Executive Committee Message

By Ron Murakami, BCA President-Elect, White River Buddhist Churches of America

Status of the BCA Debt Reduction

Previously, my understanding of and contact with the Buddhist Churches of America (BCA) has been limited to what I would occasionally read in the Wheel of Dharma. I thought that whatever went on at the BCA level had very little to do with me. When I joined the Board, I became aware of the issues surrounding the costs of the Jodo-Shinshu Center and it was a frequent subject of discussion at Betsuin Board meetings.

I attended my first BCA National Council meeting last year when it was in San Jose as a non-voting Booster. Watching delegates vote by raising colored paint sticks—you know the ones they give you at the paint store to site your paint—was novel. And I was impressed by the collection of ministers and lay leaders, who are truly committed to spreading the teachings of the Nembutsu.

At the BCA National Council meeting this year, I used my colored paint stick to hold my place in the voluminous documents, which had been prepared for our benefit, but during the proceedings I realized that the colored paint stick represented the Sangha of the San Jose Betsuin. The weight of skinny paint stick increased immensely with the ensuing discussion. The discussion started with the original agenda item which was the BCA Executive Committee’s presentation on a proposal for an Annual Giving Plan to raise funds to address the California Bank & Trust loan as well as to cover BCA operating expenses. Since the delegates felt this plan as presented did not have sufficient information for implementation, it was

Japan Earthquake and Tsunami Relief Effort

As of April 28, 2011, the Buddhist Churches of America has collected $948,923.46 which will be sent to the Hongwanji’s Social Welfare Department in Kyoto, Japan. This total represents the efforts of Hongwanji, their temples as well as donations received from the Buddhist Churches of America, we individually in response to the BCA temples as well as donations received from the BCA temples as well as donations received from the BCA temples as well as donations received from the Buddhist Churches of America, we individually in response to the

Buddhist Churches of America

Pre-War / WWII Buddhist artifacts:

- photos, service books, programs, bulletins, diaries, letters, memoirs, sermons, lectures, business records, legal documents, minutes and reports, brochures and flyers, film, constitution and revisions, directories, handbooks, membership lists, publications etc...

WANTED

FOR THE BCA ARCHIVES COLLECTION AT THE JAPANESE AMERICAN NATIONAL MUSEUM

Make a list of items with a short description and a mail to Rice or send to the BCA archives (see below)

Pre-Operation photo contact Eiko Masuyama

1710 Octavia Street, San Francisco, CA 94109

VOLUME 37

MAY 2011

ISSUE 5

In Support of the National Council Resolution

By Janice Doi

January 30, San Jose Betsuin president

Continued on Page 6

P...
Dr. Leroy M. Morishita Appointed Interim President of East Bay Campus

Leroy M. Morishita, executive vice president and chief financial officer, administration and finance at San Francisco State, was named today by CSU Chancellor Charles B. Reed as interim president of California State University, East Bay. Dr. Morishita has served in a variety of senior leadership positions at SF State during his 29 year tenure at the campus.

“I am honored to have been selected to assume the leadership of East Bay, and look forward to working closely with faculty, staff and students as we move forward,” said Morishita. “I have a great appreciation for the opportunities East Bay has to offer and I am excited about the possibilities for its future.”

Morishita has served in his current position at SF State since 2009, and during the prior seven years was the vice president and chief financial officer for the campus. Morishita has also been a leader in fiscal and budget planning for SF State and the CSU system office, chairing the CSU Risk Management Authority and serving on a number of system-wide and state committees on budget, investment, human resources and other policy issues.

“We are confident that Leroy will transition seamlessly into the position as president, and know that East Bay is fortunate to have an experienced and proven leader with a familiarity of the campus and the CSU system,” said Reed.

Raised on a grape and plum farm near Fresno, following his public school education Morishita went on to attend the University of California at Los Angeles for three years as a business student before leaving to enter the military service.

Continued on Page 6

San Jose Buddhist Honors Eagle Scouts

San Jose Buddhist Church (Betsuin) has honored two Eagle Scouts from San Jose’s Troop 611 who have attained the highest rank in scouting.

