BCA Debt Relief Fund

Dear Sangha Members,

We take this opportunity to gratefully thank you for your continued kindness and generosity in support for our organization. We are writing at this time to make a special request and appeal to help with an important issue affecting the future of the BCA: reducing the current debt burden of our organization.

Representatives of the BCA churches/temples addressed this financial issue head-on at this year’s National Council meeting. The representatives called for a donation drive to retire the current outstanding principal on the Jodo Shinshu Center (JSC) mortgage held by California Bank & Trust (CB&T). The outstanding principal was $3,139,298 on May 1, 2011, with average interest payments of about $13,900 per month for 2011. Since it opened in 2006, the JSC has been recognized as a major hub of religious and academic activities for Shin Buddhism. Through your generosity and the hard work and dedication of the BCA staff and volunteers, the JSC thrives today as a notable venue for maintaining and developing our Shin Buddhist tradition. Nonetheless, the planning, design and construction of the JSC have left some of our members deeply concerned, and even upset, over the changing events and increased costs related to the building completion that were not conveyed clearly to our general membership.

For this we are truly sorry and offer our sincerest apology. Please accept our commitment to you to move forward with renewed efforts for improved communications. To that end, we welcome your feedback through your concerns and questions. Please send these to the BCA President’s e-mail address shown below.

Once again, we humbly request that you consider participating in our commitment to retire the mortgage to CB&T. If everyone in the BCA contributes $17 per month for one year (a contribution of $199) we would be in a position to retire the entire CB&T loan. Any amount, however, will be greatly appreciated. Removal of this financial burden with your generous support will allow us to focus on the growth and development of our BCA Sangha.

We hope that you will join in this commitment to help secure the Nembutsu teaching for our future generations.

In Gassho,
Everett Watada, bcahq.president@gmail.com
BCA President
Koshin Ogai, Sosho

JAPAN EARTHQUAKE AND TSUNAMI RELIEF EFFORT UPDATE

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 donations received by the BCA temples as well as individuals in response to the April 20, 2011 deadline. We are aware that the BCA temples continue to collect and receive donations for this relief effort. As such, the BCA will accept donations towards the earthquake and tsunami relief through August 31, 2011, at which time the additional donations will be forwarded to Hongwanji. An update of the Hongwanji’s relief efforts and activities will be made following the 29th World Jodo Shinshu Coordinating Council Meeting that will be held on May 18-19, 2011 at the Hongwanji (Founder’s Hall). The one hour service featured a musical version of the chanting of ShoShinGe. The overseas delegates were seated on chairs and provided with ear sets that offered simultaneous translations of the messages by Gomonshu Koshin Ohtani, and Shinmon Kojun Ohtani in either English or Portuguese. Following the service, some of the members took the opportunity to participate in a Koky-shiki (Confirmation ceremony), take guided tours around the Hongwanji inner chambers and compound, have formal group photos taken in front of the Amida-do, and order a bento lunch. Members from all of the eight BCA districts were in attendance. The World FBWA Convention was convened at the Pulse Plaza conference center on May 16-17. A reports and pictures from the convention will be published in next month’s Wheel of Dharma.

Shinran Shonin’s 750th Memorial Anniversary Service at Nishi Hongwanji

Throughout 2011 leading up to January 16, 2012 a series of services commemorating Shinran Shonin’s 750th Memorial Anniversary are being held at our mother temple in Kyoto, Japan. On the morning of May 15 hundreds of members from the Jodo Shinshu Hongwan-ji’s overseas districts of Canada, Hawaii, South America, and the BCA joined thousands of Shin Buddhists from throughout Japan at a special service in the Goei-do (Founder’s Hall). The one hour service featured a musical version of the chanting of ShoShinGe. The overseas delegates were seated on chairs and provided with ear sets that offered simultaneous translations of the messages by Gomonshu Koshin Ohtani, and Shinmon Kojun Ohtani in either English or Portuguese. Following the service some of the members took the opportunity to participate in a Koky-shiki (Confirmation ceremony), take guided tours around the Hongwanji inner chambers and compound, have formal group photos taken in front of the Amida-do, and order a bento lunch. Members from all of the eight BCA districts were in attendance. The World FBWA Convention was convened at the Pulse Plaza conference center on May 16-17. A reports and pictures from the convention will be published in next month’s Wheel of Dharma.

