**The Good News and the Bad News**

In March 9 and 10 the BCA National Council will convene in Oakland, California, for our annual legislative meeting. Delegates from each temple including all ministers will follow parliamentary procedure to raise, debate, and vote on issues that will affect the future of BCA for years to come. The decisions that are made should reflect the will of the majority of BCA members. In any case, they will be BCA’s decisions. There is no BCA governance above this representative body: for purposes of budget, finance, and general operations, the buck stops at the National Council.

As your BCA president, I will be the presiding officer at this National Council meeting. I have as much responsibility as anyone to assure the soundness of the Council’s deliberations and decisions, and I assure you that I feel this responsibility very deeply. So in this brief article I will try to lay out the major issue that will face the Council delegates in Oakland. I encourage you to express your views about the issue to your minister and/or temple president. In this way, we can achieve as good a result as our representative body of the goals of the Campaign for BCA in the 21st Century. Let me lay out the major issue that will face the Council delegates in Oakland.

The current situation, we can borrow a famous sentence: “The Good News and the Bad News.” As usual, the good news is good indeed: In October, 2006, we opened the Jodo Shinshu Center in a beautifully re-developed historic building in Berkeley, just across the street from UC Berkeley, one of the world’s greatest universities. In design and implementation, the JSC is a wonderful space inside and out. Every BCA member should feel good about this building and what it stands for.

What does the Jodo Shinshu Center stand for? It stands for the future of BCA in America and the future of Jodo Shinshu Buddhism in the English-speaking world. But such grand generalizations need to be spelled out in specific examples. The most important example right now is this: The Jodo Shinshu Center stands for growth of the BCA ministry. It is the location for coordinated efforts of the temple-based Ministers Assistant Program and the nationally-based Center for Buddhist Education (formerly the Center for Jodo Shinshu Buddhist Studies) and the Institute of Buddhist Studies. Jodo Shinshu education, training, and scholarship come together under one roof at a hub of American cultural life. This is the beginning of a dream realized: to make Jodo Shinshu a religion available to all Americans.

The creation of a vibrant BCA ministry is one of the goals of the Campaign for BCA in the 21st Century, and the Jodo Shinshu Center is the hub where we make good news and bad news.

Our good news is very good indeed: In October, 2006, we opened the Jodo Shinshu Center in a beautifully re-developed historic building in Berkeley, just across the street from UC Berkeley, one of the world’s greatest universities. In design and implementation, the JSC is a wonderful space inside and out. Every BCA member should feel good about this building and what it stands for.

What does the Jodo Shinshu Center stand for? It stands for the future of BCA in America and the future of Jodo Shinshu Buddhism in the English-speaking world. But such grand generalizations need to be spelled out in specific examples. The most important example right now is this: The Jodo Shinshu Center stands for growth of the BCA ministry. It is the location for coordinated efforts of the temple-based Ministers Assistant Program and the nationally-based Center for Buddhist Education (formerly the Center for Jodo Shinshu Buddhist Studies) and the Institute of Buddhist Studies. Jodo Shinshu education, training, and scholarship come together under one roof at a hub of American cultural life. This is the beginning of a dream realized: to make Jodo Shinshu a religion available to all Americans.

The creation of a vibrant BCA ministry is one of the goals of the Campaign for BCA in the 21st Century, and the Jodo Shinshu Center is the hub where we make good news and bad news.

Our good news is very good indeed: In October, 2006, we opened the Jodo Shinshu Center in a beautifully re-developed historic building in Berkeley, just across the street from UC Berkeley, one of the world’s greatest universities. In design and implementation, the JSC is a wonderful space inside and out. Every BCA member should feel good about this building and what it stands for.

What does the Jodo Shinshu Center stand for? It stands for the future of BCA in America and the future of Jodo Shinshu Buddhism in the English-speaking world. But such grand generalizations need to be spelled out in specific examples. The most important example right now is this: The Jodo Shinshu Center stands for growth of the BCA ministry. It is the location for coordinated efforts of the temple-based Ministers Assistant Program and the nationally-based Center for Buddhist Education (formerly the Center for Jodo Shinshu Buddhist Studies) and the Institute of Buddhist Studies. Jodo Shinshu education, training, and scholarship come together under one roof at a hub of American cultural life. This is the beginning of a dream realized: to make Jodo Shinshu a religion available to all Americans.

The creation of a vibrant BCA ministry is one of the goals of the Campaign for BCA in the 21st Century, and the Jodo Shinshu Center is the hub where we make good news and bad news.

