Gratitude

By Dr. Erick Iishi, BCA Auditor, Ekoji Buddhist Temple

As we are approaching this year’s National Council meeting and the end of another Buddhist Churches of America’s fiscal year. So I want to convey a lesson about gratitude in Jodo Shinshitsu that I learned at a meeting at the Jodo Shinshu Center of San Francisco.

In the Buddhist Churches of America (BCA), there are many individuals on committees that spend a lot of time and effort to make this organization what it is today. However, we tend to grumble, complain, and take for granted what these committees accomplish. We forget to express our heartfelt appreciation to these individuals for their duty.

Even in our own lives, it’s very easy to take our own situations in life for granted. We are privileged to have so much in this world, but we really think about how fortunate we are?

Imagine for a moment one of those nights when you just can’t fall asleep and you have to get up early the next morning to attend a BCA board/meeting at the JSC. Your alarm clock goes off, waking you up, and it seems that nothing could be more to be grateful for. Even in our own lives, it is very important to think of things in your life that you are grateful for today.

As you can see, we all have so much to be grateful for. Even if we run into difficult times, and it seems that nothing could be worse, there is always a reason to be grateful. When you feel a sense of gratitude, you feel a sense of happiness and satisfaction. We need to look for the good in every situation and live with feelings of gratitude.

In talking to the individual minister of the Shin Sangha, I learned at a meeting that you are grateful for today. I learned from that person that I have to focus on what’s good in my life, not what’s bad.

Oh don’t that sound like the start of a terrible day? Most of you would answer ‘yes’. We arefortunate to have so much, but we forget how extraordinary our lives really are.

While at the JSC, I saw a man who did not have a bed, let alone a roof over his head. When he is awoken, from what little sleep he has, he would get up to make breakfast. He has no car or even public transportation, it was his own bare feet. In his’ container and odd bits of clothes, it was his own bare feet. In his’ car or even public transportation, it was his own bare feet.

The denomination has a well-educated clergy and even one military chaplain. In addition, in Hawaii’s Jodo Shin Sangha possess an educational system from kindergarten through high school. There are many leaders in temples who are involved professionally in various areas of society, education and business, to gether with a body of devoted lay people. There are Buddhist Study Centers in Honolulu, Berkeley and New York which hold seminars and classes. Many ministers hold study classes. In recent years, programs have developed to train lay people to assist ministers and administrators in temple programs, creat ing the basis for recruiting na tive ministers. Women participate more widely in leadership posi tions in many Shin Sangha.

As a result of these varied ac tivities, the potential for the outreach of Shin Buddhism to grow and develop in Western societies has significantly increased. Fur ther, there has been expanding interest in Shin Buddhism among non-Japanese people. Many seek ers are attracted to Shinran’s teaching after practicing other forms of Buddhism. They find his perspectiv e on Buddhism and life relevant to their own experience and lives. They appreciate that Shin Buddhism accepts them as they are, personally and cultural ly. Some Shin Buddhists partici pate in interfaith and Buddhist Christian dialogue programs.

From my website Shin Dharma Net, I can only give a hint of the ticket to win.

After the meeting, I would like to take a few minutes to discuss our current financial situation. As a result of these varied ac tivities, the potential for the outreach of Shin Buddhism to grow and develop in Western societies has significantly increased. Fur ther, there has been expanding interest in Shin Buddhism among non-Japanese people. Many seek ers are attracted to Shinran’s teaching after practicing other forms of Buddhism. They find his perspectiv e on Buddhism and life relevant to their own experience and lives. They appreciate that Shin Buddhism accepts them as they are, personally and cultural ly. Some Shin Buddhists partici pate in interfaith and Buddhist Christian dialogue programs.

From my website Shin Dharma Net, I can only give a hint of the ticket to win.

In Gomoku

By Rev. Dr. Alfred Bloom, Kailua, HI

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In Gomoku

By Rev. Ron Kobata, Wheel of Dharma

As the Wheel Turns

This led to a discussion about our publication to persevere and develop in Western societies. The economic challenges that have caused major publications as well as small com munity-based newspapers to discontinue, we are hopeful that you are approaches this issue with in forma tive, encouraging, and insightful essays.