Bay District BWL – Hoppo/Fukuoka Sister District 25th Anniversary

By Carol Thumen, BD BWL President, Buddhist Church of Oakland

While many BCA members traveled to Kyoto this May for the 750th Memorial for Shinran Shonin and, for the women, the 14th World Buddhist Women’s Convention, those of us from the Bay District Bud- 

WHEEL OF DHARMA

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Continued on Page 6
In Memoriam
Reverend Dr Leslie Sumio Kamawura (1935-2011)

By Kenneth Tanaka

On behalf of the IASBS, I wish to express my deepest con-
dolences to the entire Kamawura family on the passing of their beloved grandfather. Professor Leslie Kamawura was one of the pio-
nier IASBS members and served on the Steering Committee for over 20 years. He was an avid and steadfast supporter of our association as evidenced by his willingness to chair two IASBS conferences, in 1997 and in 2007 at University of Calgary. While he served on the faculty for 35 years. Having attended the 2007 conference, I was able to witness the great care that he brought to the conference. He had a doubt derived from his per-
sonal love for, and commitment to the IASBS. Professor Kamawura was scheduled to be the keynote speaker at the upcoming August conference in Kyoto. It is truly disappointing that we will not be able to have the benefit of in-
sights and energy, which he surely would have brought to his talk. His willingness to do his very best (even in less than good health), especially for the IASBS, is what really impressed me. In December 23rd email message to me in re-
gards his role as the keynote speaker:

"Anyway, I will try my best to meet the conference theme. Also, I will work on my health so that I will not feel as weak as I have been feeling for the last 3 or 4 months." Even though Professor Kamawura will be absent at the conference this summer, all those present will be recalling him with gratitude and respect for his dedication to scholarship, commitment to the mission of IASBS, and his deep concern for Buddhism.

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Campaign Report

Many Thanks to JSC Commemorative Naming Donors!

As I mentioned in last month’s edition of the Wheel of Dharma, Donor Wall and Naming Opportunities are still available at the Jodo Shinshu Center (JSC) in Berkeley, CA. This is a wonderful way to leave a legacy for future generations.

So far, we’ve raised over $1.7 million for the Jodo Shinshu Center. I’d like to acknowledge and thank those who gave towards a Com-
memorative Naming Plaque as a permanent part of the JSC (many were donors in memory of a loved one).

There are a limited amount of rooms available. Brochures will be sent out over the next few months to those who have already qualified. If you’d like your donor amount in order to qualify for a plaque, please contact me for a personal review of your donor account.

Donor Wall opportunities are also available for a minimum donation of $5,000 towards the Jodo Shinshu Center. The Gift Recognition Levels are as follows (may be paid over a 3-5 year period):

- Visionaries Circle (Gifts of $1,000,000 and above)
- Founders Circle (Gifts of $500,000 - $999,999)
- Cornerstone Circle (Gifts of $250,000 - $499,999)
- Pacesetters Circle (Gifts of $100,000 - $249,999)
- Benefactors Circle (Gifts of $50,000 - $99,999)

(Not a complete list)

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JSC Flower Name

Buddhist Churches of America Official Publication

Submission deadline: 20th of each month.

Please support your local vehicle donation program!

For information on how to donate a vehicle, please contact the local Buddhist Church.

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IBS 2011 Commencement

From left: Rev. Nobu Miyaui (for son Takashi), Victoria Rose Pinto, Linda Diana Dorais, Dr. Richard Pagny.

Three Institute of Buddhist Studies’ students received their Master of Degrees. Commencement ceremonies took place on May 6 at the Jodo Shinshu Center, located at 2140 Durant Avenue in Berkeley. The presenta-
tions were made by Dr. Lenya Morishita, chair of the IBS Board of Trustees.