Our good news is very good indeed: In October, 2006, we opened the Jodo Shinshu Center in a beautifully re-developed historic building in Berkeley, just across the street from UC Berkeley, one of the world’s greatest universities. In design and implementation, the JSC is a wonderful space inside and out. Every BCA member should feel good about this building and what it stands for.

What does the Jodo Shinshu Center stand for? It stands for the future of BCA in America and the future of Jodo Shinshu Buddhism in the English-speaking world. But such grand generalizations need to be spelled out in specific examples. The most important example right now is this: The Jodo Shinshu Center stands for growth of the BCA ministry. It is the location for coordinated efforts of the temple-based Ministers Assistant Program and the nationally-based Center for Buddhist Education (formerly the Center for Jodo Shinshu Buddhist Studies) and the Institute of Buddhist Studies. Jodo Shinshu education, training, and scholarship come together under one roof at a hub of American cultural life. This is the beginning of a dream realized: to make Jodo Shinshu a religion available to all Americans.

The creation of a vibrant BCA ministry is one of the goals of the Campaign for BCA in the 21st Century, and the Jodo Shinshu Center is the hub where we make good news and bad news.

Our good news is very good indeed: In October, 2006, we opened the Jodo Shinshu Center in a beautifully re-developed historic building in Berkeley, just across the street from UC Berkeley, one of the world’s greatest universities. In design and implementation, the JSC is a wonderful space inside and out. Every BCA member should feel good about this building and what it stands for.

What does the Jodo Shinshu Center stand for? It stands for the future of BCA in America and the future of Jodo Shinshu Buddhism in the English-speaking world. But such grand generalizations need to be spelled out in specific examples. The most important example right now is this: The Jodo Shinshu Center stands for growth of the BCA ministry. It is the location for coordinated efforts of the temple-based Ministers Assistant Program and the nationally-based Center for Buddhist Education (formerly the Center for Jodo Shinshu Buddhist Studies) and the Institute of Buddhist Studies. Jodo Shinshu education, training, and scholarship come together under one roof at a hub of American cultural life. This is the beginning of a dream realized: to make Jodo Shinshu a religion available to all Americans.

The creation of a vibrant BCA ministry is one of the goals of the Campaign for BCA in the 21st Century, and the Jodo Shinshu Center is the hub where we make good news and bad news.

Our good news is very good indeed: In October, 2006, we opened the Jodo Shinshu Center in a beautifully re-developed historic building in Berkeley, just across the street from UC Berkeley, one of the world’s greatest universities. In design and implementation, the JSC is a wonderful space inside and out. Every BCA member should feel good about this building and what it stands for.

What does the Jodo Shinshu Center stand for? It stands for the future of BCA in America and the future of Jodo Shinshu Buddhism in the English-speaking world. But such grand generalizations need to be spelled out in specific examples. The most important example right now is this: The Jodo Shinshu Center stands for growth of the BCA ministry. It is the location for coordinated efforts of the temple-based Ministers Assistant Program and the nationally-based Center for Buddhist Education (formerly the Center for Jodo Shinshu Buddhist Studies) and the Institute of Buddhist Studies. Jodo Shinshu education, training, and scholarship come together under one roof at a hub of American cultural life. This is the beginning of a dream realized: to make Jodo Shinshu a religion available to all Americans.

The creation of a vibrant BCA ministry is one of the goals of the Campaign for BCA in the 21st Century, and the Jodo Shinshu Center is the hub where we make good news and bad news.

Our good news is very good indeed: In October, 2006, we opened the Jodo Shinshu Center in a beautifully re-developed historic building in Berkeley, just across the street from UC Berkeley, one of the world’s greatest universities. In design and implementation, the JSC is a wonderful space inside and out. Every BCA member should feel good about this building and what it stands for.

What does the Jodo Shinshu Center stand for? It stands for the future of BCA in America and the future of Jodo Shinshu Buddhism in the English-speaking world. But such grand generalizations need to be spelled out in specific examples. The most important example right now is this: The Jodo Shinshu Center stands for growth of the BCA ministry. It is the location for coordinated efforts of the temple-based Ministers Assistant Program and the nationally-based Center for Buddhist Education (formerly the Center for Jodo Shinshu Buddhist Studies) and the Institute of Buddhist Studies. Jodo Shinshu education, training, and scholarship come together under one roof at a hub of American cultural life. This is the beginning of a dream realized: to make Jodo Shinshu a religion available to all Americans.