Richard Tadashi Kurimoto Shinagawa, a Boy Scout from San Jose’s Troop 611, has been given the honor of Eagle Scout, the highest rank in scouting. Richard served in the U.S. army during World War II and was wounded in action in France as a member of the famous 442nd Infantry Battalion. It was the tragedy of war and human losses that led him to study Buddhism. This path led him to study under Dr. Daisetz Suzuki and Dr. Shoson Miyamoto of Tokyo University. Richard currently lives in San Jose, California.

Robert S. Noguchi is a member of Troop 611 and is a member of the San Jose Buddhist Church, which sponsors the troop. The two scouts join more than 100 Troop 611 Boy Scouts who also became Eagle Scouts.

Robert purchased, constructed, and installed six informational signs for the Morrill Middle School Environmental Center in San Jose, California. The signs present educational information on the environment and provide an opportunity for students to learn about their ecosystem outside of the classroom. Richard selected this project as means of giving back to his middle school and also as a tribute to his favorite teacher and mentor, Mr. Mike Palla.

At Piedmont Hills High School, Richard has been a four year member of the Japanese Club, serving two years as vice president, a four year member of the stamp club, and a four year member of the Miyagi Club. Richard had the privilege of first meeting, and enjoying the mentorship of Dr. Inada when we were attending Tokyo University in 1950’s. When he and his wife moved to Henderson, Nevada I would arrange to visit with them whenever I was in the area. He was not only a person deeply knowledgeable in Buddhist philosophy, but a person who practiced Bud- dhism with the Bodhisattva spirit of compassion and caring for others, and as a veteran who became an anti-war activist. It was bitter-sweet occasion when I had the opportunity of visiting him in a Homolua military hospital four days before he passed away. I regard his passing as a great loss for Buddhist studies in America.

His memorial service was held on April 17 led by a member of the Hupomong Hawaiian Mission in Hawaii. He was to be interred at the Punchbowl Cemetery in Honolulu.

Dr. Kenneth Inada is survived by his wife Masako and son Emeni.

Patrons Circle (Gifts of $25,000 - $49,999)
Ambassadors Circle (Gifts of $10,000 - $24,999)
Founders Circle (Gifts of $5,000 - $9,999)
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Continued on Page 6

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WHEEL OF DHARMA

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Donor Wall and Naming Opportunities Available at the JSC

Would you like to leave a legacy at the Jodo Shinshu Center (JSC), after your passing? You may choose to donate at least $25,000 to Campaign BCA – The 21st Century’s Unrestricted and/or Jodo Shinshu Center funds, you’re eligible for a Commemorative Naming Plaque inside the JSC! This would contain your name(s) or family name, along with an honorarium or memorial, printed on a beautifully crafted plaque, permanently displayed. Bro- chures will be sent out over the next few months to those who have already qualified.

If you’d like to increase your amount donated in order to qualify for a plaque, please contact me at 510-809-1453 or e-mail robert@bcacampaign.org.

In Gauso,
Robert S. Noguchi
BCA Fundraising Manager
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Shinshu Center.

from all bishops and ministers that have passed away. It was a beautiful cemetery. It was very moving to see this cemetery. The memorial stones have names etched and cleaned the area, then performed a service for all those who have preceded us. Francisco to see the Bishops’ Memorial. The MAP III participants pulled weeds and the “Parable of the Two Rivers and the White Path.” By looking at these passages in the internal structure of the Middle Path, causes and conditions, Four Noble Truths, and Nishi muni Buddha. In 2010, Rev. Sonam attended the BCA’s Shoshin Shonin 750th Memorial Observance in San Jose, California. His talk points out some of the cultural differences among Buddhists around the world. Below is his response to a question from a BCA minister.

Q: Why do you wear a red robe?

Even [though I am Jodo Shinshu] I wear this red robe. In Nepal, India or Tibet, wherever you go, if you wear a black robe, people think [there’s] some- thing suspicious about you. I used to wear a black robe before, after I was ordained as a Jodo Shinshu priest. And people started commenting, “What, what is that? What are you wearing? Is that your robe? Are you Muslim? Or are you Christian?” So in India, Nepal and Tibet, even Sri Lanka, Burma or Thailand, in their minds a Buddhist robe is yellow or red. Never black.