The event was chaired by Rev. Dr. Da-
jaku Kanai, and began with Opening Service led by Bishop Koshin Ogai, Bishop of the Buddhist Churches of America and president of IBS. Opening remarks were

made by Dr. Richard Payne, Dean of IBS, and Dr. Morishita.

The commencement address was pre-

sent by Rev. Nobu Miyaui, Rishin of the Fresno Betsuin Buddhist Temple, who spoke on the importance of Shin Buddhism.

IBS graduates receiving their Master of Buddhist Studies were: Linda Diane Dono, “Dozens in the Kitchen: Expectations of Shikantza in Instruction for the Cook,” with thesis committee members Dr. Lisa Grumbach, Dr. Matsumoto, and Rev. Dr. Daigha Kanai; and Takashi Miyaui, “Shukk-

lees of Doubt,” with thesis committee mem-

bers, Dr. Matsumoto, Dr. Nobu Haneda, and Rev. Dr. Seigen Yamada. His degree was accepted by his father, Rev. Miyaui.

Victoria Rose Pinto was awarded the com-

mendation of Master of Arts in Buddhist Studies, and Dr. Jerome Baggett.

Miyaui is currently attending Ryukoku University, Kyoto in the Department of Shin Buddhism Studies, and Pinto will be

Continued on Page 6

The Sangha

It is good to be back as a BCA

minister. It has been almost

70 years since I was an active

full-time BCA minister. So I am

a “Rip Van Winkle” of sorts.

Many of the issues remain the

same and many things have got-
ten better and some things are

bigger issues. The dedication and

stalwart support of our

members continue to inspire me.

As I look around, I am en-
couraged by the many non-trad-

itional members. This past year

depends on this group of new

members. This is the real chal-
cenge for the next 20 years. I do

not have a magic wand that I can

wave to ensure our future. In re-
cent years, we see a lot of initial

interest in Buddhism, but we do

not know how to transform that

interest into a curiosity enough
to join the Sangha.

Looking back on my educa-
tion and training, all the empha-

sis is on the Dharma which is

really necessary. However, it was

not balanced with the Sangha and

how to manage and nurture a

Sangha; and we were not shown

the value of the Sangha. Perhaps

this is the result of an academic

education of ministerial training.

Just in the few months that I

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June 2011 • News and Highlights

Sharing Our Vision
Reverend. Kodo Umezu, CBE Director

Whenever we have a staff meeting, we begin by reading the Jodo Shinshu Creed called “Shin Buddhist Affirmation.” I would like to share it with you.

Entrusting in the Primal Vow of Buddha,
Calling out the Sacred Name,
I shall pass through the journey of life with strength and joy.

Revering the Light of Buddha,
Reflecting upon my imperfect self,
I shall proceed to live a life of gratitude.

Following the Teachings of Buddha,
Listening to the wholesome Path,
I shall share the Dharma with all.

Rejoicing in the compassion of Buddha,
Respecting and aiding all sentient beings,
I shall work towards the welfare of society and the world.

By reciting these passages, we remind ourselves that we are here for one reason, which is to deepen our understanding and appreciation of Shinran Shonin’s teaching and share it with others.

Even at the Buddhist Churches of America, we sometimes forget the purpose of our existence. If all leaders and members look up to the same light, we can move forward with less disagreement. As the Affirmation states, by finding our imperfect self under the Supreme Light of Wisdom, we can live our lives with mutual respect and support. We do have our own strong egos, but we can find ways to yield to each other when we recognize our imperfection.

The Center for Buddhist Education will try something new on Friday, June 10, the evening preceding the National Board Meeting. While enjoying light refreshments in the JSC reception room and student lounge, we will have informal Dharma discussions. We would like to invite as many BCA leaders as possible to drop in anytime between 7:30 and 9:00 and share your thoughts at our “Dharma Happy Hour.” Please join us.

