of our temples with their Kaikyoshi and Minister's Assistants, should work hard to maintain the individuality, the flavor of their sangha. However, with humility, we must each remember what it means to be a Sangha.

A Sangha does not have any one irreplaceable individual, whether that is the minister, a board member or any one member. Our temple Sangha is an interconnected living breathing thing. Just as we must accept our own personal aging, so must our Sanghas accept change, we cannot act as we did 125 even 50 or 25 years ago. The current MAP program which the BCA Minister's Association voted to support at this year's Summer Fuku is part of this change. Thank you to all the Kaikyoshi, MAs and members that make this program possible. It is my deepest hope that our temples can continue as we are embraced in the fragrance of Amida's light. To taste and feel this fragrance, one is always called and **must be welcomed** to the temple to listen. The fragrance of light has the sound of joy and gratitude. It is the essence of Namo Amida Butsu.

Rev. Fujimoto

Continued from Page 3

middle and high school, our classes and number of classmates and friends grow, further accelerating the process of accumulating karma. This continues at each stage of life. We have our jobs, social circles, temple activities and such. After a certain stage, we have so many acquaintances and events to remember in our life that we cannot seem to keep things straight.

For some of us, it gets so bad that we want to get rid of some of these like we do with the ashes in the incense burner so that we can have more room for the events that we feel are coming up or are

New York

Continued from Front Page

With his wife Satomi and young son, Rev. Seki left Los Angeles in 1938 to officially establish the New York Buddhist Church.

During World War II, the

WINTER PACIFIC SEMINAR - 21ST CENTURY

"Softened Words of Praise"

AN IN-DEPTH LOOK AT

SHINRAN SHONIN'S WASAN

Keynote Speaker (English)
Rev. Dr. David Matsumoto
President
Institute of Buddhist Studies

Keynote Speaker (Japanese)
Rev. Dr. Mutsumi Fujiwara Wondra
Resident Minister
Orange County Buddhist Church

What do Shinran's poems offer to our understanding of Jodo Shinshu? Why have they been so important to Shin Buddhists? How are they chanted in Shin Buddhist services?

Saturday, February 9, 2019
9:30am - 3:30 pm
Doors open at 9 am

REGISTRATION: \$40 (Includes lunch)
DEADLINE: 1/31/19
Southern District members: Please register thru your local temple.

Contact: Rev. Koho Takata at
NishiDharmaCenter@gmail.com or call (213) 680-9130
Download registration forms and schedule at
www.buddhistchurchesofamerica.org

Los Angeles Homba Hongwanji Buddhist Temple
815 E. First Street
Los Angeles, CA 90012

Presented by the Institute of Buddhist Studies & BCA Center for Buddhist Education
Hosted by the BCA Southern District Ministers Association & Buddhist Education Committee



Women in Buddhism Conference Held at Seattle Betsuin

By Irene Goto, Minister's Assistant
Seattle Betsuin Buddhist Temple

The 6th Annual Women in Buddhism Conference celebrated three different Buddhist traditions — Jodo Shinshu, Soto Zen and Tibetan — at the Seattle Betsuin Temple on Sept. 22, and attendees praised the event as “the best one yet.”

The daylong conference was sponsored by Seattle Betsuin's Religious Department and the Buddhist Women's Association.

The theme this year was “Tools for Spiritual Wellness.” The keynote speaker was Rev. Dr. Carmela Jevallana, Minister's Assistant at BCA's Salt Lake Buddhist Temple, who spoke about “The Wounded Heart.”

Rev. Dr. Jevallana explained that suffering is part our humanity (Dukkha), that it takes courage and understanding to acknowledge this, and in turn, we can allow the “heart of Amida” (Eshin) to heal us.

One illustration she gave

of this healing was the art of kintsugi, the Japanese art of repairing broken pottery with powdered gold. The repair becomes part of the history of an object and appreciated, rather than something to deny.

Rev. Dr. Jevallana is a psychiatrist in clinical practice who integrates neuroscience and Buddhist principles. She has been Minister's Assistant since 2005, received Tokudo ordination in 2014, and is pursuing the Ministry as Kyoshi while working full-time seeing patients.

“I think it shows that the Betsuin in a very open, positive light for newcomers,” said one of the conference planners. “I heard a few attendees already planning to return to the temple. One, at least, was because of her (Rev. Dr. Jevallana's) talk.”

Donna Zumoto, leader of Seattle Matsuri Taiko based at Seattle Betsuin, led the group of 75 attendees in a rousing half-hour of drumming, rotating them on cardboard boxes

mounted on zabuton to real taiko drums.

