Dear Ministers and Temple Presidents:

This letter is an urgent appeal on behalf of our future. Now is the time to put aside any hesitation and commit ourselves to ensuring the success of our Campaign goal to establish the Jodo Shinshu Center in Berkeley, California. We need the immediate, generous support of you and your temple membership to complete this project and avoid high levels of debt for the foreseeable future.

Of course this is not the first letter you have received about the Campaign for BCA in the 21st Century. But it may be the most important one you will receive. Many BCA members have already given generously. More than five million dollars have been raised through the efforts of more than one thousand donors. We have also received generous support from the Americans Jodo Shinshu community has endured a lot of hardship and also created much success during its history of more than 100 years. The community possesses the resources to fulfill the dream established in the goals of our Campaign. The goals begin with the successful completion of the Jodo Shinshu Center. The Center is to be the focal point for the growth of Shin Buddhism throughout the Western Hemisphere. Everything starts there.

Do not walk away from this appeal. Do not imagine that it is uncomfortable to ask temple members for their donations. People will not give if they are not asked to give.

There will always be questions and debate about the future. But if we do not act soon, there will be fewer questions, because an important path to a bright future will have been closed by our refusal to act courageously.

Thank you for all that you have done and are doing. We are at a crossroad. Let us choose the right path.

In gassho,
Bishop Koshin Ogui
Socho,
Buddhist Churches of America
Gordon Bermant
President,
Buddhist Churches of America

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**URGENT APPEAL**

On May 16, Socho Koshin Ogui and President Gordon Bermant sent the following letter to all BCA ministers and temple presidents. The concerns they raised in the letter are very serious. They should be taken to heart by all BCA members.

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**Campaign BCA – The 21st Century**

**By the Numbers**

As of May 15, 2006

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<tr>
<th>District/ Temple</th>
<th>2005 Dues-Paying Membership</th>
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**Rev. Shindo Assigned to Buddhist Temple of Salinas**

As of June 1, Rev. Hosho Shindo was appointed as the Resident Minister of the Buddhist Temple of Salinas.

Rev. Shindo and Mrs. Mieko Shindo are originally from Yama-guchi, Japan. He is transferring to the BCA from the Honpa Hongwanji Mission of Hawaii where he had been a kaikyoshi since 1975. Rev. Shindo has served temples on Kauai and for the past twenty years he was the resident minister of the Kona Hongwanji on the island of Hawaii. They have three children, two sons and a daughter.

Rev. Shindo has been involved in judo, tea ceremony and taiko. Mrs. Shindo enjoys Japanese dance.

Let’s extend a warm Aloha to our newest members of the BCA ministerial family.
Meeting Our Needs Without Fooling Ourselves

Pure Land Buddhism in the 21st Century

Rev. Junto Gregory Gibbs
Oregon Buddhist Temple

Psychologists studying infant and child development tell us that infants and toddlers need their primary caregivers to be “secure bases for exploration and safe havens to return to in times of danger.” Of course we adults need that too. Internalizing the warmth and care we receive as infants can then project it outward as gods, Buddhas and Bodhisattvas. Jodo Shinshu Buddhism is actually both projected inward as our own deep archetypal compass of compassion and outward as a spiritual helper beyond the limits of our own personal experience. This process of internalizing and then projecting kindness, comfort and protection may not be a way of fooling ourselves. Sometimes we have to imagine something or someone in order to encounter the reality behind our longing. Modern people often assume that the fact we are internalizing then projecting means it must not really be out there. I don’t participate in holding that assumption.

As the Jodo Shinshu school of Pure Land Buddhism takes root in the West there is little actual talk of the Pure Land, there is usually an assumption that Amida Buddha is just a symbol, and the role of Kannon Bosatsu and Prince Shotoku in Shinran’s spirituality is ignored. In my own limited way I am trying to reverse all this.

The Pure Land of Sukhavati (the realm of inconceivably great pleasure and happiness) is firstly the realm of Amida’s influence. Sukhavati taught largely by influence. The current Dalai Lama appears to do so (people can’t actually hear or understand the content of most of his writings or speeches can they?). Persons of great spiritual composite have an influence on the living environment not only other people but also animals are clearly affected. Use your imagination and try to picture multiplying that influence by vast proportions. If so you will have the fundamental meaning of Amida Buddha’s “Pure Land.”