When I gave a Dharma talk to my members they just kept saying, “You speak about Buddhism but you’re wearing a black robe.” So three or four years ago, when I put this [red] robe on, everyone said, “Ah, now you look like a monk!” So in India and Tibet, a black robe is the opposite color from Buddhism. Red, yellow or white is ok. Any color which is inside the Buddhist Dharma Flag, you can wear. You will never find black in the Dharma flag. So this is good to wear; now they listen to me.

Save the Date! Bring Your Own Buddhism B.Y.O.B.
Sharing Our Pathways Join us on Saturday, September 24, 2011 at the Jodo Shinshu Center for the Fifth Annual Baby Boomers’ Seminar. Our keynote speaker is Reverend Jerry Hirano of the Salt Lake Buddhist Temple. We will deepen our understanding through sharing our perspectives on how and why the Nembutsu teaching can be a valuable part of our daily lives. AND we’ll be serving Dharma dogs for lunch. (Come find out what Dharma dogs are…) Stay tuned for more information in the coming months.

The New MAP III: Adapting and Adjusting for New Generations
By Merrily Stewart, Tri-State/Denver Buddhist Temple

On March 24-27, 2011, fourteen people gathered together at the Jodo Shinshu Center in Berkeley, with our own unique circumstances and backgrounds, to gain some commonality in our first training session of Minister’s Assistant Program (MAP) III.

We are all adapting and adjusting for new generations entering into our sanghas. This training seminar helped prepare us to work with the needs of our ministers and sangha.

Reverend Harry Gyoko Bridge reviewed Buddhism’s basic ideas. He explained that the more we learn about the Dharma, the more we learn about ourselves. We discussed the Middle Path, causes and conditions, Four Noble Truths, and Nishi Honganji versus Higashi Honganji. Bishop Socho Koshin Ogi presented an introductory discussion about not being a conclusion seeker. Instead, we should identify the parts within ourselves that need change, and work on that. The Bishop reminded us that being a conclusion seeker is shallow and empty.

Reverend Marvin Harada offered his expertise to teaching us everything about Shoshinge. Of course this was a four day seminar, so with our human limitations we only learned the translation and practiced kaji for the first line of Shoshings. Reverend Kodo Umeura reviewed onsen etiquette and liturgy practice, giving us all the opportunity to perform different duties that might be requested of us as minister’s assistants.

We were fortunate to be able to go to Colma Cemetery five miles south of San Francisco to see the Bishops’ Memorial. The MAP III participants pulled weeds and cleaned the area, then performed a service for all those who have preceded us. It was very moving to see this cemetery. The memorial stones have names etched from all bishops and ministers that have passed away. It was a beautiful cemetery.

Reverend John Guzei Iwohara and the “Parable of the Two Rivers and the White Path.” By looking at these passages in the internal structure of the Middle Path, causes and conditions, Four Noble Truths, and Nishi Honganji versus Higashi Honganji. Bishop Socho Koshin Ogi presented an introductory discussion about not being a conclusion seeker. Instead, we should identify the parts within ourselves that need change, and work on that. The Bishop reminded us that being a conclusion seeker is shallow and empty.

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05 MAY 2011 WHEEL OF DHARMA PAGE 4

By Rev. Carol O’Dowd,
Longmont Buddhist Temple

What a joyful opportunity to be a fellow traveler within the Jodo Shinshu tradition. The beginning statement for the Goh and Words of Shinran Shonin: “I reflect within myself: The universal Vow difficult to fathom is indeed a great vessel bearing us across the ocean difficult to cross.” What a great description of how we are supported and carried through life. Shinran’s teachings on waking up by seeking truth are so relevant for us today. Shin Buddhism teaches the importance of listening with open ears, with our eyes, with all our senses. Shinran encouraged us to listen with an open mind and heart. Doing so, we can hear the wonderful calling of wisdom-compassion to be found in life – as it is from right where we are. We can reflect and find so much support. Shinran explains that by opening our minds and hearts we connect to the truth of wisdom and compassion rushing at us. Wisdom-compassion rushes at us constantly through a child of a brother, bright colors of aspens in the fall, or the offer of help when needed. Listening with an open heart and mind, we can connect with peace and joy in life.