The creation of a vibrant BCA ministry is one of the goals of the Campaign for BCA in the 21st Century, and the Jodo Shinshu Center is the hub where we make good news and bad news.
President’s Perspective

Continued from Page 1

camp, Rev. Art met Rev. Gyosei Nagafuji who encouraged him to study with Bishop Ryotai Matsukage and become a minister. In 1943, he transferred to a camp at Topaz, Utah to assist Bishop Matsukage, and served as the secretary of the Topaz Camp Buddhist Temple and Mission of North America (the predecessor to the BCA). He helped draft the Articles of Incorporation that estab-

lished the Buddhist Churches of American organization.

In 1944, Rev. Gyodo Kono arranged to have Arthur Take-
moto, at his own expense, ac-

ccompany him to Chicago to as-
st in establishing a temple there for people who had left camp for the “free zone” in that area. During the following year, the internes were being re-

leased from the camps, Rev. Ju-

lius Goldwater called Art to Los Angeles to work along with Rev. Kanmo Imamura in resele-
ture programs being offered at the L.A. Betsuin and Senshin Buddhist Temples.

After reconnecting with and marrying Kazumi in 1947, they moved to San Francisco where Art served as the secretary of the BCA Headquarters until 1992. During this time he resumed his undergraduate studies first at UC Berkeley and then received a degree in Western Philosophy from San Francisco State College.

He decided to continue his graduate studies at Ryukoku University under the mentor-

ship of Prof. Ryugyo Fujimoto. In 1956, Rev. Art, wife Ka-

zami and first-son Ronald Aki-

ra, returned to the BCA and be-
gan his long career as one of the first English-speaking ministers of the BCA. His first assign-

ment was at the Los Angeles Betsuin where he served until 1956. Choosing to serve on a part-time basis, Rev. Art became an elementary school teacher and assisted at the Gardena Buddhist Temple (1960 to 1964), West Los Angeles (1964 – 1977), Orange County (1977 – 1980).

He also was a Japanese language instructor for the UCLA Extension program. Af-

ter retiring as a public school teacher he returned to a full-
time ministry and helped to es-

establish the Vista Buddhist Temple,

becoming its first minister.

Even after his retirement in 1994, Rev. Art had continued to assist with services at Senshin Buddhist Temple.

Rev. Takemoto’s impact on Nembutsu Buddhism in Ameri-

c, especially in the Southern District has been enormous. He has taught, influenced and in-

spired countless Buddhists and non-Buddhists. He was our best example of a thoughtful and gentle Sensei who constantly re-

focused us on Buddhism when we tended to look at our tem-


cles more as social clubs rather than religious centers.

Rev. Art was one of the first American-born ministers to en-


courage that we reinterpret any religious language which had become calcified, asking, “What does all this really mean?” A man of virtue and easy ap-


proachability, Art Sensei’s “booming,” yet gentle voice will be sorely missed.

Center for Jodo Shinsu Buddhist Studies

(Design for Buddhist Education)

The center will be sponsoring the following lectures at the Jodo Shinsu Center and cordially invites you to participate.

BUDDHISM AND JODO SHINSHU 101

By Rev. Dean Koyami, Mountain View Buddhist Temple

Tuesday evenings: 7:00-8:30 p.m.

February 27, 2007

March 13, 2007

March 27, 2007

Registration fee: $10

PUBLIC LECTURE: KARMA & DHARMA

By Professor Toshikazu Arai, Sosa University

Saturday, March 24, 2007, 10:00 a.m.-12:00 p.m. or 4:00-6:00 p.m.

For more information please contact us at: 2840 Decker Avenue Berkeley, CA 94704-1249

Phone: (510) 889-1400

E-mail: dharma@bca.org

2007 BCA MINISTERS’ ASSOCIATION

and NATIONAL COUNCIL MEETING

March 7-11, 2007

Hosted by the Bay District

Alameda, Berkeley, Emeryville, Marin, Oakland, Palo Alto,

San Francisco, San Mateo, Southern Alameda County

CONFERENCE SITE

Marriott Oakland City Center

1001 Broadway, Oakland, California

All attendees will be given the opportunity to tour the new

Jodo Shinshu Center in Berkeley, California.
Wearing Robes

By J.K. Hirano
Salt Lake Buddhist Temple

I

first seriously considered becoming a BCA minister when I was about to graduate from IBS and leave for Kyoto, Japan. Initially I had assumed that I would go to BCA for a few years, return to Salt Lake City and enter Law School at the University of Utah. I have always been interested in Buddhism and I thought that understanding Eastern thought would definitely enhance my studies of such Western philosophical subjects as I would find at Law School. Since I was going to BCA I had superficially considered becoming a minister. However, after finishing the course work and thesis at IBS I felt that if I were to become a minister, I needed further study. IBS was a great foundation, but I felt that I could learn more by studying further in Japan.