Paul Ricoeur coined the term “secondary naiveté” for the process of imagining that which we cannot fully know with science and descriptive language. We don’t need to suppress critical thinking or to deny the obvious scientific facts of our day in order to dream pretty dreams. Dreaming these dreams of Pure Realms of Influence, of Bodhisattva surrounding us and following us when we we go as we hold “Namo Amida Butsu” in our hearts and minds is a kind of secondary naiveté. Perhaps we need to be at least this foolish to feel any security in this world. The dreams I dream of Amida’s Realm of Influence and of Kannon Bosatsu Bodhisattva following and protecting me make me happier. I hope many Jodo Shinshu Buddhists will resume such imaginations. Having said all this, of course it all comes down to saying the Nembutsu. By saying aloud, when possible, and holding silently phrases like “Namo Amida Butsu” my dreams are nurturing. I am less of a problem to others than I used to be. Whatever a Buddha, his Pure Realm and his attendant Bosatsu may really be, they seem to be present in and as “Namado.” I often say that the Nembutsu is the actual force of the shared commitment to Liberate all deluded and suffering beings. It is the permeating of our delusion by Reality-Such-As-It-Truly-Is.

“Amita Amida Butsu” is the presence of the sacred. The Nembutsu is the Buddha Himself. It is a point of contact with the realm of the sacred. All these ways of speaking are attempts to share the safe haven I have in “Namado.”

If all I’ve said doesn’t convince you, I hope you will find another way to have a secure base a safe haven. We all need that. It isn’t just for infants and toddlers.

2nd BCA Youth Retreat

Summer will be here in no time and if you have a curious mind and would like to be a part of something special, you wouldn’t want to miss out on what will be happening in Sacramento!

The BCA Youth Advocacy Committee is sponsoring the summer retreat from June 29-30, hosted at the Sacramento Betsuin. It will be a week of meeting new people, learning about the Jodo Shinshu teachings and experiencing the traditions how Buddhism has impacted on modern culture. Anyone interested between the ages of 15-18 years of age is welcome to attend. Please contact your local temple ministry for a registration package.

If you have any questions, please contact Peter Inoko Jim at (303) 456-5441, Tim Castle at (916) 684-0749 or Grace Hatano at (916) 451-7520.

FDSTL Installs Officers

The Federation of Dharma School Teachers League Officers installed by Socho Koshin Ogui during the annual conference April 28-30, held in Visalia hosted by the Central California District.

Pictured from left to right: Irene Takemori (Pasadena), Chizuko Kakuichi (Buddhist Church of San Francisco), Bessie Tanaka (LA Betsuin), Tad Shibata, President (Stockton), Betty Hatakayama (LA Betsuin), June Kondo (LA Betsuin), and Koichi Sayano (LA Betsuin).

Rev. Shinryou Sawada’s Life Long Ministry

After 41 years with the BCA ministry, Rev. Shinryou Sawada has announced his retirement. He last served at the Guadalupé Buddhism Church and San Luis Obispo Buddhist Church, near Santa Barbara, California.

Originally from Hyogo prefecture, he is a graduate of Ryukoku University. His first assignment with the BCA was to the Oregon Buddhist Church on August 31, 1962. During his long ministry to the BCA he has served at the Yakima, Los Angeles Betsuin, Idaho-Oregon, Visalia, Dinuba, Watsonville, Monterey Peninsula, Tri-State/Denver, San Luis Obispo and Guadalupe temples.

Sawada sensei and Kimiyo okusan have retired to the Visalia area of central California. We wish them a long and active retirement.

WHEEL OF DHARMA JUNE 2006

From left to right: Rev. Shinryou Sawada and Mrs. Kimyo Sawada, Socho Ogui, and Rev. Katsumi Ueda.
In general, a minister’s activities fall into one of the following five categories: administrative, counseling, doctrine, propagation and ritual. Each one of these categories is covered during these two days of instruction. On both Friday and Saturday we start at 8:30 am and end at 9:00 pm. Rev. Umezu covers the administrative aspects of the BCA. Socho Ogui and Rev. Oshita focus on propagation of the Dharma. Rev. Endo focuses on ritual, which includes sutra chanting and etiquette. All three ministers provide lectures in given on counseling and doctrine.