“Glad you included direct experiencing with taiko... it was so engaging, and I really liked Donna's spirit,” one of the drummers said.

Kimberly Abbey led Tara Mandala Dance, a praise in English verse and movement to the Mother Tara of Tibetan Buddhism. Abbey is a practitioner, member and supporter of Sakya Monastery of Tibetan Buddhism in Seattle.

Dr. Elizabeth Sikes presented a session, including a short sitting meditation, entitled, “Tara's Response: Deep Listening and Right Speech in our Relationships.” She cautioned us to be aware of being a “narcissistic listener,” one who turns what the other is saying into something about oneself instead of truly hearing what the other is telling us.

Sikes received jukai from Rev. Kosho Itagaki in 2008. She has a psychotherapy practice in Seattle which focuses on healing psychological wounds



Attendees at the 6th Annual Women in Buddhism Conference.

through relationship and is guided and inspired by her background in philosophy and Zen meditation practice. She has been co-leader of Seattle University's EcoSangha for the past 12 years.

To conclude the day, small, facilitated groups and a Naikan group facilitated by Rev. Dr. Jevallana gave attendees the opportunity to reflect on and

question their thoughts and behaviors.

Next year's conference is tentatively set for Sept. 28, 2019.

“You created a varied, comprehensive series of workshops and the program was well-organized — a great workshop — interesting, creative, fun — and the bento and snacks were oishi,” one attendee said.

BCA Bookstore Gift Ideas



As we come to the end of 2018 and the beginning of 2019 there are many opportunities for gift-giving, reflecting on the past year, and moving into the new one with a renewed attitude. Here are some suggestions for the winter season.

Moving Forward Just As You Are: Living in These Uncertain Times is the recently translated book by Monshu Kojun Ohtani that discusses the modern world and society from a Buddhist perspective. This small volume is great for reminding us about how Buddhism can help us when things seem beyond our control.

Rev. Marvin Harada also explores this topic in **Discovering Buddhism in Everyday Life**, which is a collection of messages that connect Buddhism to ethics, the Olympics, the workplace, and even the myth of Santa Claus. Each short message takes an everyday observation or life experience and relates the moment to the Dharma.

It's Not Fair! By Amy Krouse Rosenthal and Tom Lichtenheld is an illustrated hardcover book that's all about complaining--something that can easily come up during the holidays. Here we can see that life isn't fair in a lot of ways, but that's the way things are.

Go into the new year trying to find the good in everyday. **Finding Gratitude** is a guided journal with reminders, questions, and suggestions to help you think about things in life that should be appreciated. These pages are interspersed between blank pages for your own thoughts and reflections--a perfect gift for this time of year.

We will take a break from filling orders on December 17th! Orders placed after the 17th will be filled when we come back in January. Don't forget to order early! To order go to www.bcabookstore.mybigcommerce.com.

Workshop Explores Ways to Engage Adult Members

By Maya Lawrence
Buddhist Church of Oakland

The BCA Center for Buddhist Education Every Day Buddhism Committee held an Adult Buddhist Association workshop on Oct 26-27 at the Jodo Shinshu Center.

During the workshop, several questions were posed, including: What does the (ABA) group do? Who belongs? Which temples have them? Can this organization help our temples engage new members, re-engage inactive members, address the needs of our younger adults?

Rev. Marvin Harada of the Orange County Buddhist Church reminded the group that Buddhism is a lifelong learning process and opportunities must be provided for adults to continue to learn about the Dharma. ABA or adult groups can be instrumental in providing religious and social exchanges, as well as organizing outreach to the Sangha and the greater community.

Participants shared a multitude of the activities and ideas they are doing or can do at their temples for adult members. They realized they cannot just talk about solutions. They need to go out and initiate some.

These are examples of the things the adult groups are doing:

- pop-up tent at farmers' markets to talk about Buddhism and distribute materials;
- temple served as rest stop on walk to feed the hungry;
- collaborated with the city to help the homeless;
- support and help with Special Olympics in El Cerrito;
- dance, which raised about \$8,000 in the silent auction; and



Adult Workshop participants at the Jodo Shinshu Center

- offering rides to shut-ins.

These are some of the actions that the participants thought they will pursue at their temples:

- arrange more young adult activities;
- take photographs of their diverse Sangha and post them at the temple;
- form a community outreach committee;
- participate in other temples; adult group outings; and
- introduce language translations of temple information.

“This was a great experience hearing from the different temples, no matter how small their ABA or temples were,” said Karen Kino, a participant from Orange County Buddhist Church. “Diversity among our temples seems to be the focus on the survival of our churches/Buddhism.”