The reason I initially decided to consider IBS was because of two people, Rev. Haruyoshi Kusada and the late Rev. Russell Hamada. When Rev. Hamada was an IBS student, he would often travel to various areas talking about Buddhism and why he thought it was so important. While he worked for the Japanese Community Youth Council (JCYC) in San Francisco, he was also taking classes at IBS. During his spare time, he would organize various activities for young people interested in Buddhism. One summer he brought a large group to Ogden, Utah and held a retreat at the temple. At that retreat I met Rev. Haruyoshi Kusada.

The retreat that Rev. Hamada organized was quite amazing considering an IBS student did this on his own time, not as paid personnel, but because he felt it was important. Rev. Jay Shinseki, often worked with Rev. Hamada setting up these activities. At this retreat were Rev. Haruyoshi Kusada, Rev. Hogen Fujimoto, Rev. Kazutama Niho, Rev. Masanori Ohata, and members of the Kinzara Taiko group, who came to teach and encourage us in our study of Buddhism. IBS students involved were Rev. Russel Hamada, Rev. Jay Shinseki, Rev. Carol Himaka and Rev. Dennis Fujimoto. We also had other students from Los Angeles, Seattle and Denver, join us in this retreat. Some of the people that attended that retreat 25 years ago are active members at our temples in Utah and throughout BCA, most serving on their own temple boards. After that retreat, I knew that I had to study with Rev. Kusada. He seemed to embody everything I had heard about Jodo Shinshu, humility mixed with great wisdom.

In 1983, deciding upon whether or not to actually go to Japan to further my studies, I had a long conversation with Rev. Hamada. He had just returned from his studies in Japan and was assigned to the Los Angeles Betsuin. He invited me to Los Angeles for a few days to see what it was like working as Kaikyoshi. During that visit he told me some things that have helped me to this day. The Los Angeles Betsuin at that time was considered the most difficult temple to work for in BCA. The ministers usually worked 12 hour days and if they were lucky had one day off a week. This would change from week to week depending upon the schedule. Yet, in this environment, Rev. Hamada seemed to thrive. He loved what he was doing and just being around him, made me want to join him as a minister.

He was so kind and generous in mentoring me that I had to ask him why he was willing to do so much for my benefit. He explained that being a Kaikyoshi wasn’t just about serving in a temple or wearing robes. It was an attitude about the Dharma and ensuring its future. We had both been involved with what was called the Asian American movement and had known a lot of others involved in it. This movement was about identity and community. He said that becoming Kaikyoshi was about putting your money where your mouth is. Buddhism is about truly finding out who you are and becoming a Kaikyoshi is about giving your life to your community. Rev. Hamada had also considered becoming a lawyer. He said, “How many of the people you know who go to Law School and become lawyers remain in it just to serve the community?”

From the Campaign Office

Submitted by Robert Noguchi

Stock Transactions

The campaign has received several stock transactions over the past month from our broker that have no donor names associated with them. If you’ve made a stock transfer to the BCA and have not received an acknowledgement, please contact me as soon as possible with the name of the stock, amount of shares sold and the date.

BCA Grand Raffle

The BCA Grand Raffle will be held during National Council Saturday night, March 10th (at the banquet). Tickets are available at your temple or contact me at BCA Headquarters. If you have any interesting articles, pictures or comments about the campaign at your temple, please send them to me so that it can be resolved.

2006 Tax Statements

If you made a gift or payments of $250 or more to the campaign last year, you will receive a statement for your income taxes. If you did not receive one (or it’s incorrect), please contact me so that it can be resolved.

Campaign Newsletter

The Campaign Newsletter has been postponed until after National Council in March.

Jodo Shinshu Guide Available

The Center for Jodo Shinshu Buddhist Studies has reprinted a Jodo Shinshu Guidebook which is available through the BCA Bookstore at $1 per copy. Temples as well as their members are encouraged to purchase the booklets. To request an order, please complete the form below.

Thank you for your cooperation and consideration.