Socho Ogui’s and Rev. Oshita’s emphasis is on Shin Buddhist explanations that are not mere translations from Japanese to English but rather translations from English to American. I cannot do the former, but I am getting better at the latter. Rev. Umezu demonstrated this to us at the MAP Quest 3 when he suddenly stood up and spontaneously gave one of the very best lectures I have ever heard. He did it in less than fifteen minutes while drawing a couple pictures on a white board. It was amazing. That task was not still. Rev. Endo’s task was to try and get everyone to chant the Shoshinge at the right pitch and tempo. Whenever we were off he tapped a key on the piano to gently nudge us back upon the proper note and rhythm.

At the Saturday morning service, I was given the honor of leading the chanting and it was Rev. Endo who helped us practice on Friday night. While practicing the Shoshinge, I knew that I was off when I could hear the piano playing behind me. I would then try and find the right tone and pace on my own, but it is very difficult when you are not sure if you are too high or too low or too fast or too slow. Many times I sounded like Lucy on the I Love Lucy TV shows when she tried to sing for Ricky and couldn’t find the correct key to sing in. Luckily for me, Rev. Endo is much more patient than Ricky Ricardo.

Outside lecturers are also invited to MAP Quest to give in-depth lectures covering counseling and doctrine. The lecture covering counseling was given by Satsuki Ina, who is a family counselor. She told us that it is the second time we have heard her speak. Her lecture covered the psychology of human behavior with an emphasis on the experience of Japanese Americans in the World War II internment camps. This was an important window into the background of the Shin Buddhist Sangha. She also explained how one’s impressions of the internment camps seem to be generational. Iko Miyasaki, who is also a family counselor, has spoken to us on issues dealing with counseling as well. Both women have incorporated Shin Buddhist into their approach to counseling they accept what is said without judgment.

The Institute of Buddhist Studies graciously offers one of its instructors to MAP Quest to help with our doctoral education. This April, Dr. Lisa Grumbach gave a wonderful lecture on the doctrinal issues involved in the development of Japanese Buddhism during the Kamakura period (1185–1333) and how it affected Shinran Shonin’s religious understanding. These issues included original enlightenment, the relationship between esoteric and exoteric teachings, and the Last Age of the Dharma (mappo). Previous IBS lectures have been given by Rev. David Matsumoto and by Dr. Ensho Nasu.

Each MAP Quest consists of nearly 30 hours of instruction. The concentrated effect of these 30 hours seems to be much greater than if we practiced at home an hour a day for one month. We also get to spend a lot of personal and private time with these ministers and instructors, which is also invaluable. It is during these times that we see Buddhism as something lived rather than as something learned. This, however, is only four days of training a year which certainly does not qualify one as a minister.

Continued on Page 5

2006 National Council Opening Service Howa

Good Morning…and welcome to Sacramento and the 2006 National Council Meeting hosted by our Northern California District. It is again my honor to help in opening our National Council Meeting.

This morning I’d like to ask and respond to a question that I think many of us have often wondered; especially when considering the direction of the Buddhist Churches of America.

The question is this: What is the future for Buddhism in America? My response: There is absolutely no doubt that Buddhism has a vibrant and meaningful future; not only here in America, but the entire world.

Why does Buddhism have a vibrant and meaningful future? Because the Dharma IS Universal Truth, Buddhism has a vibrant and meaningful future, not only here in America, but in the Entire World.

Buddhism is not a belief system. The Buddha is not someone or something we believe in. Buddha is a teacher. A great teacher of REALITY, who simply encourages us to “Awaken;” to open our eyes and simply see things as they are…not as we wish them to be. We are not asked to simply open our eyes and see things as they are. We are asked to open our eyes and simply accept things as they are…not as we wish them to be.

One of my favorite definitions of Buddhism, that folks here in Sacramento have heard me share a number of times, is from Joseph Campbell; He is perhaps the most well known scholar of the religions and mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity. Joseph Campbell described Buddhism as this: “That teaching that takes us from mythologies of humanity.