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In closing, at this years’ Na tional Council meeting, like every year, there are important issues that need to be considered that will have an impact on the future of BCA. There are a lot of things at BCA that we can be grateful for. However, like most of us in life we tend to grumble, complain, and take for granted that BCA is there by what we have accomplished throughout our histo ry. Above all we need to remember, things at BCA have not occurred by chance alone, but rather by ac tions, our well thought through plans and decisions. We need put our complaining aside to concen trate on finding solutions. For like winning any BCA race, you must many consider a completely ran dom event, there is an action that needs to occur, you have to buy a ticket to win.

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By Rev. Ron Kobata, Wheel of Dharma
In Gratitude and Indebtedness

Rev. Akio Miyaji, Orange County Buddhist Church

When the Chief Abbot

I would like to share a story about an internationally distinguished surgeon. He graduated from Tokyo University Medical School, and also received a Ph. D. in Medicine from the University of Texas. Returning to Japan he was on the staff of a large hospital in Tokyo. He is recognized as devising many innovative surgical procedures. His doctor enjoyed mountain climbing. One winter, while climbing the Japan Alps with friends, just before reaching the top of the mountain, the group encountered a heavy snow storm. They became trapped in the blizzard conditions. Unable to get out of the storm they took shelter under a large boulder. While waiting for the blizzard to let up, one of the surgeon’s friends began to experience severe stomach pains. The doctor determined that his friend was having an appendicitis attack. Because of the stormy conditions they could not move the patient for treatment. This incident occurred several years ago so when the group tried to call for an emergency rescue team with an old-style transceiver, unlike today’s cell phone systems, the call for help did not go through. Even if they were able to make the connection the weather conditions would have prevented the rescue team from responding immediately. The sick friend’s condition worsened when his appendix burst. The surgeon could not do anything or help him because he did not have the necessary medical supplies, instruments, and assistants to perform an appendectomy. Finally the patient succumbed to the sudden illness with the world-renowned surgeon sitting by helplessly. When the storm passed a rescue team eventually arrived to bring the group down the mountain. The doctor reflected on this sad turn of events he realized that in the usual hospital setting an appendectomy operation is a relatively routine procedure, but without the necessary equipment wrapped in newspaper. (Since this is a memorial ceremony, each member received Bud- dhist name (honym).

I am grateful and indebted to Dr. Ryo Hanyu, Treasurer; Mr. Tsutsu Yamamichi, whose vision and foresight established the San Mateo Buddhist Temple. Their tireless dedication enabled us to continue and share our Buddhist heritage.

May Peace and Tranquility
Prevail Throughout the World

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Dharma Domino Effect

The domino effect is a chain reaction that occurs when a small change causes a similar change nearby, which then will cause another similar change, and so on in linear sequence. (Wikipedia)

We are seeing a domino effect within our organization. Our vision created the Jodo Shinshu Center (JSC). Using the JSC, some people received further education to go to Japan to receive Tokudo and Kyoshi ordination. Together with the Youth Advocacy Program (YAC), they are now working with our young members. Our youth are finding more meaning in their lives through learning the Nembutsu teaching, which came from Shinran Shonin. They in turn are sharing this with their friends.

In this issue, we would like to share excerpts from messages delivered by three youth minister’s assistants who came to the JSC for continuing education training in January.

In Gassho,
Kodo Umezu

In Buddhism, the Golden Chain is something that represents interdependence, but I also think it represents authenticity and individuality.

You see, we are links that are connected by the bonds and ties that we share with each other, and in order to keep our links bright we must be ourselves and let our true colors come through. To be confident and true to ourselves will keep our links strong, and in order for everyone else to keep their links bright and strong we must let them do the same, by being kind and gentle. Then we can truly attain perfect peace with the world and with ourselves.

-- Miharu Okamura, Buddhist Church of Oakland

TechnoBuddha Conference: The Journey
March 4-6, 2011
All young people interested in Buddhism are welcome!

