**2006 BCA Youth Advocacy Committee Retreat Retreat**

By Peter Inokoji-Kim, Grace Hatano, Patti Oshita

The Youth Advocacy Committee (YAC), sponsored the first Winter Reunion Retreat Jan. 13 to 16, at the Idaho-Oregon Buddhist Temple in Ontario, Oregon. The reunion retreat was a follow-up to the summer retreat that was held at the Sacramento Betsuin in July 2005. As we said our good-byes to the kids last summer, we were amazed at how enthusiastic the kids were to learn about the Buddha-Dharma, conduct services, give Dharma talks and were especially moved by the close bond that developed among the 11 participants in just one week. These kids made a personal commitment to learn and appreciate the Dharma, and along the way, we could tell that they were developing friendships that could last a lifetime. We all thought...“Wow... Buddhism really does make sense to our kids... we should try to do something to continue their learning... and fan the Dharma-sparks that were kindled in our Summer Youth Program.” This is how the reunion retreat began.

The participants were: Brady Kameshige and Laurel Saito (toban leaders) from the Idaho Oregon Buddhist Temple; Hishitoto Oto from the San Mateo Buddhist Temple; Tim Chu from the San Francisco Buddhist Temple; Kelsey and Tessa Assato; Melissa Komoto, and Kendall Kosai from the White River Buddhist Temple; and Samantha Nitta and Brooke Muranaka from the Sacramento Betsuin. Unfortunately, Traci Kuratomi from the San Fernando Buddhist Temple was unable to attend. The advisors were Revs. Dennis Fujimoto from the Idaho-Oregon Buddhist Temple; Rinban Bob Oshita from the Sacramento Betsuin; Susan Bottari from the San Mateo Buddhist Temple (YAC); Senseis Grace Hatano and Patti Oshita from the Sacramento Betsuin; and Sensei Peter Inokoji-Kim from the Denver Buddhist Temple. The Idaho-Oregon Buddhist Temple’s Sangha, Rev. Dennis Fujimoto, and “Kwiker” (Senseis’ mellow-nature bandana-wearing dog), were the perfect hosts. Many Sangha members worked for several weeks preparing for our stay and worked many hours to prepare our meals and provide accommodation for us. The incredible Sangha of the Idaho-

**You’ve Got Questions**

Over the past several months, I’ve encountered members at conferences and functions that have asked many questions about the Campaign.

Here are a few that I’ve been able to answer.

_Q: How much is the Jodo Shinshu Center going to cost?_

**A:** The Campaign booklet specifically states that the cost for the center will be approx. $10 million. For the additional costs of expansion, furnishings and equipment, the Hongwaiji and Ryonkou University will be giving approx. $5.4 million. This will be used to offset the increased costs associated with changes to the facility required to meet the needs of these two organizations.

_Q: What percentage of the campaign is going to the Institute of Buddhist Studies (IBS)?_

**A:** $4 million for enhancing the current endowed chairs.

_Q: What is the IBS providing in return for the building being built?_

**A:** IBS will be a tenant in the Jodo Shinshu Center. The IBS provides a graduate level educational facility which trains ministerial aspirants and other interested students in Buddhism with special emphasis on Jodo Shinshu ministerial training.

_Q: How many students are currently going through the ministry?_

**A:** According to Dr. Richard Payne, Dean of IBS, six students have expressed an interest in the ministry (five here in the United States). There are two more exploring the possibility of taking classes. We, as BCA members, need to cultivate and widen the base for incoming ministers. There may be someone in your sangha (young or old) that has the potential to be a minister for the BCA.

_Q: When will the Jodo Shinshu Center be ready for occupancy?_

**A:** According to Jim Usui, chair of the BCA Facilities Committee, the Jodo Shinshu Center will be ready for use in the May or early June (weather permitting).

_Q: Will there be a Grand Opening Celebration?_

**A:** At the BCA Special Events Committee headed by Judy Kono (Berkeley) is scheduling a number of events to commemorate the Grand Opening of the Jodo Shinshu Center during the third week of October 2006 (tentative). Details will be forthcoming.