Continued on Page 6
I love puzzles. Crossword puzzles, jigsaw puzzles, riddles, math puzzles, I find them all interesting and fascinating. This may be one of the reasons I do not read manuals and instructions as well as I should. There is a fascination that I seem to have for trying to put things into place without using directions. This creates problems at times, but there have been many occasions where I discovered a greater appreciation for how well something is made and designed because of mistakes I made by not having followed the directions properly.

Though there are many puzzling aspects of life and puzzling situations in the course of it, life is not a puzzle to be solved. There is no single answer, nor is there a key to unlock all of life’s mysteries. Yet, people seem to want answers rather than searching for how well something is made and didn’t get out until he had completed the 500 laps at 12 noon. He swam ever so smoothly and didn’t get out until he had completed the 500 laps at 12 noon. He swam ever so smoothly and didn’t get out until he had completed the 500 laps at 12 noon. He swam ever so smoothly.

Swims For Sensei
PAGE 4 \ WHEEL OF DHARMA JUNE 2006

Rev. Miyakawa steadies a water bottle on his head as he swims 300 laps.

In the hopes of increasing awareness of the devastation that cancer causes for both the patients and their families, to raise money for Cancer Research, and to show the public that Buddhists are compassionate and caring, Miyakawa Sensei decided to do a Swim-a-thon and swim 500 laps in a 25 meter pool for a total of 7.5 kilometers. He went topless using the backstroke while balancing a water bottle on his forehead.

The Swim-a-thon took place on May 8 at the Canada Games Pool in Kamloops and was all that it was hoped to be. Even though Sensei had to go to Japan in mid-April to attend his brother’s funeral, and had just returned to Canada on May 1, and was still suffering from jetlag, he took to the water at 9 a.m. on May 8 and didn’t get out until he had completed the 500 laps at 12 noon. He swam ever so smoothly that the water in the bottle didn’t even seem to waver. Sensei is a remarkable swimmer, with incredible balance and focus and power to concentrate. Members from Kelowna, Vernon and Kamloops were on hand to give him support and cheer him on. Other Kamloops residents were also in attendance to watch the swim. Before entering the water, Sensei was wearing his “Got Buddha?” t-shirt that we had purchased at the AGM in Toronto.

Media coverage was excellent, and we are sure that many across Canada are aware of his feat. Our television station is affiliated with Global and gave us excellent coverage and made the news that evening.

Robert Miyai of Winnipeg works for CBC and he arranged for CBC coverage, and a reporter came to Kamloops from Kelowna for the swim. Thank you so much, Robert. Many of you no doubt saw Miyakawa Sensei on the news on Monday evening, or on Canada Now, or CBC Newsworld.

Some members from our six British Columbian temples collected donations, and as we took the pledge sheets to the BCC annual general meeting in Toronto, we also collected donations from the delegates. Some delegates even took pledge sheets back to their temple so their members could donate. Thanks to all the people who solicited donations, and to all the people who donated so generously, we have collected over $6,787 for the Cancer Society. We know we will raise more as some pledge forms are still to be returned, and we are sure we will reach at least $7,000, hopefully even $8,000 or more.

If any members would like to support Sensei’s swim, we will gladly accept your donations and include it in the money raised by Sensei’s Swim. Please make cheques payable to “Canadian Cancer Society” and mail to Roy Inouye, 1,724 Clifford Avenue, Kamloops, BC V2B 4R6.

We plan to make an additional presentation to the Cancer Society towards the end of this month.

Gazabo

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Swims For Sensei
Map Quest 4

T his previous “Tools for Temples” column described how volunteers are less likely to feel stressed if they feel their activities relate to their temple’s goals. Being mindful of goals and activities can also boost temple-sangha health in general. Let’s look at three examples.

Sangha can use their temple’s goals to better plan activities. Suppose the Samsara City Buddhist Temple board of trustees suggests SCBT groups examine how their activities relate to the temple’s mission statement and goals. So, the SCBT Ohon committee does that. It compares the temple’s goals to its Ohon plans, and finds that its plans match up to two out of three goals:

1. The activities the committee has planned for Ohon SCBT meet the goal of strengthening the sangha. Yes, Ohon committee members agree. The Ohon program’s dancing, games, and shared summer fun help build a feeling of community.