The Longmont Buddhist Temple sang “Shinransama” at this year’s Otsukai, even as many of our members to and even some of our fellow travelers. are constantly sharing their wisdom-compassion in ways that keep a growing circle of people moving forward. A Building and Maintenance Committee. They are asking us to take a moment to listen to the stories of people in our own world. Frank Ciskovskiy, Lee Frankel and Debbie Cruden are leading efforts to build a meditation garden to the Temple grounds.

In addition, to connecting to the Dharma through contemplation and quiet study, we have Music Coordinators, Christina Hildebrand and

Shinran sang with us through song. Christina has taken to heart the meaning of fellow travelers. As she describes it, “At the Longmont Temple, the sangha is the choir.” She leads a practice session before service. Members with musical talents contribute with piano, guitar and harmonica. Singing is always different in locations during service contributing to practicing and expanding the sound of the sangha with singing along.

In addition to song, several of our members use their talents to support exploration of the Dharma. Susan Fisher leads a Shin Buddhist Book Club. To make it possible for anyone to connect with Dharma activities, our web master and Minister’s Assistant, Joe DeNicholas maintains a well-stocked bookstore by maintaining a Lending Library. Another compassionate member, Lynn Lim keeps a computer technology skills. Our President, Gayle McArthur, finds time in addition to leading as LaDonna Shear with the Bookstore by maintaining a Lending Library. Another compassionate member, Lynn Lim keeps track of the Dharma through the more traditional technology of a paper Newsletter.

Others share the Dharma be guarding gifts of action. Harriet Bissell keeps toban assignments current. Gail Hogsett of the sangha creates with the financial reporting. Although a small Temple, we make sure our young ones have opportunities as well to be touched by wisdom-compassion. Mike Shihiata leads a Children’s Dharma Session at each of our services. We do not have enough room in this short article to mention all the many contributions of Longmont Temple’s efforts to share the Dharma. Many long standing members and past officers such as Minoru Kanamoto, Ed Kanamoto, Karen Wood, George and Sumi Mayeda, Jack and Margaret Miyasaka, Jackie Tono and many, many others have contributed by doing what is needed as needed. Yet, as I write this, I must express my sincere apologies to all of all those whom I have left out.

What I am left with is what Socho Koshin Ogai has shared frequently with his Dharma talk: Wow! It is overwhelming to contemplate how the Vow is a great vessel carrying us through life. Although I dwell in the conventional world with its relative truth, when I take time to reflect, I discover how I am only a breath away from the Ultimate. In those rare moments, I am touched by true reality. In those moments, I see the beauty of the Ultimate in each of us, in those around us, in the sun all we see and hear. When I take a moment to reflect on the Dharma connections supporting us in this world, all I can say is Wow!

What we practice at the Longmont Buddhist Temple is Wow! as outlined below.

W – Welcoming the power of the water, we realize we are not in

Continued on Page 6

Socho Koshin Ogai, Bishop of the Buddhist Churches of America, greeted some 29 Ryukoku University students who are participating in a four and a half month Berkeley Interfaith Exchange (BIE) program at the Ryukoku Berkeley Center (RUBeC), coordinated by Dr. Donald Drummond and housed at the Jodo Shinshu Center, 2140 Durant Ave., Berkeley.

Socho welcomed the students with a short message on the importance of realizing the teaching of interrelationalships that supports their individual studies.

The BIE program is an intensive interactive English study program with two four and a half month program and two-five week programs of study. Each class has approximately 50 students.

This group of students comes from the following prefectures in Japan. 7 from Osaka, 5 from Kyoto, 5 from Shiga, 3 from Hyogo, and 1 each from Tokyo, Miyagi and Aichi. In addition, one student is from Mongolia and one from China.

Memorial Anniversary Service of Shinran Shonin at Nishi Hongwanji temple in Kyoto. Recently, I received a CD titled “Gate to Happiness” by Jaxin Wiyen who plays a traditional Chinese musical instrument. Among the recordings is the Japanese folk-song Shinran sang it during Shinran Shonin’s 700th memorial. 50 years ago. Recently, I played my harmonica along with Jaxin Wiyen’s rendition of Shinran sang, which my harmonica group enjoyed hearing. We often perform for patients in our local hospital.

The other day, I played for a stroke patient. Her daughter who was also visiting at the time was surprised to see her mother begin to move her hands and sing along to the sound of the music.