_Q: I’d like to transfer stock to the campaign, but don’t know what to do?_

**A:** Check with your broker and notify them that you’d like to donate your stock to BCA. Then contact me at BCA Headquarters and I will instruct you on how to proceed. I have an info sheet available for the asking.

If you have a question about the campaign, please send it via e-mail to robert@bcacampaign.org, or mail it to BCA Campaign Office, 1710 Octavia Street, San Francisco, CA 94109.

You continued on Page 4
Tools for Temples: Preventing and Curing Volunteer Stress and Fatigue

By Marc Groblmaer
New York Buddhist Church

Wile people fret about future cases of avian flu, and another disease already afflicts some BCA temple volunteers and staff. Maybe you’ve heard the symptoms:

• "As usual, no one else volunteered, so I guess I’ll have to do it again." I feel overwhelmed.”

• "I’m tired of being the one who makes sure other people do the jobs they promised to do." I don’t know why I bother doing anything here.”

The disease starts as Volunteer Stress and Fatigue (VS&F). If it progresses to its final stage, it becomes Burnout. If VS&F progresses to Burnout, help, leaving you feeling even more isolated and resentful. And if VS&F progresses to Burnout, you might even leave the sangha for good. So it’s important to take preventive action for example:

• Don’t accept more responsibilities than you can comfortably handle. Before taking on any new duty, estimate how much time it will take. Do you have the time to do what’s expected? If not, be firm: You may feel embarrassed saying “No,” but it’s much worse if you agree to do something and then let others down.

• Even if you have time for a new responsibility, assess how you feel about it. Is it something you enjoy? If not, it’s better to say “No” than to later realize this was a mistake. You might ask yourself, “Why am I wasting my time doing this?”

Serving the sangha, helping your temple, and sharing the Dharma should be fun and make you feel good! But if temple work makes you feel depressed and burned out, you may be coming down with VS&F. If so, you need to treat it. Fortunately, there’s an effective Management-Efficiency Model. It’s called Time Management.

You can mix it in two formulations: Time Management-EM and Time Management-PM. You may need both.

A regularly-administered dose of Time Management-EM improves your awareness and efficiency. But you use time more effectively. For example:

• If you spend a lot of time in meetings, consult a book or website on how to conduct them successfully. Learn how to develop an agenda with time specified for each agenda item, so meetings proceed orderly and efficiently. Learn artful ways you can keep participants focused, such as asking, “John, that’s interesting, but how does it relate to the agenda topic?” Or, “Yuki, can you state your idea as a proposal and see if someone second it?”

• Analyze how you spend your time. If you’re temple treasurer and find that categorizing expenses takes a lot of time, ask a bookkeeper, accountant, or your banker for suggestions on streamlining the process. If you edit the temple newsletter and determine you spend much of your time figuring out what copy goes where, reserve certain pages for regularly-occurring articles, for example, president’s message always on page 2, Fujinkai/Buddhist Women’s Association report always on page 4, etc.

• Learn to delegate and plan ahead so you don’t have to find volunteers every time there’s a task to be done. Successful delegation usually requires identifying specific defined tasks. Perhaps you can find one person who will send temple members email notices of memorial services. Another person might agree to maintain the skytoshiki hoyo list. A committee or toban might collect service books, lock doors, and turn off lights after services.

But even if youoperate as efficiently as possible, you still may not have enough time to accomplish everything. That’s the limitation of the Time Management-Efficiency Model, and why it’s necessary to also consider the second formulation, Time Management-PM, the Priority Model.

But just like time, the length of this column is finite. So we’ll look at Time Management-PM in the next “Tools for Temples” column.

Correction: Previous “Tools for Temples” installments said I had “over 40 years” of journalistic experience. I should have written “24 years.” I apologize for that error.

Hurricane Katrina/Rita Relief

The BCA Social Welfare Fund is supported by the generous donations from BCA members and friends. You probably recognize this as the “BCA Thanksgiving Offering.” This year, with one of the greatest natural disasters to hit the United States having such far reaching impacts, 100% of the funds received from this year’s Thanksgiving Offering will be devoted to assisting the many people who have suffered and lost so much due to hurricanes Katrina and Rita.