The TechnoBuddha planning committee is pleased to invite young adults (21-39) to join us for this year’s TechnoBuddha conference. Join us March 4-6 for good food, fun and dynamic workshops, and plenty of good times with new friends. Our guest speaker, Rev. Bob Oshita will be talking about this year’s theme: The Journey, speaking to our changing lives and what Buddhism can offer in guidance. For more information email: technobuddha2011@googlegroups.com or look us up on Facebook: http://tiny.cc/technobuddha

PACIFIC SEMINAR - 21ST CENTURY
The Path to the Pure Land
Jodo Shinshu Buddhist Practice & Personal Development
June 24-26, 2011
Friday, 7 pm to Sunday, 11 am
Jodo Shinshu Center, 2140 Durant Avenue - Berkeley, CA 94704
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Deadline: May 31, 2011
Early Registration Discount: $25 off if received by April 30th
Sponsored by Institute of Buddhist Studies and Center for Buddhist Education

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February 2011 • News and Highlights

Thirteen out of 16 YAC members participated in the 2011 Hoonko services. From left to right, back row: Michael Yebisu (Fresno), Ashley Andrew (Mt. View), Krista Nakano (Seattle), Teryn Hara (Sacramento), Tara Unemoto (Sac), Leann Castle (Sac); middle row: Kurtis Omari (Vista), Erin Okuno (Sac), Nicole Andrew (Mt. View), Lindsay Aratani (Seattle), Miharu Okamura (Oakland), Casey O’Connell (Palo Alto), Tyler Sasaki (Sac); front row: Richard Odagawa (LA Betsuin), Everett Watanabe, (BCA President), Rev. Kodo Umezu (CBE), Rev. Bob Oshita (Sac), Rev. Peter Inokoji-Kim (Sac), Rev. Patt Shonin (Sac).

On Saturday, January 15, Hoonko memorial services for Shinran Shonin were celebrated at the Jodo Shinshu Center. The services were conducted by Youth Minister’s Assistants as part of their training. The event was coordinated by the BCA Youth Advocacy Committee (YAC), and Dharma messages were given by Krista Nakano of the Seattle Betsuin Buddhist Temple and Casey O’Connell from the Palo Alto Buddhist Temple. Following are excerpts from their Dharma messages.

During the holidays, I experienced something that gave me a deeper insight to what it means to be thankful, for this is the essence of the Nembutsu teaching that Shinran shared. A few weeks ago, I was vacationing in Utah to visit my family. As I stumbled upstairs after just waking up, through my sleepy eyes, I saw my 91-year-old grandpa. He was slowly making his way to his obutsudan with his oxygen line trailing behind. Leaving his walker by the fireplace, he was holding on to the fireplace mantle the rest of the way for balance. He placed his ownjyu around his hands and clasped his hands in gassho.

Honesty, I had never paid much attention to this before. However, I learned that Grandpa does this every morning to start his day, I could feel his unwavering gratitude in every gassho. He felt gratitude from the core of his being. Seeing my grandpa in deep gassho that morning was amazing. Despite being hard of hearing, hooked up to oxygen, and increasingly immobile, he had a sincere wish to express his gratitude every day. Shinran Shonin’s efforts have allowed my family be able to practice the Dharma from generation to generation. The Nembutsu flows from Shinran, to my grandpa, and now to me.

-- Krista Nakano, Seattle Betsuin Buddhist Church

The Dharma emphasizes the idea of the Middle Path. The road to enlightenment is not a path of extremes, but one of balance. Neither giving in to our every desire nor following the path of complete asceticism will bring us to wisdom and compassion. It was only after eating the offering of rice milk beneath the Bodhi tree that Shakyamuni Buddha’s enlightenment occurred. The Nembutsu flows from Shinran, to my grandpa, and now to me.

-- Casey O’Connell, Palo Alto Buddhist Temple

In Gassho,
Kodo Umezu

In Buddhism, the Golden Chain is something that represents interdependence, but I also think it represents authenticity and individuality.

You see, we are links that are connected by the bonds and ties that we share with each other, and in order to keep our links bright we must be ourselves and let our true colors come through. To be confident and true to ourselves will keep our links strong, and in order for everyone else to keep their links bright and strong we must let them do the same, by being kind and gentle. Then we can truly attain perfect peace with the world and with ourselves.