“At OCBC, diversity is a strength that has allowed us to evolve with the changing times,” Kino continued. “Every Sunday, following our Dharma talk, we have an open forum

discussion which has resulted in the sharing of many perspectives. Such dialogue often leads to the realization that despite our differences, we are bonded more by the commonalities we share. It strengthens our compassion for one another and the teachings of the Buddha.”

Kate Lawrence, from the Buddhist Church of Oakland, said she was “very interested in taking steps to attract new young members to the temple, members within my own age group (from 20-40), and this workshop provided some great examples of activities to propose to our church.”

“I'm excited to talk with members about potentially starting a community outreach group, organizing activities to connect with the younger generation in the immediate area, and finding ways to share Buddhist teachings and resources with newcomers who are interested in knowing more about Buddhism,” Lawrence continued.

The committee will hold the workshop next year.



2018 BCA HOON-KO SERVICES

December 15-16, 2018

at the Buddhist Church of San Francisco
1881 Pine Street, San Francisco, CA

Saturday, Dec. 15: “OTAIYA” (Hoonko Eve) SERVICE
2:00 PM – Dharma Message by Bishop Kodo Umezu

Sunday, Dec. 16: HOON-KO SERVICE
10:00 AM – Dharma Message in English by
Rev. David Matsumoto, Institute of Buddhist Studies
Dharma Message in Japanese by Rev. Kiyonobu Kuwahara, Hongwanji
Office, Berkeley & Berkeley Buddhist Temple, Supervising Minister

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 in San Francisco, California from August 30 to September 1, 2019.

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.

Donors are listed first, followed by the honoree's name in **bold print**.

Thank you to each donor, and *Arigatou, Obaachan and every honoree!*

Rev. & Mrs. Hiroshi Abiko ~ **Mrs. Hiroko Abiko, Mrs. Mieko Kamigaki**, Alameda Buddhist Women's Association ~ **All past and present ABWA Members**, Buddhist Church of Santa Barbara ~ **All of the women who have & continue to sustain the Buddhist Church of Santa Barbara**, David R. Doami & Daryl G. Doami ~ **Machi Doami**, Grace Hara ~ **Placer BWA**, Donald Higashioka ~ **Peggy Okabayashi**, Nan Kataoka ~ **Sekiyo Yamamoto & Maxine Yamamoto**, Kikue Santohigashi Graeber ~ **Kiyoko Santohigashi**, Buddhist Church of SF Buddhist Women's Association ~ **Arigato Obaachan**, June Shiba ~ **Mrs. Ishi Morita**, Rose Takamoto ~ **Sekiyo Nishikawa, Mary Chikuma**, Marjie Uyeda ~ **Shizuko Uyeda, Miyoko Itaya**, Richard Stambul ~ **Rebecca Marcus, Anna Stambul**, May Nagatoishi ~ **Suga Nagatoishi, Toriko Fukumura**, Ogden BWA ~ **In honor of past & present members for our 100th year anniversary**, Ruth Schriock ~ **Toriko Yei, Yuki Kawashima, Shigeo**

Koga, Mountain View Buddhist Women's Association ~ **Arigato Obaachan**, Louise Yasuda-Ota ~ **Hideko Sakai**, Murakami, Akahoshi, Terao & Doerr Families ~ **Mrs. Joyce Terao**, Norma K. Geenty ~ **Sue Murashige, Kimi Matsumoto, Nora Geenty, Suwako Murashige**, Toshiko Uyehara ~ **Mrs. Satoyo Nakao, Mrs. Shizue Nakao**, Deane & Sandra Furuichi ~ **Rosie Furuichi, Miyako Heers**, Elaine Yoshikawa ~ **Michi Sasaki**, Michiko M. Itatani ~ **Sakaye Hirose, Wakayo Itatani**, Craig & Debbie Okabe, Diane Okabe, Jan Okabe-Wong ~ **Masako Okabe**, Susan Endecott ~ **Toshiko Tanaka, Masume Onishi**, Jaxon & Dylan Yamada ~ **Alice Setsuko Hirai, Lillian Sekino**,