Some funding will go to organizations that are known and recommended by members of the BCA. Some funds will go toward emergency response and relief operations. Other areas of funding will aid families in rebuilding their lives, along with rebuilding infrastructure to the devastated regions. The following organizations are listed:

Northwest Medical Teams

sent relief workers to administerr medical supplies and health care and is now transitioning to reconstruction assistance and long term recovery. Northwest Medical Teams continue to fund church based groups to help operate relief shelters and pay for food and medical care. Their two year plan is to help fund faith-based organizations in Louisiana and Mississippi dedicated to hurricane recovery projects.

Katrina/Rita Aid for Japanese: There are approximately 450 victims of Japanese descent from Mississippi and Alabama who are in need of immediate assistance. Another temple in need of help is the Vietnamese Buddhist Congregation of Alabama (Chanh Giac Pagoda) in Bayou La Batre, Alabama. The majority of the 1000 or more Vietnamese residents of Bayou La Batre do not speak sufficient English to qualify for citizenship. Little assistance has been available to them through FEMA. Most of them worked in the oyster, clam or shrimp plants at low paying jobs. With no insurance, most of them lost everything. It appears most of them are out of work since Mobile County has been contaminated and a ban has been instituted that could continue for two or more years.

The Fairhope Buddhist Society coordinates shipments of food to Biloxi which is delivered to the Chau Van Duc Temple under the direction of Abbot Minh Thong.

The Fairhope Buddhist Society members and also residents in the Chau Chiec Giac Temple in Bayou La Batre, Mississippi.

Hong Kong City Mall in Houston, Texas. After Hurricane Rita, hundreds of Southeast Asian evacuees flocked to Houston because the city and its surrounding areas house more than 150,000 Vietnamese-Americans. It is estimated that about half of the 40,000 Vietnamese-Americans who were living in Louisiana, Mississippi, and Alabama went to Houston. The owner of the Hong Kong V Mall, Co Ha opened up her mall to the once again refugees. Because of problems with language and policy, the Red Cross and FEMA have been very tedious and slow.

Ms. Co Ha has set up makeshift camps around her store to aid in getting these thousands of people help and hope. A snapshot of these katrina camps include Camp Hong Kong Food Mart, Camp Asia, Camp Vietnamese Veterans, Camp “Macy’s,” Camp Fundraiser, Camp Boat People SOS, Camp Gas Cards, Camp Reclamation, Camp Legal Aid, Camp Entertainment. Katrina victims at Hong Kong City Mall can be helped through the: Boat People SOS, Attn: Donations for KATRINA, 11205 Bellevue Blvd., Suite#B22, Houston, TX 77052. You can help the BCA greatly appreciate your contributions to the “Thanksgiving Offering.” As many of you know how uplifting a little ray of hope can be when it appears you have lost everything.
Keeping The Music Alive

By Emiko Katsumoto

BBD doesn’t only stand for Berkeley Bud-dhism Temple. These days it also stands for Bud-dhism with a BBD. This is due to the Dii Lewis phenomenon, which has our Sangha swaying and clapping to the exciting rhythm of his guitar and catchy beats punctuating his new Buddhist songs. Dii originally hails from St. Thomas in the Virgin Islands, so rhythm and music were very much a part of his early child-hood, and reggae was as natural to him as the sun. How he combines this influence with Buddhist music is exciting to expe-rience.

Now fast forward to Dii’s days at UC Ber-keley as an architect major. He started attending BBD with his then girlfriend, now wife, Joyce Osahi, who grew up in the Lethbridge Buddhist Church in Alberta, Canada. Grad-ually we discovered his innate and rich musical talents, and he started helping us with our music program and gatha prac-tices. Dii’s modus ope-randi is that he strives to get the Sangha very enthused with the music and he often uses the technique of Call and Response, in which he sings the first line and then the Sangha follows. This is how he introduced “I Know We Can Be” at the recent Bay Dis-trict Family Conference last November (see words below). Our students love to sing and work with him using percussion instru-ments to establish the rhythmic beat.