-- Miharu Okamura, Buddhist Church of Oakland

CBE 2011 Calendar of Events (February - November)

February 18-20: International Conference on Other-Centered Approaches (ICOCA): New Directions in Buddhist Psychology
March 4-6: TechnoBuddha Conference: “The Journey”
March 10-13: Minister’s Assistant Program (MAP II)
March 10-13: Minister’s Assistant Program (Tokudo Group)
March 24-26: Minister’s Assistant Program (MAP III)
March 28-30: Ministers’ Continuing Education Seminar
April 5-20: CBE 2011 Japan Tour
April 21-24: Minister’s Assistant Program (MAP I)
May 13-18: Crossing Over to Jodo Shinshu Seminar: “Who is Amida?”
May 17-19: Ministers’ Continuing Education Seminar
May 21: Japanese Seminar
May 31-June 2: Ministers’ Continuing Education, Eugene, Oregon, with Drs. Mark and Taitetsu Ueno. A joint BCA Northwestern Ministers’ Assoc. and Jodo Shinshu Buddhist Temples of Canada Ministers’ Assoc. program.
June 24-26: Pacific Seminar 21st Century: Jodo Shinshu Buddhist Practice
July 22-24: ABCs of Dharma School Seminar
August 1-4: Waking Up to the Dharma
August 13-14: Jodo Shinshu Correspondence Course Workshop
September 10: Golden Years Seminar (Topic To Be Announced)
September 15-17: Minister’s Assistant Program (MAP)
September 24: Baby Boomer’s Seminar
October 1-2: Japanese Seminar
October 6-9: Minister’s Assistant Program (MAP)
October 10-11-13: Ministers’ Continuing Education Seminar
October 20-23: Minister’s Assistant Program (MAP)
October 28-30: Seminar for Temple Leaders
November 12: Buddhist Women’s Seminar (Topic TBA)

Programming subject to change: check the CBE website for more details
It's All How You Look At It

By Rev. Harry Bridge, Buddhist Church of Oakland

I recently upgraded my cell phone to the iPhone 4. One of the neat things about it is that it has two camera lenses – this means that you can take pictures in the normal fashion, using the lens facing out, or you can take pictures of yourself and see yourself on the screen using the front-facing lens. It is a fun feature – most of the time I use it to take pictures of my cats while they are on top of me.

One thing I noticed, however, is that when you are looking at the screen, the picture is a mirror image, but when you look at the picture after it has been taken, it is oriented “correctly.” I don’t know why, but I find this very confusing! I had to experiment, taking a picture of myself with one hand up, then looking at it afterwards to figure out if I was holding the phone the same way. It made me realize that when I look in the mirror each day, I am not seeing an “accurate” portrayal of myself – like the cell phone camera, the image it is showing me is “backwards,” but I am so used to it that I assume that this is what I “really” look like.

Much of what Buddhism teaches is about perspective. Like my mirror image, I usually go through life thinking that what I see is “the way things are.” But what if I could see things from another perspective? I would hopefully realize that there is more to the world than just what I see, or what I want to see. Getting to see the world from different perspectives such as impermanence, interdependence, compassion, etc., is much of what Buddhism is trying to get us to do.

Unfortunately, this is more difficult than it sounds. Like my mirror image, most of the time I can only see myself in a certain way – it is not completely wrong, but it is still limited. But maybe this is why we go to temple – to remind us to consider other perspectives, other possibilities. I am reminded of the paintings of the death of Shakyamuni Buddha.

On his Nirvana Day, everyone gathered, including monks, lay-people, bodhisattvas and animals. Most of the people and animals are shown crying and wailing, profound-ly saddened by the loss of their teacher and guide. But the bodhisat- tvas have calm, serene faces – they know that the truth is the Dharma the Buddha taught, that all things are impermanent and empty.

Most of the time we are going to be more like the people and animals in the picture – only seeing things from our own limited perspective. But Buddhism offers us the possibil- ity of being more like the bodhisat- tvas, seeing things more as they “really are.” Let us strive to be mindful of both!

In goshu

Response to Rick Stambul

My Stambl,

I am writing to respond to your article in the this months “Wheel of Dharma”, which I found was missing and containing incorrect informa- tion. Reading your statement you refer to “Dictator” “traitor” and your sexist statement. In fact law enforcement now comprises both sexes of all races and national origins. Your use of the word “Policeman” conjures up the word “Policewoman” completely missing from the this months “Wheel of Dharma”, which I found was missing from my article. In fact law enforcement is nothing about stopping people “backwards,” but I am so used to it that when you are looking at the screen, the picture is a mirror image, which I found was missing from my article in the this months “Wheel of Dharma”, which I found was missing from my article. In fact law enforcement is

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- Dharma Talk 9:00 – 10:15 am
- Tai Chi 6:00 – 7:00 pm
- Yoga 6:00 – 7:15 pm
- Call to cancel

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Central California V & P Committee Update

By Todd Fukuda

“Buddhist,” with a dictionary by my side and the internet searched a quick Google search I found the word to be taken a definition other than Bud dhic.ti-adjective. So without a true definition of “Buddhist,” other than being Buddha like, I can only define the complex word through the efforts of the Vision and Preservation (V & P) Committee this year.