As of 12/31/06

<table>
<thead>
<tr>
<th>District/Temple</th>
<th>2006 Dues-Paying Membership</th>
<th>Gifts/Pledges Received</th>
<th>% of Temple Membership</th>
<th>Total Gifts/Pledges Rec’d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Bay</td>
<td>2,537</td>
<td>666</td>
<td>26.05%</td>
<td>$1,940,587</td>
</tr>
<tr>
<td>Total Central</td>
<td>1,627</td>
<td>83</td>
<td>5.10%</td>
<td>$55,400</td>
</tr>
<tr>
<td>Total Coast</td>
<td>2,454</td>
<td>378</td>
<td>15.40%</td>
<td>$2,857,237</td>
</tr>
<tr>
<td>Total Eastern</td>
<td>502</td>
<td>176</td>
<td>35.08%</td>
<td>$3,722,954</td>
</tr>
<tr>
<td>Total Mountain</td>
<td>872</td>
<td>103</td>
<td>11.81%</td>
<td>$422,275</td>
</tr>
<tr>
<td>Total Northern</td>
<td>2,829</td>
<td>296</td>
<td>10.46%</td>
<td>$272,110</td>
</tr>
<tr>
<td>Total Northwest</td>
<td>1,352</td>
<td>369</td>
<td>27.29%</td>
<td>$854,431</td>
</tr>
<tr>
<td>Total Southern</td>
<td>4,580</td>
<td>506</td>
<td>11.05%</td>
<td>$3,937,934</td>
</tr>
<tr>
<td>Total Unaffiliated Gifts</td>
<td>95</td>
<td>$694,055</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grand Total</td>
<td>16,753</td>
<td>2,686</td>
<td>16.03%</td>
<td>$11,286,150</td>
</tr>
</tbody>
</table>

My Gift to Campaign BCA—The 21st Century

PLEASE CUT OUT AND RETURN TO BCA HEADQUARTERS:

c/o Campaign BCA-The 21st Century, 1710 Octavia Street, San Francisco, CA 94109

Date: ____________

Socho Ogui:

☑ Enclosed is my special gift of $________ to Campaign BCA—The 21st Century.

☐ I would like to pledge a total of $________ over _______ (1 to 5 years) to Campaign BCA—The 21st Century.

☐ Amt. to be paid _______

☐ Date(s) payment(s) will be made to BCA

☐ $________

☐ $________

☐ $________

Thank you.
On Dec. 10, 2006, our group of 13 returned from the New York Buddhist Church two-week tour of Buddhist pilgrimage sites in India. Folks joined us from the New York metro area, Los Angeles, San Francisco and Seattle. I am so glad to have seen Rev. Nakagaki’s announcement about the trip hanging on the church door as I strolled down River-Side Drive one day. Going to India had been on my list of things to do since my mother returned from a trip there over ten years ago. I looked upon this as a once-in-a-life-time opportunity to join a purposeful, guided trip of a spiritual and educational nature. For me personally I expect the full impact of the trip to unfold over time. I was most definitely moved by what I experienced as a heightened presence of the spiritual world than in the United States where I grew up and have lived my entire life. I am glad to have had the opportunity to visit India at this time when technology is changing the world so rapidly. In India the cell phone is ubiquitous now even in the most remote places. I also enjoyed seeing the variety of animals roaming freely about—cows, goats, elephants, camels, donkeys and monkeys.

Our action-packed itinerary kept us constantly on the go wherever by plane, train, bus, donkey cart, taxi,rickshaw and for a few, even by motorcycle! At the airport the group became more and more like a little family, all working together to ensure that even when boarding a pre-dawn sleeper train that everyone and everyone’s bag had gotten safely on board.

India was a feast for all the senses—the people, the food, the animals, the colorful markets and clothing, the ancient sites and temples. We experienced the crowded cities as well as remote country villages. Our itinerary included Mumbai, the Ajanta and Ellora caves, the Taj Mahal, Delhi, Varanasi, Vaishali, where women were first ordained and Buddha delivered his last sermon, Rajgir, where Buddha renounced his royal heritage and came to seek the path of salvation, Sarnath, where the founding of the Sangha occurred, Nalanda, the ancient Buddhist university, Bodh Gaya, the place of Buddha’s enlightenment and Calcatta. Highlights of a half-day in Mumbai included the Ghandi House and a Jain temple. A bit of extra time in Calcutta gave us the opportunity to visit the headquarters and museum of Mother Theresa.

I think everyone in the group would agree that a major factor in the overall success of our travels was the gracious and expert services, guidance, patience and pleasurable companionship of our constant guide, Mr. Anil Kumar, of Delhi. His accessibility and vigilant attentiveness to all the needs of the group were outstanding. We look forward to trying to show him some of the same graciousness when he visits New York.