Gassho

CBE 2011 Calendar of Events
(June - November)

June 24-26 Pacific Seminar 21st Century: The Path to the Pure Land
Why is the Nembutsu relevant to my life today?

July 8-10 College YBA Retreat at San Luis Obispo Buddhist Church

August 1-5 Waking Up to the Dharma

August 13-14 Jodo Shinshu Correspondence Course Workshop

September 8-11 Minister’s Assistant Program (MAP III)

September 24 Baby Boomer’s Seminar

Sept. 29-Oct. 2 Minister’s Assistant Program (MAP II & Tokudo Group)

October 11-13 Ministers’ Continuing Education Seminar

October 20-23 Minister’s Assistant Program (MAP I) & Chaplains’ Advanced Training Seminar (CATS)

November 1-15 CBE Japan Educational Tour (tentative)

CBA Center for Buddhist Education
Scenes from Crossing Over to Jodo Shinshu May 13-15, 2011

Ryoei Nanjo (below) gave a calligraphy lesson.

Rev. Patricia Usuki (l.) and Rev. Dr. Seigen Yamaoka with Tricycle magazine.

“I had no specific expectations and I could not have imagined the experience of an instant sangha and the instant connections with new Dharma friends.”

“Coming to a CBE event feels like coming back to the home I never knew I had.”

“The size of the group allowed me to meet new friends from out of state. This seminar came close to meeting my expectations of trying to organize my thoughts about Jodo Shinshu.”

A new session is about to begin! Jodo Shinshu Correspondence Course
Registration: May 1-August 15, 2011 Starting Date: September 1, 2011
Learn about Buddhism online! Find more info at: www.jsc.cbe-bca.org

Phone: (510) 809-1460 www.BuddhistChurchesofAmerica.org E-mail: director@cbe-bca.org
**SHINJIN**

By Rev. Kojo Kakihara
Tacoma Buddhist Church

There is a word we often hear in Jodo Shinshu... Shinjin. Shinjin consists of two characters, Shin and Jin. Literally Shin means Belief or Faith and Jin means mind or heart. Shinjin in our Jodo Shinshu Teaching, is not about believing in Buddha because we are told that it is important to do so, this would be Shinjin (Faith) of my mind, or “I believe.” Rather Shinjin in Jodo Shinshu, means “entrusting mind,” or the “true mind” (Makoto no Kokoro) and that we meet the truth which is beyond our limited and prejudiced thoughts. We don’t call my mind of believing, SHINJIN, this is not my mind. There is such a phrase, “Since Shinjin is the true mind, it is not the blind belief of sentient beings”. The “blind belief”, is any mind which can be changed easily to suit own convenience depending on the situation.

Then when we say Shinjin, what is the mind? Shinran Shonin teaches us “That is the mind of Tathagata.” For us to meet the mind of Tathagata, is Shinjin. Some people say “I believe” unquestioningly. This is just blind belief. The blind belief is not Shinjin in Jodo Shinshu. I think there are many religious requirements that people of Faith which is like blind belief. In such religions, they are told to believe and not to have any doubt. And then when they waver in their faith, they try to believe harder. They try hard to make their own mind sure and firm. However, in Jodo Shinshu, we don’t have to try so hard. Because Amida Tathagata’s mind is sure and firm, we just take it easy and entrust ourselves. When we count on our own mind, we have to keep trying to believe hard. But it is not easy for us to do so.

As for Shinjin in Jodo Shinshu, our doubts don’t occur even if we are told to doubt it because through the calling voice of Namoamidabutsu, we meet the infinite working that clearly exists in our lives although it is invisible with our eyes. When we meet it, our doubts disappear. That’s why we don’t say “I believe!” although Shinjin is very important.

How then can we meet it? In order to meet what has no color or shape, we keep listening to the infinite working. Just to listening to the calling voice of Namoamidabutsu as it is. Shinjin is to meet the World of “Immeasurable Life and Light” which embraces our Life.