At the last session, the V & P committee held two combined church services and in December we’ll have the last of the year, three for 2010. On December 12, 2009 the V & P had the first com- bined service. It was cold, as December always is, and we invited an Orange County Buddhist Church minister, Rev. Harada. We were surprised to find a bit unfair to him but weather did not fair him as he delivered a great Dharma talk. This was followed by a perfor- mance by the Fresno Buddhist Church, and a fun show by the 5th graders. The Sangha left Fresno Buddhist Church with a dharma message, music and fellowship. The second combined service was hosted by the Reedley Buddhist Church on Super Bowl Sunday. Yes, as Brees was preparing to make sports history, Buddhists in the CCDC had the opportunity to gain a little enlightenment before kickoff (that’s the start of the game). If you believe we had two lay speakers, George Terracina 70 years old, and Blake Honda 21 years old giving Dharma talks that prove nothing in a world of awesome Dharma talk is for all ages. Once again in December, on the 11th we will have our third combined service at Parlier Buddhist Church where Greg Mukai, Karen Mukai and Calvin Doti will give a dharma talk and all are invited to join the V & P Committee. Through the combined services being Buddhist is learning, is fellowship, and is for all ages.

In January, on the 8th, 9th and 10th, a core group of the V & P held a retreat at the Paharo Dunes in Watsonville California. There the group joined the mission statement to develop communication strategies, leadership training, outreach possibilities, leadership training and Buddhist Education. The retreat that the committee is look- ing at the past to help them understand the future, attend a training of a revival of Buddhism.

2010 had a once in a life time celebration, the 750th Shinran Shonin memorial. The V & P helped promote and invite a two day Buddhist Church a celebration. The V & P helped promote put on an internet discussion and an art display at the
Yamashita Endowment to IBS

Standing on left, Dr. Richard Payne and Rev. Dr. David Matsumoto, on right, Seashik Kyoishi and Mrs. Marrie Yamashita

Rev. Seashik Kyoishi and Mrs. Marrie H. Yamashita, members of the Berkeley Buddhist Center, established a $100,000 Institute of Buddhist Studies Scholarship Endowment on Dec. 29. The purpose for the scholarship is to support BCA ministerial candidates studying at IBS, IBS graduates who wish to study for an advanced degree at Ryukoku University, and prospective ministers from Japan who wish to study at IBS and serve in the Buddhist Churches of America. The donation is part of the BCA 21st Century Campaign. The assets of the fund will be managed by the IBS Board of Trustees. In keeping with prudent fiscal practices, only income is to be used.

The IBS Scholarship Committee, comprised of the Director of the Center for Contemporary Shin Buddhist Studies and the Dean of IBS, will determine the distribution of the scholarship. Rev. and Mrs. Yamashita expressed their sincere wish to do our part in supporting that endeavor,” said Rev. Dr. Seigen Yamaoka of the IBS faculty.

By Teryn Hara
Sacramento Buddhist Church

I had been five months, four weeks, and three days since all of us had been together and had said our goodbyes at the Sacramento Betsuin in July 2010. Over the summer, fifteen others and I were given the opportunity to participate in the sixth annual YAC summer retreat. After the retreat, we all looked forward to seeing each other again at the YAC reunion. On January 14th, thirteen of the sixteen participants packed their bags and traveled to the Miharu Dendo Church for a long awaited reunion. As each of us arrived, we were greeted by the ministers and our hosts. (Dharma Bridge for Life) It was exciting to see everyone and know that we would just start where we had left off in the summer.

After we refueled and unpacked, we had an opening service where everything we learned over the summer was put to the test. Most of us have been assisting the ministers at our temple so we only needed a bit of a refresher.