Placer Buddhist Women's Association ~ **Arigato Obaachan**, Weeks Family ~ **Arigato Obaachan**, Jeanie Onitsuka ~ **Shizu Kozaiku**, Lillian Terada ~ **Nuiko Okuno**, Emi Tsutsumi ~ **Nami Suezaki**, Tomi Imokawa ~ **Toshi Ouchida**, Yoshiki Oshima ~ **Mary M. Oshima**, Kazue Iwahashi ~ **Karen Iwahashi**, Kiyoko Panzella & Anthony Guarisco ~ **May Yamaoka**, Ed & Kate Tamiyasu ~ **Arigato Obaachan**, Janet Hedani Yip, Barbara Hedani Morishita & Dean Hedani ~ **Frances Haruye Hedani**, Raymond & Caroline Yamasaki ~ **Hatsuyo Yamasaki**, Joanne Sweet & Dennis Noecker ~ **Lois Takaoka**, Marilyn Tang ~ **Betty Hisae Inoshita, Kimie Kitagawa, Sen Inoshita**, Garrett, Annie & Cory Akahoshi ~ **Karen Akahoshi, Joyce Terao**, Yoko Hashimoto ~ **Takenobu Yamamoto**, Mary Tsutaoka ~ **Shizuye Tsutaoka, Miyuki Nishimoto**, Sandra Seiki ~ **Kimi Sakai**, Katsuya Kusunoki ~ **Arigato Obaachan**, Jane Yokoyama ~ **Kazu Sakamoto, Haru Yokoyama, Janet Sakamoto**, Terrie Masuda ~ **Fusae Miyamoto, Yukie Okazaki, Fumie Yoshida**,

Correction: Eileen Moriya ~ **Sueko Kubo**

BUTSU BUTSU

By **Brian Kensho Nagata**
Managing Editor

As I write this final BUTSU BUTSU, much of California is on fire. It is beyond belief that a town of over 20,000 people has been completely wiped off the face of this earth. The fire in the Malibu area has caused BCA members from several temples to evacuate from their homes. We hope for the best for all those affected and most certainly offer our sincerest gratitude to all the first responders and support personnel involved.

As this holiday season approaches, how many of us feel like we have no idea what to buy for our loved ones? Probably it's because most of us have everything we need. I know I certainly don't need another sweater or another coffee mug. I have decided that I will donate all the money that I would have spent buying gifts this year to the BCA Social Welfare Fund so that this money can help those who have been affected by these recent fires. Can you imagine how helpless so many families who lost their homes and all their possessions must feel as we come to Christmas time? And how many elderly, who had put so much of their hard earned income into their residences, are now without a home or adequate finances to rebuild or secure comfortable housing again?

What could be more meaningful than sharing the spirit of the season with those who are in need? I hope you will join me in expressing compassion for those who are truly in need during this holiday season. This is an opportunity for us to practice DANA. Please contribute to the BCA Social Welfare Fund - CA Fire Relief.

Finally, I think many of us have been members of an organization where we complain about people who overstay their welcome and should step aside to invite new ideas and direction. Well, a very close friend recently told me "maybe it's time you step back and let someone else take on your BCA responsibilities." His comment certainly surprised me, but I sincerely think it's time to heed his advice, so this will be my last issue of the WHEEL to oversee for the BCA.

From before the time I was born, I have been the beneficiary of countless kindnesses and acts of compassion from the Buddha and I have always treasured the opportunity to express my gratitude through serving the BCA Sangha. Thank you to each and every one of you who have befriended and supported me throughout my life (and read my BUTSU BUTSU as well.) And to those I might have offended, please forgive me. It has been my great privilege to offer my efforts and energies in appreciation for the wonderful life I have been given. Please treasure the Nembutsu with all your might! And with this Gassho, I conclude my BUTSU BUTSU for now.... Namu Amida Butsu.

Thank You for Your Dana

BCA Endowment Foundation

As 2018 comes to a close, we want to thank our members and friends for their generous contributions to BCA programs throughout the year. Dana Program donations received until January 31 will be budgeted directly into Buddhist Education programs for 2019. This includes Center for Buddhist Education initiatives to connect temples through member events and seminars, new digital communications being developed for public outreach, and ministerial training programs. The Social Welfare Fund announced \$90,000 in grant awards for 2018, and recent disasters remind us that humanitarian needs will continue. Your dana has assisted relief efforts in Japan, Hawaii, and Myanmar, with the Fund now accepting applications for 2019. Finally, we thank donors for their continued support of the

Jodo Shinshu Center through the 1000x\$1000x4 effort and other debt relief or special contributions. As home of the Institute of Buddhist Studies and a growing campus of scholarship, the JSC remains a shining example of the generosity and vision of our donors.

In appreciation for the immeasurable influence of the teachings on our lives, members continue to provide for our future, and we are grateful to have your support. To learn more about BCA giving programs or to donate today, please visit buddhistchurchesofamerica.org/donate.