When we meet something sure and true, we don’t have to say “I believe!” We can accept and be pleased with everything as it is with reciting Namoamidabutsu. This is the world of Shinjin in Jodo Shinshu.

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**Buddhist Chaplaincy Conference**

Some 30 people, with various interest in Buddhist chaplaincy attended on May 7 the first “Buddhist Chaplaincy Conference: An Overview of Spiritual Care Giving,” co-sponsored by the Institute of Buddhist Studies and the Sati Center Program for Buddhist Chaplaincy at the Jodo Shinshu Center.

Rev. Jennifer Block, a teacher at the Sati Center, and Rev. Dr. Dajaku Krist, IBS Pastoral Care professor, presented a wide range of material on Buddhist Chaplaincy including a definition of chaplaincy and spiritual care, the day to day duties of a chaplain in various settings, and what distinguishes Buddhist chaplains.

They also described the path to becoming certified chaplains including the graduate academic program at IBS, the training program at the Sati Center, and the role of Clinical Pastoral Education.

Rev. Rod Seger, the former director of Spiritual Care Services at University of California San Francisco medical center gave a presentation on the work of the chaplain, particularly in hospital setting based on his years of service as chaplain and chaplain supervisor.

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**FDSTL Conference Report**

By Carl Yanari
Palo Alto Buddhist Temple

On a beautiful sunny California Central Coast day in April, 120 ministers and Dharma School teachers gathered in Fresno for the 60th annual Federation of Dharma School Teachers (FDSTL) conference. This year’s conference theme was “Connected” and focused on using web-based and multi-media technology to spread the Dharma. Today’s technology allows all the teaching resources inside the classroom.

The conference keynote speaker was Reverend Harry Bridge of the Buddhist Church of Oakland. A truly appropriate choice as Rev. Bridge is particularly tech savvy with the use of podcasts and social media.

Rev. Bridge gave a keynote address on Saturday in which he described the evolution of technology in the context of spreading the Dharma. The various ways of communicating the teachings has evolved from the centuries from oral to written to printing with wood blocks to today’s computers. Technology has aided in the spread of the Dharma by increasing its accessibility to more and more people. Technology alone, however, will not spread the Dharma. It is the people who use the technology that spread the Dharma. Today’s technology allows all the Dharma School teachers to stay connected and share ideas that can be brought into the classroom.

Rev. Bridge’s message was reinforced by the speaker at the first workshop, Brian Dvorak. Brian began his talk by pretending to be stuck in a world without the internet and having to stop at an internet hot spot to do his talk by live stream video. He was actually in the next room and soon appeared live by walking into the room much to the surprise of the audience. Brian’s background as a technology expert in the Fresno Unified School District brought a unique perspective to his discussion on how technology has affected education in the classroom. He presented examples of the vast array of teaching resources that are available on the internet, most at little or no cost to the user.

The second speaker at the first workshop was Mas Nishimura. Mas has developed a website where Dharma School teachers can share ideas and lesson plans. This can be found at the URL http://bcdfed.org. During the conference, Mas was updating a blog of the conference that is posted on the website.

The afternoon workshop sessions were interactive talks where teachers used their personal laptops to access

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**S10 a month would help us!** Join the CBE 500 Club for 2011! Be one of 500 members donating $10 a month for 12 months to help assure the annual operation of the BCA Center for Buddhist Education! Your donation is credited towards Campaign BCA – The 21st Century.

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

You may make payment by check payable to Buddhist Churches of America (please write “CBE 500 Club” in check memo) or you may make a one-time donation or automatic recurring payments by your check card or credit card. To donate online, visit www.BuddhistChurchesofAmerica.org and click on “Join CBE 500 Club.” Thank you for your continuing support!

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**BCSF’s Jr. YBA President Receives Prep Award**

By Carl Yanari
Palo Alto Buddhist Temple

Enrique Marc Christensen (left), presenting Michael Sera (right) with the award.