Our days were filled with services, discussions, and workshops. On Sunday morning, we went to Miharu Okuno, a home temple for the IBS service. Miharu, Case O’Connell, Krista Nakano, and Leon Cast assisted Rev. Dr. Richard Payne and Rev. Michael Endo on the onaizai. Miharu, Case, Krista, and Leon all had a solo line of a different wasn, (wakan) that Shonin used. (Shonin Shonin) They did an amazing job and represented YAC well! We not only discoursed about Buddhism but also, had a teen discussion with thought provoking questions. Our workshops included learning and chanting Shoshinge in the Gyofu Style and also Shoshinge to the Junaiura melody. One of our exercises was creating our own gatha. With all our creative minds together, we developed our own words to go along with the song “Don’t Stop Believin’” by Journey.

The three days of the reunion were sunny days and luckily, we were able to go outside and soak up some sun. In Oakland, we had the opportunity to roam around Chinatown, eat some delicious dim sum and drink boba. In Berkeley, we were very fortunate to have a tour of UCB led by the YAC participant, Brandon Yanari. Brandon showed us the campus, places to eat, and places to shop.

This reunion was unforgettable. I had the best of times attempting to stay up all night with the others, playing games, recalling past memories, jamming with Miharu on the guitar and Casey drumming on the table, seeing Rev. Patri’s expression every time she got surprised by the fake rat and cockroach, and so much more. I know we are all looking forward to seeing each other at the YAC Summit in late January, YLT in March, and Advanced Training in August! This three-day weekend was by far the best.

This reunion would not have been possible without everyone who helped to make it so successful. We would like to thank Rev. Umezu, Glenn Kameda, Susan Botrai, Charlene Grimoldi, Richard Odagawa, Keith Sawada and Jim Shimo- maye! Thank you to our temples for sponsoring us and a special thanks to Socho Ogui for always ensuring that these YAC Retreats are possible.

Furthermore, we would like to thank Rev. Bob, Rev. Patri, and Rev. Peter. The ministers are always so encouraging and supportive and they always let us know we can contact them if we ever need anything.

Letter to Socho

Dear Socho Ogui:

Thank you very much for your leadership in making the Tokuha (Ordination) shurai (training) most effective for those of us in America. Having the initial portion of the Jodo Shinshu America was most beneficial in our learning process. The two years training program and the six months shurai process enabled us to memorize the Dharma chants and recitations. We all felt that the last part of the shurai, held at Nishiyama Betsuin in Kyoto, gave us a real experience of the responsibilities we have as Nihon Hongojitsu ministers. Witnessing the precision, dedication, and intensity of the trainers was very instructive. The ceremony in the Geidea was most inspiring, especially with the Membu repeating his words in English, especially for us.

We are indebted to Rev. Kuwahara for his tireless efforts in helping us negotiate the unfamiliar conditions and requirements of the shurai and customs of Japan. Rev. Umezu and the BCA ministers were wonderful in their contribution in preparing us adequately for this event. Having to cross an ocean to attend was quite a challenge but gave me a real sense of crossing over to the other shore. I understand that this is the beginning of my real understanding of Jodo Shinshu.

I hope that we have left a favorable impression in Japan of our training here at the BCA. I thank you again for all of your efforts towards our proper training and I hope you may be able to fulfill the duties of a BCA minister adequately.

Gasha, Kenji Akahoshi

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Yes, sign me up for the CBE 500 Club for 2010!

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• Answers to your questions

Who Should Attend: Temple Leaders and Those Interested in Planned Giving/Estate Planning

Giving/Estate Planning Workshops
When: Friday, February 25, 2011
Time: 1:30-9:00 am
Where: Visalia Marriott at the Convention Center, Visalia, CA

Light Refreshments will be provided
Questions: Contact Robert Nagoya at (503) 609-1451 or by e-mail at robert@bcacampaign.org

300 South Court, Visalia, CA 93291

Let’s do our part in supporting that endeavor,” said Rev. Dr. Seigen Yamaoka of the IBS faculty.
involved have passed on. I am reproducing the report of Bishop Enryo Shigefuji's funeral services from the American Buddhist, dated September 15, 1958.

Buddhists from throughout the United States and Canada attended the funeral services for Bishop Enryo Shigefuji held on Tuesday noon, September 9, at the Buddhist Church of San Francisco.