Special thanks also for the generosity of the Sri Lanka Buddhist Temple in Vaishali and the Japanese Buddhist Nihon Dera Temple in Bodh Gaya for providing lodging for a couple of nights. And of course to Reverend Nakagaki for all the work he put into organizing the trip!
Biker Broad Becomes 65!

Rev. Jo-Ren MacDonald

When I entered the IBS back in the late 1970’s, I couldn’t comprehend how my life would be almost thirty years later. I rode a big, and I do mean big, motorcycle. I had long flowing hair at first. I went a little bit and wore a hat to the Institute for the first time (and every day thereafter) in 10 years as I was in the happy generation. I was more of a “biker” than a “broad” then. I was a bit of a rough and tumble gal who found the Dharma figure! It is now time that I could retire at 65 from the Buddhist Churches of America. I DON’T WANT TO RETIRE. I am just getting the pace and awareness where I can begin to understand my own Dharma messages. Why would I want to quit now? I am just beginning to see that spirituality was there all along and it does not come from an external source directed at me or not does it depend on my behavior. I am part of an interconnected, meshing, interdependent, non-separate existence. And within that which I call my life, is the resounding call of the workings of the concept of Amida Buddha. It is everywhere and within everything in this universe.

Somewhere within these years, I have learned that organized religion is a system of agreement on teachings. Religion is not spirituality. Actually, the two have little in common. Most commonly, religion is the “rules and regs” that have punishments and rewards. There is a Master (A God of punishments and rewards, so we attempt to do good things) and there is a Tempor (Old Satan, him who is ultimately the reason we do bad things), and religion doesn’t need spirituality. The Teachings of the historical Buddha, Shakymuni, are not about rules and rewards. There is a Tempter (Old Satan, him who is ultimately the reason we do bad things), and religion doesn’t need spirituality. The Teachings of the historical Buddha, Shakymuni, are not about rules and rewards.

Why in the world would I want to quit now! I am just beginning to understand my own Dharma messages. Th self, who is ultimately the reason we do bad things), and there is a Tempor (Old Satan, him who is ultimately the reason we do bad things), and religion doesn’t need spirituality. The Teachings of the historical Buddha, Shakymuni, are not about rules and rewards. There is a Tempter (Old Satan, him who is ultimately the reason we do bad things), and religion doesn’t need spirituality. The Teachings of the historical Buddha, Shakymuni, are not about rules and rewards.

In my opinion certainly embodied our theme and slogan. Miyaji Sensei was a member of Kangaku, the highest academic council of the Honkwanji, and a Professor at Kyoto Women’s University. Upon retiring from the university, he came to the United States at the age of 70 to continue his work of sharing the Dharma. Sensei passed away several years ago, but I am so grateful that I had the privilege of learning from him, while I served on the faculty at the Institute of Buddhist Studies in Berkeley, California. Sensei helped us in teaching our classes and retreats even as he turned 80 years old. It must have been quite demanding at his age to fly from Southern California to stay for a few days to one week, but I never heard him complain. Sensei uttered the Nembutsu all the time. As soon as he got in my car at the airport, it was “Namu Anda, Namu Anda, ...” The Teachings of the historical Buddha, Shakymuni, are not about rules and rewards. There is a Tempter (Old Satan, him who is ultimately the reason we do bad things), and religion doesn’t need spirituality. The Teachings of the historical Buddha, Shakymuni, are not about rules and rewards.
A s a sangha member who has only recently been able to attend Family Dharma, I was looking forward to Mr. Monkey, his human assistants and their story of the day as I got to Dhamma Dena this past August. In addition, a special attraction was Mary Cowhey, a Northampton elementary school teacher, who would be reading from her new book Black Ants and Buddhists. When the time for her talk came, Mary, who had brought her own two young children, started by comfortably and began to read from the chapter in which she describes her students discovering a line of black ants hunting crumbs from classroom to classroom. Many of the boys who advocated saving the ants. As Mary read passages from her book, it became apparent that her methodology followed "non-violent problem (crumbs in the classroom!)

Most of them begin with good intentions, but sooner or later, they go for the money. As a Kaikyoshi you are really giving your life to the community. How many of you become ministers and how many become lawyers? Our communities need ministers more than lawyers. In this way he encouraged me to go to Japan and study hard. He said not to worry so much about being a minister as just studying the Dharma while I was in Japan. He encouraged Rev. David Matsumoto and I to learn a lot and he be educated than he and Rev. Shinkei. To protect the Dharma was another responsibility of being a Kaikyoshi. One way of doing this was to help the ministers come after who come after you become better trained ministers. This could be done with helping them focus on their studies rather than other distracting obstacles.