Music has always been very strong at Berkeley starting with the dedi-cation and magnetism of Jane Imamura, wife of the late Rev. Kanno Imamura. In fact, she encouraged Dii to write the music for two gathas in the Shin Buddhist Ser-vice Book (Like Blossoms and In Amida’s Light), and he helped introduce these and the other new gathas at our 1993 Fed-eration conference in San Francisco. We are so for-tunate that Dii is helping to keep this music tradi-tion alive and well at BBD in the 21st century, and he’s making it a lot of fun too.

The Value of Listening

By Rev. Marvin Harada

The main practice in Shin Buddhism is amazingly simple, yet very difficult to truly do. That practice is to listen to the Dharma. Listening is something that anyone can do, whether they are young or old, man or woman, rich or poor. But although it is something anyone can do, very few do it well. Even listening or hearing as a whole, in a general sense, is difficult, much less to really hear the Dharma as we refer to it in Shin Buddhism.

To give you an example, I myself am a horrible lis-tener in general. Sometimes my wife will ask me to go to the store to pick up a few things. They are just a few things, maybe four or five things. She tells me, “Get this and this and some of this. Should I write it down for you?” I reply, “No, I got it.” I go to the store, and in shopping around, I will come home with maybe one out of the five things that she asked. One out of five. That is also a horrible free throw average. Why did I forget the other four things? Was it because I didn’t write them down? When I reflect on it, I realize I forgot the other four things? Was it because I didn’t write it down because people lose the ability or fail to listen to one another? Marriages fail not because of love lost, but because people lose the ability or fail to see the value of simply listening. How many family conflicts could be resolved if parents and children could find it in themselves to listen to one another? Usually we expect others to listen to us. “My wife never listens to me. My kids never listen to me. My boss never lis-"
The Los Angeles Betsuin celebrated the beginning of the New Year on Jan. 8 with the 35th Anniversary of its Kohaku Utagassen, Men/White versus Women/Red Singing Contest. This annual event was attended by approximately 600 people. It was invented by 30 very talented local singers. In addition to the singing competition, the singers entertained the audience with very humorous skits.

The most popular and glamorous singer was a male singer dressed as a woman in a beautifully designed gown with towering feathers. When the final votes were tabulated, the Monastery of Ceremony and Betsuin Vice-President Yoshi- nari Akatanga announced that the Men/White team won by a very close margin of one point. The voting was made by a distinguished panel of judges, which included the Bishop of the BCA, Socho Koshin Ogi; Mrs. Mayumi Ogi; former State Assemblyman and current candidate for the State Senate Honorable George Nakano; 2005 Nisei Week Festival Queen Stephanie Tatemori; Chief Consul of the Japanese Consulate in Los Angeles, Masa- hiro Hara; former LA County Deputy District Attorney, Louis Ito; Ogawasawa Ryo Sencha-do Iemoto Kyo-ryu Madame Shukyo Yamamoto; and UTB Japanese TV reporter Aya Yasuda.

The show’s special guest was Shino-bu Fukuda, a professional singer from Japan, who entertained the audience with many nostalgic songs of the late Misora Hibari. Special entertainment was provided by “Shin-3,” a talented group of three women members of the LA Betsuin with a performance of the Japanese Lion Dance, Shishi-mai.

The 35th Anniversary Kohaku Utagassen committee was chaired by Betsuin Vice-President Yuzo Tamura, with Rinban George Matsubayashi as its ministerial advisor. The inaugural Kohaku Utagassen was held at the Koyasan Buddhist Temple in Little Tokyo, as the LA Betsuin did not have its current multi-purpose hall (kaikan) at that time. The Kohaku Utagassen was finally held at the Betsuin in 1977 after the completion of the kaikan in 1976. This program was initiated by Rinban Ryuei Masuoka, Temple President Masashi Kawaguchi, current Komon/Advisor Tsutomu Maehara and Temple Treasurer Miyako Masuda, who was also the leader of the Akatsuki Band, as a fundraising program for the purpose of purchasing a passenger van to pick up Dharma School students on Sunday mornings to attend Sunday service at the Temple.

Later, the van was used to pick up Temple members who are residing in the Keiko Retirement Home and the Little Tokyo Tower Retirement Home. This program became very popular with the community members that it continued annually to celebrate its 35th anniversary.

Over the years, the Kohaku Utagassen Committee has greatly contributed financially to the Betsuin.