Bishop Shigefuji, Superin- tendent of the Buddhist Churches of America and Canada, died August 30 of a stroke at his home at 1920 Pine Street, San Francisco.

The funeral services were held at the Buddhist Church of San Francisco, which was filled to capacity. The service was officiated by Socho Kawamoto, and eulogies were presented by Mrs. Lorraine Y. National Young Buddhist Sunday School Teachers, Federation, Nichibei Times, Society, Japanese American Kosho Otani.

behalf of the Chief Abbot Los Angeles offered incense in Senshin Buddhist Church in kyo Mission. Otani Higashi Hongwanji, Los priests from Nichiren Kyokai, services in which seventy priests the solemn two-hour long Sacramento Betsuin officiated at Churches of America and Francisco.

Tuesday noon, September 9, at 1958.) services from the American Bishop Enryo Shigefuji's funeral reproduced from the report of Kashiwagi

Following the service, a vocal solo “Seiya” was presented by the Alameda Berkeley YBA choir led by Mrs. Jane Imamura presented "Juseige." BCA Board of Directors. Dr. Bloom

V & P Report Continued from Page 4 Fresno Art Museum. On May 1st was the CCDC Shrinon Shonin Memorial celebration and V and P was there to support, participate and enjoy the festivities. With a beautiful day, children in chigo outfits, great dharma messages and a wonderful afternoon of dharma entertainment it was a great way to observe the 750 the memorial of Shrinon Shonin. So when things don’t go as planned, or when they do, at all times support, participate and enjoy, that’s Buddhism.

Let’s Go Giants! So as the V & P Commit- tee took their has trip to watch the San Francisco Giants play the San Diego Padres on August 14, in Fresno. And their ex, won man. That was the beginning of the Giants road to the playoffs. So can Buddhism lead a team to the World Series? As of now evidence says yes. Can Buddhism lead to the Giants winning the World Series? It is up to you to find out in the next issue. So how powerful is Buddhism, who knows, but Buddhism is being supported and it’s also having fun in life!

So how does 60 become Buddhist? If you are 60 and 60 years old, you a baby boomers, and if you were in a crowd of 60 people you were at our annual V & P Baby Boomers Conference where the theme was “come as you are.” With 60 people it was a success! This committee. CCDC baby boomers were given a talk by Rev. Bob Oshita and Ministers Association, Rev. Giko Abiko of Alameda Ministers Assistant Program, Calvin Doini did the baby Boomers Conference and the V & P Baby Boomers Conference to be “baby boomers joke coming from a 30 something old.” Being Buddhist is first off being able to take a joke, and secondly being happy where you are in life, even if you have trouble remembering if you took your pills, or where you left your keys. The V & P Committee has supported many seminars aiding in the propagation and education of Buddhism. In May, for 4 consecutive Fridays, 50-45 people joined at the Fresno Buddhist Church, Ministerial Assistant Programs and Everyday Buddhism. In October Curtis Koga and Rev. Shigefuji was instrumental in the Fall Ohigan lecture series, assisted CCYBA in attending the Techno Buddhism seminar and the CCYBA of Southern California. Oshio and V groups, US Buddhists making sure everybody has access to gaining the true meaning.

So as the summary closes I hope you have a better idea of what Buddhism means, and how the V & P committee has, and will move forward Buddhisti- cally. So the V & P Committee 2010 has been very busy, and at the same time being very Buddhist, making everything work well and the time and effort. Please join us in being Buddhist in 2011.

In Casio

Dr. Bloom Continued from Front Page the varied experiences that bring people to Shin Buddhism in the hope that they will encourage our efforts for wider sharing of the teaching.

What is coming are some of the rea- sons I found Shin the most attractive school of Buddhism. The fact that it is a practical path a meaning path. I have always felt strongly that the religious person is not the one who flies high, but rather the one who is deeply involved in life. I like the fact that there is a non- celibate priesthood since this means that the spiritual leader is not separated from the experiences of the lay members of the congre- gation.

Jodo Shinshu seemed to be the form of Buddhism which left the door open to all. I then began to read Shin literature and moni- tory, and found additional rea- sons for admiring Shinran, Renn- yo, and that forms of spirituality which had developed within the Shinshu tradition. In 1971 I decided I was increasingly to think of my- self as a Shinshu Buddhist. Many people told me I was a failure. I was a total failure. My evil self was too powerful, too overbearing, too subjective. I came to know that I might be right, but I had not a single sincere and self- less thought in my body. I truly lived being myself when I found the teaching of Shinran shined my life.