Recently, Roseville Sutter Hospital started a musical therapy activity for their patients. Volunteer musicians go room to room and play for the patients. I included Shinran sang in my medleys. When I’m playing for the patients I feel happy and glad that Shinran sang is at my side.

Last year, a Hollywood film director visited our harmonica class and made a video. It can be seen on the internet by YouTube. In the interview, I am describing the musical therapy activity and introducing Shinran sang.

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100 Years of the First World War

May Peace and Tranquility Prevail Throughout the World

By Rev. Dr. Alfred Bloom, Kaihui, HI

S

hinto’s understanding of Amida is that his merit means infinite, is boundless, more adequate and more inclusive compared to Buddha’s merit. Amida is not an existing god, but a symbol of reality which offers faith and meaning for modern people. The reality of Amida is like an ideal ideal, which though not an existence in the objective world separate from personal life, is, however, real, that is spiritual or religious in nature or context. This is the context beyond the boundary of our logic. It permits the harmony of science and religion, manifesting an active and broad intellectual search. At this time, this is a foundational reflection and inspires gratitude for our lives within the infinite.

A religious leader’s role is to lead people to the aramem of faith in this life and the assurance of salvation and enlightenment immediately upon entering into Amida’s Pure Land. The main contents of Shin Buddhism living and dying. And many Western people are inundated religiously by the fear of going in fall in their afterlife. Shinran absolves such fear through his teaching of the all-true View and the assurance of salvation through which we could enter the ordained Buddha’s Pure Land. Shinran, the founder of the company of True Assured (shōjōju 具足), is a very important teaching with implications for this life.

Consonant with his teaching of the ripeness of all people which we mentioned above, Shinran treated unarmed with respect, and employed polite or honorific language in daily Amidism. He spoke to Shinran’s students on the autonomy of truth and the autonomous understanding of Amida which means Infinite, is a broader, more adequate and more inclusive understanding of Amida than the literal or physical understanding of Amida in Buddhism. For Shinran’s students, Amida is not like a god but more like a person who is an ordinary human being like themselves. The founder of Shin Buddhism taught that the two are identical in dignity, and the god is such that he could not accept that Shinran was an inferior being like any other human. Shinran felt his followers from religious intuition through more in their own faith and the faith of others. He taught that those who are on the path of unobstructed freedom (mugedōsha 无碍道者), who were on the path of unobstructed freedom (mugedōsha 无碍道者), who were on the path of unobstructed freedom (mugedōsha 无碍道者) through shinjin were not subject to karma and that the gods or spirits, He taught that those who struggle for peace and justice in the world.

We must make clear our values, our ideals, and social justice. According to Shinran’s teaching did not emerge immediately, but in the origins and development of Buddhism, based program continues to offer online instruction in the origins and development of Buddhism, and also as, Hawaii and the BCA. The Jodo Shinshu Correspondence Course Office is now accepting applications for their fall 2011 enrollment. The popular 2-year, computer-based program continues to offer instruction in the origins and development of Buddhism, Shinran’s life and teaching, sūtras & masters of the Pure Land tradition and history of Jodo Shinshu.

The program reaches out to people all over the world. Students come from Canada, Germany, Malaysia, Belgium, Poland, Japan, as well as Hong Kong and the BCA.

With over 60 students enrolled, the course has received others interested in deepening their understanding of Buddhism and Jodo Shinshu. The course instructors consist of 14 minutes and 40 seconds, in the subjects taught. An optional Annual Workshop at the Jodo Shinshu Center is held every year for more information, please visit the course website at jscc.cbe-bca.org.

Applications may be submitted online at course website. Deadline: August 15. Course starts September 1. Questions may be directed to: Jodo Shinshu Correspondence Course Office, 2140 Durant Ave., Berkeley, CA 94704. Tel: 510-989-1441, email: jscc@jscc.cbe-bca.org.

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Yes, sign me up for the CBE 500 Club for 2011!