Charitable Tax Break Available for IRA Holders 70.5+

Congress' recent income tax overhaul nearly doubled the standard deduction to \$12,000 for singles and \$24,000 for couples. As a result, many members who take the standard deduction will not have the opportu-

nity to deduct the charitable donations they give to their temples, churches, and BCA programs. However, if you are an Individual Retirement Account (IRA) holder aged 70.5+, a charitable giving option was recently brought to our attention that may reduce your taxable income, even when you take the standard deduction.

Traditional IRA holders 70.5+ must withdraw a required minimum distribution (RMD) each year from their account, and normally, this amount is counted as income. But if the accountholder directs all or part of their RMD to an eligible non-profit, it can be designated as a qualified charitable distribution (QCD). This kind of donation will not be counted as taxable income (up to \$100,000), which can be a huge benefit when calculating your adjusted gross income for your taxes. The key is that the RMD must be distributed by your IRA custodian directly to the non-profit to count as

a QCD. If you withdraw an RMD to your personal bank account, you cannot count it as a QCD, even if you donate it later.

If you determine that a qualified charitable distribution is right for you, please consider BCA's ongoing initiatives for Buddhist Education, Social Welfare, and the Jodo Shinshu Center. There is still time to reduce your tax liability with QCDs before the end of the year, or to begin planning your QCD withdrawals for next year. For help matching your QCD with your preferred giving program, contact the BCA Endowment Foundation, our 501(c)(3) non-profit that can accept qualified charitable distributions, at 415-776-5600 x311 or donate@bcahq.org.

Please note that this is article is for information purposes only and does not constitute financial advice. Consult with a licensed financial professional to confirm the best decisions for your individual needs.

Las Vegas Sangha Honors Vets With Special Shikisho

Twenty-seven U.S. military members and veterans of the Las Vegas Sangha — all wearing a specially designed monto shikisho — pose with BCA Bishop Rev. Kozo Umezu at a special Veterans Day ceremony Nov. 11 at the Las Vegas Sangha. Three Las Vegas Sangha Minister's Assistants — Michael Tanaka, Dave Hopper and Al Kayatani — collaborated with the BCA Bookstore to create a red, white and blue monto shikisho in gratitude and appreciation to the veterans and military members.



Photo credit: Courtesy of Michael Tanaka

今月の法話

「ありがとう おばあちゃん」

ストックトン仏教会
開教使 本好由紀子



Rev. Yukiko Motoyoshi

来年の世界仏教大会の資金集が、『ありがとう おばあちゃん』と言ったのと同じように始まったのを、2018年のBCA National Council

の際に知りました。それを聞いた時、真っ先に思い浮かべたのが、父方の祖母でした。祖母は、祖父と結婚してすぐ、ハワイに参りました。既に祖父の従兄弟や、祖母の叔父がハワイに開教使として渡っていたこと、焼失した寺の建て直しのための資金返済が理由だったと思われま。祖母は、ハワイ島、カウアイ島、マウイ島で布教に力を尽くしました。

今もそうですが、特に当時の開教使夫人は、開教使の公私にわたって、無くてはならない存在でありました。婦人会の会長、日本学校の教師、講師や門徒の接待、等々、忙しかつたそうです。自分の子供達だけではなく、門徒の子供も引き取って育てていたと聞きました。祖母の話により、サトウキビ畑での仕事が終わった門徒さん達の都合で、日が落ちてからの布教も多く、早朝から夜遅くまで、布教、伝道の手助けに明け暮れた毎日だったそうです。

夜の布教で出る時は、子供達を一緒に連れて行かないので、家に残り、後を追いかけるようにと、鍵を掛けて出かけたそうです。子守を雇うなどできるはずもなく、ほったらかしにするしかなかったそうです。長男だった私の父は、幼い妹や弟の先頭になり、家中を飛び跳ね、走り回り、クタクタになるまで遊んだそうです。祖母が、夜遅く帰宅すると、子供達は、皆、重なる様に寝ており、台所の床は小麦粉だらけ、リビングルームの椅子やソファのクッションは、散乱しているなど、嵐が吹き荒れたような状態だったそうです。ある日、祖母が、『私もハワイにいたから、英語が少し話せる』と自慢するのです。催促すると、祖母は、『ボリスメン、カムヒヤ、マイ、ボニー、バッド、ボニー』と笑っていました。これは、自由、放逸に育った私の父のことだと思えます。

日本に帰国した後も、坊主として、お寺一筋に生きて祖母でした。家の中にいなければ、檀家の家を訪ねているか、境内の掃除、又は本堂の掃除、

畑仕事等、じっとしていなかった祖母でした。祖母は、いつも、『お米の一粒には六人の仏様がいる』と言います。私達は、食後、お茶碗にお茶や水を入れて『おゆすぎ』をさせられ、一粒のご飯粒も残さないように躡けられました。これを通して、『もったいない』と言ったことを私達は教えられました。