With the dedication of the committee members, we look forward to the continuation of this very entertaining program. The Betsuin expresses its sincere appreciation and gratitude to all who have generously supported and faithfully attended the Kohaku Utagassen.

“The there is no doubt that we all left Ontario with the hope that someday we can return the kindness and hospitality given to us by our many new friends in Ontario.”

Due to the schedule of high school final examinations, the articles from our participants will be coming out in the next issue of the Wheel of Dharma. There is a planned workshop/presentation on these YAC retreats at the upcoming BCA National Council Meeting in Sacramento.

We look forward to responding to any inquiries you may have. In the meantime, please consider encouraging and supporting young members from your temple to participate in future YAC activities. It is really an investment in the future of Jodo Shinshu in America.

The seminar will be free and open to all interested persons. For more information please contact the Institute of Buddhist Studies at:

P.O. Box 104460
Mountain View, CA 94039-0460
(650) 528-7172, FAX (650) 528-5527
www.Shin-IBS.edu

Socho’s Annual Luncheon

The Bay Area gathering for Socho’s annual luncheon was held on Sept. 26, 2005 at the Bishop’s residence in Belmond, California. The second luncheon for those residing in Southern California was held on Jan. 7 at Sembazuru Restaurant in the New Otani Hotel in Los Angeles.

The purpose of the retreat was to reaffirm and deepen our understanding of Jodo Shinshu Buddhism. We continue to realize the undeniable relevance of Buddhism in our lives. Our schedule was similar to the July retreat and was rigorous at times.

Right photo. The LA Betsuin Kohaku Utagassen (Red and White Song Contest) includes four of the eight participating schools.

"There is no doubt that we all left Ontario with the hope that someday we can return the kindness and hospitality given to us by our many new friends in Ontario."

2006 BCA Ministers’ Association General Meeting

Feb. 22-23

BCA National Council

Feb. 24-26

Double Tree Hotel, Sacramento, CA.

Engaged Pure Land Buddhism

February 24, 2006

1:00 – 5:00 PM

Doubltree Hotel Sacramento

2001 Point West Way

Sacramento, CA 95815

How does Jodo Shinshu help to guide our involvement in society?

What are the historical and doctrinal bases for social action in Pure Land Buddhism?

Should the BCA take positions on political and social issues?

What examples of Pure Land Buddhist activism might serve as models for us?

IFS Dean Richard Payne, Hompaongji Chair Professor Eshe Hau, Tamai Chair Professor Lisa Granbach and Reverend Daniel Metzumoto, BCA Center for Contemporary Shin Buddhist Studies will guide our discussion of these and other questions.

The seminar will be free and open to all interested persons.

Institute of Buddhist Studies

2006 BCA National Council meeting Special Seminar

Sacramento, CA 95815

FEBRUARY 2006
Amida Service

By Rev. Carol Himaka
Emmanji Buddhist Temple

This year December 25 fell on a Sunday. As usual, the temple was not going to hold service due to the holiday. However, as I began to think about it, it seemed very odd that we, as a Buddhist temple, should close our doors in observance of a Christian holiday. I know that the Chinese Pure Land temple at the City of 10,000 Buddhas holds a 7-day nembutsu recitation in honor of Amida Buddha’s birthday – which they celebrate on December 31. So I thought perhaps we, too, could take this time to celebrate Amida Buddha.

Most members informed me that, due to family events, they would not be able to attend this “additional” service. This was fine. I believed that those who needed to attend would attend. The following is my dharma talk for that day.

Today we are celebrating the Buddha of Infinite Life and Immeasurable Light – Amitsukhavativyuha Sutra – or the Sutra commonly known to us as Amida. The Buddha discovered the true nature of this world – constant change. But the change itself was not random, it is guided by conditions that are the result of certain actions – and these actions may be physical, emotional, or even intellectual. Thus the changing realm of this plane of existence maintains some moral and ethical meaning.

Ordinary, we think of history as the story of “factual” events unfolding during the course of time, with time as a constant factor. We measure time in categories, like “past,” “present,” and “future.” But the enlightenment of the historical Gautama Buddha – the man who attained insight and became known as “Buddha” the Awakened One – teaches us that these ordinary concepts which we hold so dearly and so clearly identify with those who suffer in ignorance.