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By Brady Kameshige

Idaho Oregon Buddhist Temple

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With over 60 students enrolled, the course has received others interested in deepening their understanding of Buddhism and Jodo Shinshu. The course instructors consist of 14 minutes and 40 seconds, in the subjects taught. An optional Annual Workshop at the Jodo Shinshu Center is held every year for more information, please visit the course website at jscc@jscc.cbe-bca.org. Applications may be submitted online at course website. Deadline: August 15. Course starts September 1. Questions may be directed to: Jodo Shinshu Correspondence Course Office, 2140 Durant Ave., Berkeley, CA 94704. Tel: 510-989-1441, email: jscc@jscc.cbe-bca.org.

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Eric Akira Amemiya

As a member of Boy Scout Troop 611, Eric earned his Sangha Religious Award in 2010. In 2012, he was recognized as a member of BCA and a Senior Assistant Scout Leader for Troop 611. His contribution included setting up the BCA’s new senior youth program. In addition, Eric has been a member of the BCA’s Executive Committee, serving as Assistant Scoutmaster and Troop 611’s Senior Assistant Scout Leader. He has also served as Troop 611’s Patrol Leader and Assistant Scout Leader, working closely with the boys in Troop 611.

In 2010, Eric received the BCA’s Merit Badge of Honor, and in 2011, he was honored with the BCA’s Silver Key Award for his outstanding leadership and dedication to the BCA. Eric’s involvement with the BCA has not only helped him develop important leadership skills, but has also provided him with valuable opportunities to give back to the Buddhist community and to the wider community.

As a member of the BCA, Eric has also continued to be involved in the Buddhist community, serving as a leader in the Buddhist Church of America and in various other organizations. His commitment to the BCA and the Buddhist community has earned him the respect and admiration of his fellow BCA members and leaders.

In conclusion, Eric Akira Amemiya is a dedicated and talented member of the BCA, who has contributed significantly to the community through his leadership and service. His dedication to the BCA and the Buddhist community has earned him the respect and admiration of his fellow BCA members and leaders. Eric’s commitment to the BCA and the Buddhist community has earned him the respect and admiration of his fellow BCA members and leaders.
「南無阿弥陀仏って？」

タコマ仏教会

英訳版として選定するという議決がなされました。次は、宗派から英語の解説書も出
われるべきことをよろこばない両者の意見が於いて、いかければならないполитical
法則の主張よりの offenbar

「アメリアは南無阿弥陀仏が広くならない」という見解の記載を掲げ
たところ、京都異端師に差し寄り、宗派が十年以上も行っている選択
に対する認識を深めたかったとのことです。宗派の選択に到達するためには、重要
記事の趣旨は、せいで宗派が選出している仏教三部経の英訳版をアメリカで Mandarin
こと無しに公開することにようす。三部経文及び「自作の文章」のように、いくつか
英訳版が達成に至っているために協議をもたらすわけであるという
ことである。宗派の選択に関する選択の設定、私の考えがあれば
二年前に完成した英語三部経も、去る二月の選択行為で全員一致、正式
英訳版として選定するという議決がなされました。次は、宗派からの解説書も出
して欲しいものである。最終的に、現場で開教にあたっているものの苦労や
宗派の英訳努力を否定するものではないと理解しております。

二年前に完成した英訳浄土三部経も、去る二月の開教使会議で全員一致で、正式の
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人生の問い

人生の問い　仏教においても、立派な過去はありませんが、どうしてでしょうか。

答え　仏教における法教台は、仏教としての実現と見なすことができる。

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112年の苦労に感謝 お念仏のギフトをありがとう！

研究の一環としてコルマの教団墓地参拝

五月には各地で観覧型のお供えを祝う講演会（藤まつり）が開催される。また、五月はメモリアルデーの月でもある。

上の写真は五月に行われた開教教団メモリアルデーの研修会初めの参加者のメンバーたちが、サンフランシスコの南あるコルマ墓地で清掃している様子を写したものである。コルマには教団の開教教団と会員を顕彰する墓碑があり、その隣にはキリスト教関係の墓碑も仲良くなっている。当日は仏教の墓碑の清掃にどてらず、とりわけ ...

平和への願いを川に

五月の日、この日系兵士の遺伝を川に流すのは、現在も続く日系兵士の遺伝を川に流す現実であると痛切に感じる。

ここにいる私たちが、日系を流すこより、この日系兵士の遺伝を川に流すのは、現実を流すものである。と強く感じている。

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