お内陣を、たった一人で掃除をしている祖母を見て、『辛かったら、私も手伝うよ』と、お内陣に入ろうとすると、『得度をしてないものは、入ったらいかん』と怒られました。一人の僧侶として、仏様のお給仕を真剣に行っていたのだと思います。

大人たちとの会話で、祖母は、時々「ゲンソー エコー」と言う言葉を使っていたのを覚えています。聞いたこともない熟語でしたが、大人の会話に入ってはいけないという思いが強くなり、その意味を訊ねたことはありませんでした。ただ、その言葉は、なぜか私の心に深く残りました。浄土真宗を勉強し始めて、「ゲンソー エコー」は「還相回向」だと知り、祖母が、誰に対して、何に対してその言葉を使っていたのかは全然覚えておりません。まして、得度はしていません。

なぜ、還相回向と言う言葉が、私の心に残ったのだろうか、このころ考えることがあります。祖母が、その言葉を使った前後の会話は、記憶にないのですが、その言葉を使った時の祖母の表情は覚えています。真剣な顔付きながらも、どこか柔らかい表情の祖母だったと記憶しております。その時、祖母は、阿弥陀如来様は、遠くにおられるのではない、今、ここに居られるのだ、と言うことを、ありがたく、又、もったいなく感じていたのではないのでしょうか。だから、その暖かさが、祖母の顔に表れたのだと思います。

祖母は、97歳でお浄土に還って行きましたが、自分の人生について語った時、大変だったとか、一生懸命生きたとは言いませんが、後悔という言葉を使ったことは無かったと記憶しております。それは、阿弥陀如来様と共に生きていくことができたからだと思います。浄土真宗のお話を、かきこまっていた私達、孫にはあまり話さなかった人でしたが、お念仏の喜びを日々の暮らしの中で、自らの行動を通して示した祖母だったと思います。

ボリスメン（警察官）を呼びたくなるような腕白だった父。お寺、開教使に対して異常な反感を持っていた私。父も、私も、浄土真宗に背を向けていた時期がありました。最終的には、浄土真宗に戻ってきました。祖母のお念仏を喜ぶ姿を身近に見ていたことも一因だったと思います。

お念仏は、言葉として伝わりません。しかし、お念仏を喜び、苦しんでも、淋しくても、悲しくても、嬉しくても、いたただいた一日、一日を、お念仏と共に、精一杯生きる姿を通して伝わることの大切さを、祖母に教わりました。本当に、おばあちゃん、ありがとう。

第十六回世界仏教婦人会大会 ありがとうおばあちゃん募金

名前
住所
電話番号
募金額
感謝を伝えたい方のお名前、例) BCA ハナコ (祖母)

チェックの宛名は BCA FBWA で、下記住所まで送ってください。

BCA Federation of Buddhist Women's Association
c/o San Mateo Buddhist Temple
Drawer J- Main Post Office
San Mateo, CA 94402
Attn: 16th WBWC

ありがとうおばあちゃん募金

2019年8月31日から9月2日にサンフランシスコで開催される世界仏教婦人会大会に向けて「ありがとうおばあちゃん」と名付けられた募金活動が行われています。これは婦人会をサポートする募金で、世界大会運営のために必要な費用、約30万ドルを集めることを目標としています。「ありがとうおばあちゃん」とは、1世や2世の世代の婦人会メンバーの方々が、お寺をサポートしてくださったことへの恩送りの意味が込められています。恩送りは英語ではペイメントフォワードと言い、受けた恩を、他の人へ送って恩返しをする。過去の婦人会の方々が、約100年前にお寺の建立や運営費のためのファンドレイジングをしてくださったおかげで、今現在、私たちがお寺に集まり、浄土真宗の念仏のみ教えを聞くことができます。その恩を先亡の婦人会会員や祖母の世代に返す代わりに、世界婦人会大会の成功のためにお布施をして恩送りをするの思いで「ありがとうおばあちゃん」とネーミングされた。おばあちゃんだけでなく、母や叔母、育ての親、婦人会会員の方々など、お寺や自分をお世話してくださった方々に感謝の気持ちを表す募金となっている。(この募金にご協力して下さる方は所属寺院の開教使またはBCA本部にお問い合わせください。)