Ordinarily, we think of time as a constant factor. We measure time during the course of time, with time as a constant factor. We measure time in categories, like “past,” “present,” and “future.” But the change itself was not random, it is guided by conditions that are the result of certain actions – and these actions may be physical, emotional, or even intellectual. Thus the changing realm of this plane of existence maintains some moral and ethical meaning.

But the change itself was not random, it is guided by conditions that are the result of certain actions – and these actions may be physical, emotional, or even intellectual. Thus the changing realm of this plane of existence maintains some moral and ethical meaning.

If you think about it, life at its most base level seems to be determined by the rule of brute force. Whosoever is the strongest is usually able to overwhelm and “defeat” those who are weaker. Therefore, animals and people struggle to gain a physical advantage if they wish to dominate others and obtain the satisfaction of their own desires. For as long as people have been on this earth, without laws or the cooperation of a culture of laws and the civil agreements of society, the powerful have dominated. Pain and sorrow has ruled this world.

The Buddha discovered as an ascetic, that when he tried to apply this “naturalistic” concept of brute force to dominate one’s own body or mind, he failed utterly to attain his goal of spiritual liberation from ‘duhkha’ (suffering).

If one seeks to dominate the igno- rant mind, the desire for enlightenment cannot be fulfilled for all such actions will only empower the ‘ego-self.’ It is like the foolish man who wishes to taste the honey boiling in the pot hanging over the fire by frantically blowing on the liquid, but failing to realize that he must first remove the source of the heat – the fire – before he will achieve his desire.

The fundamental desire of anyone seeking the liberation of enlightenment is to ‘raise the bodhi mind.’ This fundamental desire, which characterizes the bodhisattva, is what makes Dharmakara/Amida Buddha important to us. It is what compels everybody about this Bosatsu/Buddha. It was expressed by Dharmakara bodhisattva as his deep desire to learn the dharma for the sake of establishing a pure Buddha-land that would enable him to “remove the roots of afflictions of birth-and-death of all.”

In other words, the bodhisattva seeks to attain enlightenment not just for his own liberation but for the liberation of ALL beings who suffer. Such a shining comparison to the concept of power through brute force. With this profound wisdom the bodhisattva seeks to express the truth of the dharma by acting within the reality of interdependence for he identifies with those who suffer in ignorance.

With the touches are touched by this deep and profound wisdom, too, are moved to respond with mutual respect and identification and thus we respond with ‘Nama Amida Butsu.’

To understand this change within us is to know what it is to discover what makes us truly human, beyond attachment.

But the change itself was not random, it is guided by conditions that are the result of certain actions – and these actions may be physical, emotional, or even intellectual. Thus the changing realm of this plane of existence maintains some moral and ethical meaning.

In other words, the bodhisattva seeks to attain enlightenment not just for his own liberation but for the liberation of ALL beings who suffer. Such a shining comparison to the concept of power through brute force. With this profound wisdom the bodhisattva seeks to express the truth of the dharma by acting within the reality of interdependence for he identifies with those who suffer in ignorance.

In other words, the bodhisattva seeks to attain enlightenment not just for his own liberation but for the liberation of ALL beings who suffer. Such a shining comparison to the concept of power through brute force. With this profound wisdom the bodhisattva seeks to express the truth of the dharma by acting within the reality of interdependence for he identifies with those who suffer in ignorance.

In other words, the bodhisattva seeks to attain enlightenment not just for his own liberation but for the liberation of ALL beings who suffer. Such a shining comparison to the concept of power through brute force. With this profound wisdom the bodhisattva seeks to express the truth of the dharma by acting within the reality of interdependence for he identifies with those who suffer in ignorance.
コミュニティと共に
ロサンゼルス別院で米国版紅白歌合戦

広がれ法の輪
各地にアシスタント誕生

広がれ法の輪
各地にアシスタント誕生

広がれ法の輪
各地にアシスタント誕生

広がれ法の輪
各地にアシスタント誕生

広がれ法の輪
各地にアシスタント誕生

広がれ法の輪
各地にアシスタント誕生