Each year the San Francisco Prep Hall of Fame (SFPHF) honors a graduating female and male student-athlete from the San Francisco public and/or parochial high schools with the Elwood “China” Lang Memorial Scholarships. At this year’s 29th annual award program dinner held on May 21, Michael Sera of the Buddhist Church of San Francisco was one of the award recipients. Sera is the BCSF Jr. YBA president and has also received the Sangha and Metta scout religious awards.

The school may select one female and one male candidate meeting the following criteria. They are: outstanding members of their respective athletic teams; excellent academic record and grade point average; dedicated worker/contributor to their school and community; and future education plans.

Elwood “China” Lang was a leader (teacher, coach, and administrator) in the San Francisco Unified School District (1940-1973). He was also a member in many civic and professional organizations at the local, regional, and national levels.

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In Sikkim, we practice Mahayana Buddhism. While the Nyingmapa sect is very similar to Jodo Shinshu, there are precepts and those who want to follow the precepts, but we are not. In these codes we have to be very careful. We can't eat meat, we can't drink alcohol, something similar to Jodo Shinshu. Fifty percent of the monks don't do three things. They are strict in their rules. My father was a high-ranking Nyingmapa monk. He was ordained through his guru. I started studying at three years old. I had to get up at 3 o'clock and listen to the sutras. While my father [chanted], I had to get up and listen to the guidance in a monastery. … Fifty percent of the monks don't do these things. They are strict in their rules. We were doing. He was in Kyoto for Hongwanji Institute of Buddhist Studies, which had had to relocate those who want to can follow the precepts, but we are not. In these codes we have to be very careful. 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Pondering the Nature of Amida Buddha

By Rob Fike, Ekoji Buddhist Temple

A bout a year ago I took my family to the Sakura Matsuri (Cherry Blossom Festival) in Washington, D.C. Here I came across the Ekoji Buddhist Temple booth, and I was given a booklet by a very engaging Sangha member: it seemed to treat Amida as something that is surely missing in modern American Buddhism.

But in Jodo Shinshu there was this big magna for me called Amida Buddha. To my uniformly opinion, some seemed to treat Amida as a difficult figure, like a god of Shin Buddhism. I used to think of Amida as a concept. So when I saw a flyer about the Center for Buddhist Education seminar “Crossing Over to Jodo Shinshu: Who is Amida?” about two years ago, I was very surprised. My roommate and I were not the only ones who were surprised to find that the Ekoji Buddhist Temple, which was about five miles from my house in Northern Virginia, was attending fairly regularly, something I did not do at the Episcopal Church. The rest of my family attended.

The teachings resonated with me and the emphasis on interdependence seemed something that is surely missing in modern American Buddhism. In the same way, I was surprised that Jodo Shinshu seemed to treat Amida as a god-like figure. When I attended the seminar and talked to other participants about their experiences, I was surprised and honestly viewed it in the same light everyone else did. It seemed that all of the participants had questions about Amida. Discussions bounced from the question of “What is Amida?” to what the different schools consider Amida to be. Discussions were full of beautiful, rich experiences. I was surprised by how much we need to adapt to change in order to be Buddhist. Amida, for me called Amida Buddha, seemed to treat Amida as a god-like figure.

The afternoon session was about the prospect of Shinshu Center in “Crossing Over to Jodo Shinshu: Education seminar.” It seemed something that is surely missing in modern American Buddhism.

Shinran Shonin at the New York Buddhist Temple carries with it the sense of being Shin Buddhism. Jodo Shin Buddhism. It makes a big difference to me. It is not a small thing, but instead of us trying to change the terms we use. It is more important for Shin Buddhism to understand the spirit of being “fellow travelers” that we build the Sangha so that one.