宮木さんインタビュー前ページからの続き

「それから龍大の大学院に進まれたのですか。」
はい。2006年に中央大学の法学部を卒業して龍大大学院へ進学しました。東京仏教学院講師の渡辺先生が進路について悩んでいた私の背中を押してくださったおかげです。龍大では真宗を専攻し、龍溪先生や川添先生から学びました。

卒業されてアメリカにいられたのですか？

「卒業されてアメリカにいられたのですか？」
いえ。修士課程を修了して、別院勤めを機に自分のルーツがある広島に初めて住むことになりました。別院は教念寺からも近いですが、先輩僧侶や安芸門徒の方々にお育てを受け、僧侶としての職務や心得など学ぶことができました。私が性的マイノリティーであったことで、難しい状況におかれることもありましたが、様々な経験をさせていただき、ありがたく思っています。

性的マイノリティーのことについて教えてください。

「性的マイノリティーのことについて教えてください。」
LGBTとも呼ばれ、性的指向やジェンダーアイデンティティのグラデーションを表す言葉として、レズビアン、ゲイ、バイセクシャル、トランスジェンダーの英語の頭文字をとっています。ある統計によると日本では約8パーセントの人口がLGBTだそうです。合計約1000万人、40人クラスには3人ほどいる計算です。2009年に広島別院に勤めていた時、遠距離恋愛をしていた彼氏がいたので、母親からその関係を尋ねられたことがきっかけで、私がゲイであることをカミングアウトしました。当初両親はショックを受けていましたが、10年近く経った今では、私の夫共々受け入れてくれています。

(次号に続く)

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

記念講演に講師：
本好 由紀子
北米開教区開教使

とろ 都路 恵子
仏教研究者

お念仏に生かされて
Live the Nembutsu
Vivemos no interior do Nembutsu

主催：米國仏教団 仏教婦人会連盟

法輪

2018年12月号

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二〇一八年度教化標語

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

浄土真宗センターでABAの集い

10月26日と27日に浄土真宗センターでABA (Adult Buddhist Association) のワークショップが開催され、34名が参加した。かつては多くの寺院でABAが組織されていたが、会員の高齢化やスムーズな世代交代が行われなかったため、ABAが自然消滅してしまつた寺院も少なくない。そこで仏教教育部がABAを再活性化させようと各寺院に呼びかけたところ、興味を持った40代から60代の門信徒が集いABAの役割や意義を学んだ。ABAが存続している寺院やまたABAを復活させようとする寺院のメンバーたちが意見交換し、アイデアをシェアしあった。ABAの一つの役割は同世代へのアウトリーチだと学んだ参加者は「最近はお寺にはじめてくる人々は社交の場というより、教えを求めて来ているように思います。けれどもお寺にずっと来ているABA世代のメンバーは、自分たちはそんなに教えの知識がないと思ひ込んでいて、新しい人と交わろうともしません。お寺は聞法の場合なので、お寺でABAのためのみ教えを学ぶクラスを設けたらいいと思います。」と再活性化のための具体的な案がだされ、有意義なワークショップとなった。



ABA gathering at JSC

サンフランシスコ仏教会に日本人開教使アシスタント

11月8日にサンフランシスコ仏教会で開教使アシスタントの就任式が行われた。新しくアシスタントになったのは宮木・リー・啓輔師で、師は来米前、日本において得度、教師資格を取得、広島別院に務めていた。サンフランシスコに移住したのち、仏教会を手伝うようになった。師は2019年に開催される世界仏教婦人会大会参加を呼びかけるムービーに親鸞聖人役として出演している。
<https://www.youtube.com/watch?v=IkhfC3vawbw>
以下は宮木師のインタビュー。



MA Keisuke Lee-Miyaki with Revs. Umezu and Koba

「ご出身はどちらですか?」
東京の江東区です。父親の実家が広島市にある教念寺で、そのご縁で僧侶になりました。父は若い時に東京に出て商船の仕事をしており、母は大病院の看護師。仏教とは疎遠になっていたのですが、祖父が肺がんで亡くなった数年後、父親がお寺を継ぐことになりました。ちょうどその時に私もあることがきっかけで仏教に興味を持ち、僧侶になることとなりました。

「どういった出来事があったのですか?」
2004年、大学3年生の時、急に友人が交通事故で亡くなったことです。昼間学校で楽しく話していた友人が、夕方、トラックに轢かれてしまったのです。まさに「朝には紅顔あって、夕べには白骨となる身なり。」ということを経験し、遺族や周りの友人たちをどうサポートしたらいいか分からず、無力感を覚えました。その時広島仏教学院