2. The Ohon activities meet SCBT’s goal of helping to financially support the temple so it can continue its mission? Yes! Selling food, books, incense, ojuzas and t-shirts at Ohon raises money.

Do planned Ohon activities meet SCBT’s goals to relate to every temple goal? But examining how temple goals and activities do or do not match up may alert planners to opportunities to make an activity more relevant to the temple’s purpose. In this example, the SCBT Ohon committee very much wants to take advantage of this opportunity. After all, Ohon is a Shin Buddhist observance, not a secular holiday. So Ohon committee members meet with the SCBT minister and lay leaders, and discuss religious activities they can include in the Ohon program.

Having clear goals can prevent disputes and help planners make an meaningful decision. Suppose D.T. Watts tells Samsara City BT newsletter editor Keiko Kornfeld that his band will play at a local night club next month. “Keiko,” he continues, “Can you announce our gig in the newsletter? I’d really appreciate it.”

Is it appropriate for the SCBT newsletter to publicize the band’s appearance?

Fortunately, the newsletter has a mission statement, which is to serve the SCBT, and four goals that Keiko can refer to in making her decision. In order of priority, the newsletter’s goals are to communicate:

1. SCBT-related news and announcements
2. SCBT Sangha-related news and announcements
3. Buddhist teachings
4. Any other news of interest to the Sangha

Keiko thinks about D.T. that if she ran the kind of article he’s suggesting, readers would wonder, “What is this article doing here?” But if the article describes Sangha member D.T.’s musical career and tells readers where they can see his band play, the explains, it becomes priority #2 Sangha-related news. The newsletter’s goals provide valuable guidance: Keiko avoids making an arbitrary decision, and D.T. feels he is treated fairly—actually, he’s delighted. And most important, the goals prompt Keiko to write a story of far more interest to SCBT newsletter readers than the plug that D.T. wanted.

Clearly-stated goals and objectives turn fundraising requests into partnerships. Think of the most common request for money, the one that’s made every day, in every town across the U.S.A. It goes something like this: “Dad, can you give me $40?” “Hey, I was wondering if maybe you could, you know, give me $30.” “Sure, sounds like the least vari- able response: “Why?”

Temples are in the same situation as teenagers when they seek to raise money. Just like teenagers, they greatly increase their chances of success if they volunteer an answer to the question, “Why?” When they explain how that “why” relates to the temple’s mission statement, goals and objectives, they make a more compelling request than if they simply say, “We need the money.” They change a request for money into an offer of an opportunity to participate in fulfilling the temple’s mission.

The principle of interconnectedness we explore in our Dharma discussions applies not only to our daily lives, but also to a temple’s mission, goals, objectives and activities. Taking the time to relate them to each other makes for a stronger, more sustainable temple, and helps unite the Sangha in a sense of purpose.

Marc Grobman edits the New York Buddhist Church’s Kokoro newsletter.
As part of the ongoing relationship between the BCA and the Japanese American National Museum (JANM), the BCA's Advisory Committee met on Dec. 21 and 22, 2005 to train two new members of the committee, Funimoto Ueda Groves and Ken Nishimura. Led by committee members Dr. Ryo Munekata, Ken Kaji, and JANM's Director of Collections Management and Access, Cris Paschild, the purpose of the Workshop was to introduce the two new members to both the existing committee and the JANN staff as well as to begin training them as to the history, current issues and directions of the BCA Archives. After introductions, Dr. Munekata began the workshop by presenting a brief but thorough and nuanced history of the BCA. As many BCA members are aware, Dr. Munekata is something of a living archive, particularly in terms of the post-interment period of our organization and his presentation. As such, Dr. Munekata's presentation was filled with the personal and political history of the BCA's path through the last half of the 20th century. Following this general historical account, Ken Kaji and Cris Paschild provided an overview of the history of the BCA archives and the development of the relationship between the BCA and the JANM.

The BCA Archives have been a part of the JANM collection since 1998 and is currently under a five-year extension of the original contract between the two organizations. In addition to materials of the national organization and its affiliated organizations such as the Fujinkai and the YBA, the Archives includes many records, photographs and other historical material from every district and virtually every individual temple in the BCA. Since the acquisition of the materials in 1998, JANM has now effectively completed the physical organization and categorization of the material and is in the process of making the collection more usable to any researcher or interested party. The BCA has also maintained contact with the general public but is now selectively available to researchers. This has led to a number of academic articles and presentations based on the BCA Archival material.