Moever, the Buddhist Amida makes his Pure Land available to all beings, regardless of how good or bad or how high or low their I.Q. He only asks that they have faith in His Original Vow."

と縁とが判れば対処も今後開けるのではなかろうか。
混乱は一体何が因となり、何が縁となっているのだろうか。この因
う。ここにヒントがある。では、このような英語での現場の停滞や
よ」という諸先輩の言葉。英語では浄土真宗まで行ってないとい
う)」は盛んだが、浄土真宗までいっていないのがこの教団です
幾度も耳にした言葉がある。「四諦八正道(したい・はっしょうど
る。と言うのは、アメリカに来てすでに三十年余り経つが、その間
の問題だけでもなさそうだ。そうかと言って個人的な不勉強や誤解
はずだ。やはり、どうも日英の言語の相違や、翻訳の問題や、年数
だが、せめて英語での説明ぐらいはキリスト教との違いを出せる
浄土真宗がアメリカ人の血肉になるには後五百年も六百年も待たねば
からアメリカに渡った浄土真宗は高々百年少々の歴史しかない。浄
仏教も日本人の血肉になるのに数百年もかかっている。そして日本
中国人の血肉になるのに数百年かかり、中国から日本へと伝来した
も確かで、一流の翻訳者でさえ英語を米語に完璧に訳せないと嘆
すし、日英の言葉の問題がある。加えるに翻訳の難しさがあること
アメリカで語る時には適切な言葉が英語には充分に無いのが現状で
どうしてこんなことになるのだろうか。確かに仏教や浄土真宗を
いう。教団として選定した正式な三部経の全訳が無い。無
当するような「三部経」の、「赤い聖
書物は浄土真宗には無いのですか」と真
教の『聖書』にあたるような(英語の)
て)何を読めばよいのですか。キリスト
「先生、浄土真宗を知るには(英語
部経を北米教団は正式に持っていな
典」みたいな部分訳ではなく、全英訳の
当するような「三部経」の、「赤い聖
の質問にはいつも頭を抱え、いつも情け
宗に興味を抱いたアメリカ人がきく。こ
書にあたるような英訳経典が北米教団には無い。これは教団の
は Sommer やシュミットの言葉で表現されたもので、裕福な日系
の信仰生活を描いています。この信仰活動の場では、家内共々の信仰
を共有することや、家族が共に祈ること、家族絵葉書の作り方など、
家族が一緒に行うことが重要視されています。このように家族が一緒
に祈ることで、家族の絆を強めることができます。
毎年津田原宗センターでは一月には報恩講のお金がなされている。今年は、昨年夏サクラメント別院で研修を受けてユースアシスタントになった高校生たちが、一月十日から十六日までセンターで講習を行っていたので、彼らが中心となってお役を果たした。また、日替わりに、教団の特別委員会も開催されており、和多田理事長をはじめとして、六、八の幹部が講義に参加できた。

それで、ここにその時のアシスタント二名の話のほんの一部だけを紹介したい。

「仏教では中道を説きます。極端に偏らない生き方、すなわちバランスのとれた生き方が大切です。お座敷さんはそのような道を歩まれた。そこで私の経験をお話ししたいと思います。それはスペイン語の勉強です。毎日つつこつ勉強すれば、たとえばこの日、テストの前に徹夜して覚書をしたのです。当日は数々の結果に、この事実をもって学ぶことができました。人生の間違いから学ぶことが多かったのです。」

（Casey O’Connell – Palo Alto Buddhist Temple）

各地で如月忌（きこうき）

二月は仏教家族如同もに如月忌（きこうき）が各教会で勤修される。ご存知のように、この法要は九条武午夫の遺徳を偲ぶもので、今を生きる私たちも夫の生涯から学ぶことが多い。

夫は、ご自生の名前の「武」子について、「武」という字には「矛」すなわち武器を「止」めるということで、「平和」を意味するということで、大変多分でありません。

これを締め、私たちは平和への願いと行動を共にしましょう。

永い間ありがとう

師の功績をたたえて、仏教住民による引退感謝会は二月二十二日同仏教会で盛大に催された。