With this type of person as a mentor, how could I not become Kaikyoshi? I am very deep in gratitude and feeling of responsibility towards the three treasures of the Buddha, Dharma and Sangha. I have been a Kaikyoshi for 19 years and served on the board of trustees of IBS for over 14 of those years. The IBS is at the forefront of Buddhist and Jodo Shinshu studies in America. It is probably the most successful program IBS has ever accomplished. It is recognized throughout the world as a leader in Buddhist Studies. As a result of IBS, the Buddhist Churches of America is the only Buddhist organization authorized by the United States government to recommend Buddhist chaplains to the military.

At this time, the future of IBS is in question as a result of the present campaign and the lack of teachers. There may be alternative paths to the ministry. However, in believing in and taking the responsibility of protecting the Dharma as Rev. Hamada explained to me so many years ago, I must support IBS and the Campaign BCA-21st Century for the future development of ministers for BCA. Wearing the robes of Kaikyoshi is not just about weekends at the temple studying in a study class. There is a place for minister’s assistants, I have three who assist me. It is a wonderful and important program. However, the life of a Kaikyoshi is about giving your life to your Sangha, studying the Dharma and BCA to the best of your ability and trying to share it with others. The word Kaikyoshi means, to assist and to be a tool in making the Buddha’s voice clearly heard throughout our society and world. It is not about wearing robes.

Currently, when we wonder about the future of BCA, to pull back from the support of IBS and to move forward with other un-tested programs does not make sense. Through the campaign I believe we must support IBS for our future ministers and Buddhist ministers in America. There may have been many mistakes made in embarking on this campaign. Buying a building without funding was a major mistake. I would be one of the first to agree with this sentiment. However, we are now at the point where I cannot see any profit in crying about those mistakes. If BCA is to survive, each of us must try as best we can to support this campaign. As Socho Ogui has succinctly stated in his messages to the BCA, “Let’s do it.” I am extremely proud that my temple and recently our BWA have generously donated to the campaign. I hope that each of you will truly consider making a donation to the BCA campaign. If you have any questions, please feel free to call me or to your local temple minister, president or BCA. Namo Amida Butsu.

By Susan Olson
Photo at left, Mary Cowhey

IBS Accepting Nominations of New Trustees

The Board of Trustees of the Institute of Buddhist Dharma has accepted new nominations for two Trustee positions, one lay and one ministerial. One nomination for an open lay position may be made by each BCA District Council; the BCA Ministers Association makes one nomination for the open ministerial position.

Nominations must be written in and include the following information:

1. Name, signature, and temple affiliation of nominee.
2. Name and signature of District President submitting nomination.
3. List of temple, district and BCA-related positions held including years of service.
4. Qualifications to serve as a member of the IBS Board of Trustees.
5. Personal statement from nominee regarding his/her desires to serve.
6. Personal statement from nominee regarding his/her vision for the IBS.

Nomination forms are available from the IBS Business Office. Forms can be downloaded from the IBS website www.shin-ibs.edu. Completed forms must be filed with the Business Office by March 11, 2007. Term of office will begin with the first to agree with this sentiment. However, we are now at the point where I cannot see any profit in crying about those mistakes. If BCA is to survive, each of us must try as best we can to support this campaign. As Socho Ogui has succinctly stated in his messages to the BCA, “Let’s do it.” I am extremely proud that my temple and recently our BWA have generously donated to the campaign. I hope that each of you will truly consider making a donation to the BCA campaign. If you have any questions, please feel free to call me or to your local temple minister, president or BCA. Namo Amida Butsu.

Rev. Hirano
Continued from Page 3

Most of them begin with good intentions, but sooner or later, they go for the money. As a Kaikyoshi you are really giving your life to the community. How many of you become ministers and how many become lawyers? Our communities need ministers more than lawyers. In this way he encouraged me to go to Japan and study hard. He said not to worry so much about being a minister as just studying the Dharma while I was in Japan. He encouraged Rev. David Matsumoto and I to learn a lot and be educated than he and Rev. Shinkei. To protect the Dharma was another responsibility of being a Kaikyoshi. One way of doing this was to help the ministers come after who come after you become better trained ministers. This could be done with helping them focus on their studies rather than other distracting obstacles.