In the afternoon session Cris Paschild led a tour of the museum including the BCA Collection. Included in the collection is the work of the Obutsuan. Made by hand in the interim camp from available materials, it is not only a testament to the BCA's Chinjuban members in difficult circumstances, but also a beautiful work of craftsmanship and strength on right. During their visit, Cris Paschild led a workshop on the museum's archival procedures, policies and current projects. This included a hands-on demonstration of the storage and preservation procedures for the numerous group pictures from various temple anniversaries and celebrations.

The second day began with a tour of the LA Buddhist Center and then partook of the new Nokotsudo and Wisteria Chapel additions. The tour was followed by a dedication of the BCA archives led by the committee members along with members of the LA Betsuin archives. Following lunch, the final session of the workshop was spent in discussion of the possible directions for the BCA Archives. Some of the immediate recommendations by the committee include: the establishment of an international Jodo Shinshu archives network, presentations at the BCA National Council meeting in Sacramento, and continuing surveying and propagation of historical preservation and archiving information to the branch temples.

The BCA Historic Preservation Archives Advisory Committee is part of the contractual agreement between the BCA and the JANM. The committee consists of three representatives from the BCA and three from JANM. The Advisory Committee is responsible not only for overseeing the Archives, but also to being a part of the National Council Meeting wherein it submits an annual report outlining the year's activities and future directions.

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National Council

In other words, if our goals are self-serving; if we concern ourselves with growing large, impressive and influential, WE WILL FAIL. If we must simply maintain what we have for traditions sake, although our membership continues to shrink, WE FAIL. If we just recite Namo Amida Betsuin without really understanding and truly enjoying the Dharma for ourselves, WE FAIL.

Why do we fail?

Because we can't teach what we don't have and we can't share what we don't have. Now that's an Undeniable Truth.

We can't teach what we don't know and we can't share what we don't have. Because we can't teach Truth. We can't teach what we don't have. Get it?

Truth is shared, then each of us learns something. Get it?

Socho Ogui's words, “How can we make our Temple a Real Dharma Center?” Using the concept of BCA as a real Dharma Center, we must earn it in the way that we have asked or wondered from the beginning. We must earn it in the way that we have looked for something quick and easy. We can't do that. We must earn it in the way that we must earn it in the way that we can see the truth. It is real. Socho Ogui's words, “How can we make our Temple a Real Dharma Center?”

And the bees will return again and again to that Temple; and in time, they will have been nurtured by that Temple. The pollen from the smallest flower will attract many bees. But eventually they will seek flowers that are Alive and Real! And in time, they will have NO LIFE. Even the most beautiful flowers, even the most impressive and influential National Organizations and Temple Leaders (or are we Artificial?) To me, Socho Ogui's leadership is undeniable.

Does BCA and our temples have a future in America and in the World? Absolutely!

But BCA and our temples have a future in America and in the World?

That depends on each and every one of us, whether we are REAL or are Artificial? To me, Socho Ogui's leadership is encouraging us to do something REAL. Let's not get stuck trying to do what we have always done. It has not worked. Let's do something new!
共に歩もう
目覚めの人生

今月の法話

仏陀浄土会誌在三論教行

この月の法話として、大慈寺大師の教えを紹介します。

仏教は、心の自由を教えてくれる教義です。その中で、心を明かすことが大切です。

心を明かすためには、まず自分自身を正しく認識することが必要です。この認識の過程で、無常な人生の真実を理解することができるのです。

仏教の教えは、人々が自分自身を正しく認識することによって、心の自由を求める道を示しています。

仏教の教義は、心を明かすことによって、人生の真実を理解し、心の自由を求める道を示しています。

仏教の教えは、心を明かすことによって、人生の真実を理解し、心の自由を求める道を示しています。

仏教の教えは、心を明かすことによって、人生の真実を理解し、心の自由を求める道を示しています。
第四回開教使アシスタント研修会
より深く学び より広く活動を

苦楽を共に