総長コラム

米国仏教団総長 梅津廣道

今年も最後の月を迎えます。この紙面をお借りして、皆さまからの温かいご支援やご厚情に心より御礼申し上げます。この一年を振り返ってみて、いろいろなことを考えさせられました。特に仏教会や教団の運営についていろいろな意見を聞かされました。では一体、私たちの仏教会や教団は何のためにあるのでしょうか、一緒に考えてみたいと思います。

私たちは、人間として生を受け、今を生きていますが、本当に生きていると言えるのでしょうか。私たちの先達(せんだつ)は、私たちに尊いものを残してくださいました。それが仏さまのみ教えです。その方たちは私たちに、真実の親さまである仏さまに出会い、人間としてお互い尊敬し合い、尊い人生を生き抜くことができるようにと願ってくださいます。その尊い思いと願いによって各地の仏教会が設立されたのです。その元となるのが親鸞聖人のお念仏のみ教えです。そして、親鸞聖人の流れを汲む私たちの教団は次のようなものであると「浄土真宗の教章(私の歩む道)」に示してくださっています。

『この宗門は、親鸞聖人の教えを仰ぎ、念仏を申す人々の集う同朋教団であり、人々に阿弥陀如来の智慧と慈悲を伝へて通つていた父の姿を見て、仏教の教えが心に響いてきました。母の勧めもあり、東京の大学に通う傍ら、夜間に開講されている東京仏教学院に通うことになりました。』

(次ページへ)

冬のパシフィックセミナー

2019年2月9日(土)にロサンゼルス別院でIBSとCBE共催による、冬のパシフィックセミナーが開講される。テーマは親鸞聖人のお書きになられた和讃で英語と日本語での講義に加え、和讃の唱え方の勸導指導が行われる。参加希望者は1月31日までにロサンゼルス別院でIBSとCBE共催による、冬のパシフィックセミナーが開講される。テーマは親鸞聖人のお書きになられた和讃で英語と日本語での講義に加え、和讃の唱え方の勸導指導が行われる。参加希望者は1月31日までにロサンゼルス別院でIBSとCBE共催による、冬のパシフィックセミナーが開講される。

ウィンターパシフィックセミナー
“やわらげほめ”
親鸞聖人の和讃を通して
浄土真宗のこころを味わいましょう

英語講師
松本 テービッド 師
学長、仏教大学院

日本語講師
ワンドラ藤原 睦 師
開教使、オレンジ郡仏教会

勸導指導
関谷 沙羅 師
開教使、ガーデナ仏教会

参加費：\$40 (昼食を含む)
申込締切：2019年1月31日
詳細は高田興芳開教使 (ロサンゼルス別院)、
若しくは下記連絡先までお問い合わせ下さい
NishiDharmaCenter@gmail.com
電話：(213) 680-9130

和讃は「和らげ讃め」といわれ、「正信念仏偈」の後にお唱えされます。親鸞聖人はどうして500首以上の和讃を作られたのでしょうか? 一緒に阿弥陀さまの救いに耳を傾けましょう。

2019年2月9日(土)
午前 9:30 - 午後 3:30
(開場 午前 9:00)

ロサンゼルス別院 (西本願寺)
815 E. First Street
Los Angeles, CA 90012

ソセルズ別院へ連絡。詳細は左記フライヤーを参照。

主催：米国仏教大学院、米国仏教団仏教教育部
協賛：米国仏教団南部教区開教使、米国仏教団南部教区仏教教育部

える教団である。それによって、自他ともに心豊かに生きることのできる社会の実現に貢献する。』

今から数年前に仏教大学院の松本ティビッド師(現学長)が私たち開教使全員に、「私たちの団体ほど大切な団体はアメリカにはありません。」と、目の醒めるようなお叱りをしてくださいました。その通りであります。アメリカには何千、何万という団体がありますが、仏さまの尊い願いを明らかにすることを目的とした団体は他にはありません。親鸞聖人も、人間として生まれて、真実の仏さまの願いに遇うことがなければ、本当に生きたとは言えないとおっしゃっております。本当にその通りであります。

それを忘れるようであれば、どんな立派な建物を持っていても、本当の仏教会とは言えません。私たちはこのみ教えを聞かせていただくことにより、身も心も和らぎ、人にも優しくしていけるのです。煩惱を持って生きていかなければならない私たちが、偽りのないその姿を知らせていただき、他人も同じようにいろいろな思いや悩みを持っていることを理解していけるのではないのでしょうか。

仏教会が社会に広く門を開いて、できるだけ多くの方々に仏さまの願いを聞くことができるようにこれからも一緒につとめてまいります。皆さまもよいお年をお迎えください。

称名合掌