With this type of person as a mentor, how could I not become Kaikyoshi? I am very deep in gratitude and feeling of responsibility towards the three treasures of the Buddha, Dharma and Sangha. I have been a Kaikyoshi for 19 years and served on the board of trustees of IBS for over 14 of those years. The IBS is at the forefront of Buddhist and Jodo Shinshu studies in America. It is probably the most successful program IBS has ever accomplished. It is recognized throughout the world as a leader in Buddhist Studies. As a result of IBS, the Buddhist Churches of America is the only Buddhist organization authorized by the United States government to recommend Buddhist chaplains to the military.

At this time, the future of IBS is in question as a result of the present campaign and the lack of teachers. There may be alternative paths to the ministry. However, in believing in and taking the responsibility of protecting the Dharma as Rev. Hamada explained to me so many years ago, I must support IBS and the Campaign BCA-21st Century for the future development of ministers for BCA. Wearing the robes of Kaikyoshi is not just about weekends at the temple studying in a study class. There is a place for minister’s assistants, I have three who assist me. It is a wonderful and important program. However, the life of a Kaikyoshi is about giving your life to your Sangha, studying the Dharma and BCA to the best of your ability and trying to share it with others. The word Kaikyoshi means, to assist and to be a tool in making the Buddha’s voice clearly heard throughout our society and world. It is not about wearing robes.

Currently, when we wonder about the future of BCA, to pull back from the support of IBS and to move forward with other un-tested programs does not make sense. Through the campaign I believe we must support IBS for our future ministers and Buddhist ministers in America. There may have been many mistakes made in embarking on this campaign. Buying a building without funding was a major mistake. I would be one of the first to agree with this sentiment. However, we are now at the point where I cannot see any profit in crying about those mistakes. If BCA is to survive, each of us must try as best we can to support this campaign. As Socho Ogui has succinctly stated in his messages to the BCA, “Let’s do it.” I am extremely proud that my temple and recently our BWA have generously donated to the campaign. I hope that each of you will truly consider making a donation to the BCA campaign. If you have any questions, please feel free to call me or to your local temple minister, president or BCA. Namo Amida Butsu.
今月の法話

法を綴る

オックスナード仏教会
サンタフェ仏教会 橋田貞賢

日本仏の表現というのは大変興味深い表現がたくさんあります。とえば、私たちが表現するには「一句」、「一言」、「一句」となりますが、句に荷物して、日本仏の表現では「一句を聞く」と申します。

その歴史について、京都の老舗、松栄寺の尾崎隆経によると、中国書簡の詩人は「玄機」、「真理」、かれは「大素灰曽明月」という詩に、この「一句を聞く」として、句を荷物するという顕著があります。「夜露の静けさの中、灯火の明かりに被われた影と静かに、読むことも忘れていた。それぞれと対応す心の高揚を照らし出すかのように、香を束納る香りが香芸を蓮寄せ香を換える。香流としてこのようにしたものか。香流をもって感覚の喜び、句や一言をまたある」「一句を聞く」と申して、これの「一句を聞く」という表現は、1200年の時を経て、今や偉大な詩人の豪放な感情の深さを十分に感

インド東部に点在する「八大仏教」、その一つ、ヴァン・リャン、の伝統が伝来する文化の伝統を、この「一句を聞く」として、句を荷物するといえます。「一句を聞く」という言葉を考えると、この「一句を聞く」として、句を荷物するといえます。「一句を聞く」という言葉を考えると、この「一句を聞く」として、句を荷物するといえます。「一句を聞く」の言葉を考えて、この「一句を聞く」として、句を荷物するといえます。「一句を聞く」の言葉を考えて、この「一句を聞く」として、句を荷物するといえます。「一句を聞く」の言葉を考えて、この「一句を聞く」として、句を荷物するといえます。「一句を聞く」の言葉を考えて、この「一句を聞く」として、句を荷物するといえます。
法輪

花咲くセンター

世界平和の合掌から

2007年度教化業績

2007年

3千万ドルの基金募集

愛国心から米国仏教団は、仏教薬典の普及を広くアメリカの社会に浸染させ、私たちの子孫がその教の風を息づけることができるよう、というものこそをより、三千万ドルを目標とした基金募集を行っている。現在もその努力が続けられているが、ペースのミルスの仏教団の教化活動にかかる費用の支払いが今現在の激減となっている。

基金募集には、さまざまな方法を試み、二月の基金募集に従ってすべての仏教団員に参加していただき、基金募集の重要性をアピールすることになっている。現在の基金募集にはもうじい力がついてきて、それまでできるだけ多くの奉仕を供給できるので、ただ寄付を行っている人々はできるだけ早く申し出て、協力していたいよう謂われている。

一人ひとりの力は小さくても、それを合わせることで、大きな力となります。