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We went to the Central California Dharma Service. In honor of the 10-year Bishop Ryoei Nanjo, visiting from Bukkyo Dendo Kyokai Union. Following this break, Rev. Ryoei Nanjo, visiting from Bukkyo Dendo Kyokai Union, gave a copy of Monshu Koshin Ohtani’s book “Buddha’s Wish” to the FDSTL. This was the 22nd annual service. It was held after dinner presided by President Chiz Kakiuchi. The FDSTL event was attended by nearly a hundred members, family and friends from Hokku, Fukushima and the Bay District. We were in a delicious and impressive banquet of many courses, entertainment, testimonial, and, of course, the serving of matcha. The evening ended with all of us joining in dancing the Tanko Bushi. We had a wonderful time and it is difficult to express how appreciative we are for all the planning, care and work that went into making this memorable evening possible for us. Our friends from Hokku and Fukushima did us the honor of attending the University of Southern California and for working for our doctorate in the Department of East Asian Studies, Religion, in the fall.

Dr. Morishita, representing the IBS Temple, introduced the reception chairs Sharon Nagata and Judy Kojohashi and the rest of the Central California Dharma Service Teachers planning committee for all their hard work to ensure that the conference was meaningful. Easy, we would like to express a special thank you to Rev. George Shiibara for being the ad- visor to the FDSTL for so many years. We will miss your presence at our meetings and wish you well in your retirement.

The conference ended on a high note. That the whole is greater than the sum of the parts. It is like an orchestra where everyone has a different instrument, each adding a different sound to the beautiful orchestral music. It is the same with the Sangha, each of us adding our own personality contributes to the whole. It makes a big difference to me. It is not a small thing, but instead of us trying to change the terms we use. It is more important for us to build the Sangha so that one.

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I have been trying to figure out what to do, it was pointed out to me that we sometimes need just to change the terms we use. It is a small thing, but instead of us trying the term, Nehan-E, we could be using the term Nirvana. It is an interactive session with someone who does not understand the Japanese language or grows up outside of the Temple. This small example is the path of Wisdom and Com- of the accomplished workshop I participated in.

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この「和讃」と「念仏」が交互に入れ替えられ、いわゆる織りなす交響曲風の音楽効果は、いやいかんとも参詣者のここをとどめ、一同ぎっしりとされたようでした。

それゆえの諏訪の声が鈴のように響き立ち上る作法を入れられ、彼の音楽においては、各種、その生産者をまさしく念仏にして去る役を果たすと云われおります（この声）

という参詣者の言葉をもとにして話を進めました。彼が声が場面に響きわたって静寂がたちえども、前点の六本の朱糸の光が仏の声で大きく掃がられながらも静しているようでございます。

ご来集には、次に参詣者で続いております。

「参詣者仏堂の生活で、いわゆる仏像なるかは念仏の参詣者、日常にあらゆるかかわり」と（仏と念仏）

これは新仏堂の日を目指す「仏像初詣」を真誠に導いたの示されたところでございますが、この来集者に、新聞報の第一章は占動のことを、第二章の「参詣」においては、ただ念仏して、偏執に訴えられているか、と急仏（仏像の）仰せをかぶせて単に別個の細かさにならないという教義の深さの話で、佛法の教訓で伝えております。

法要終了後、直ちに門前参詣の恩恵を享受されました。ご親鸞様はいわゆる「お参り」として招待され、内部をのぞくただ聞くにとどめ、お参りにくるところ、ほとんどこそこそ、この本山までお参り下さいましたことを、まことに有り難くありがたく思い立てますのでございます。こうした木育有の大震災がいつ起きるかわからない世界ですから、ますます「世の安隱と」懸命に御祈願申し上げます。どうぞ、この大遠忌を一層の御祝として、ますます法化現在粗安を拝申し上げますよう偪に、ここに告げたお言葉でありました。

こうして大法要を終えましたが、なおそのこの日は間倉、時も立ち去らず、あらゆる、お参りでご清々。この参詣に遇えてよろかった、と心のなかで呪せりが御法要を後にしたことです。

この法要の翌日から二月、伏見のカルサグラジ京都で第十四回世界
仏教婦人大会が開催され、数年後の婦人大会の世界大会ですから、会員それぞれの有意義な交流の楽を果たせた再びを起って別を告げたこと。

私が五十年前前進していた宗師宗所時代の親しい覚えは、すでに二人
は先立ち、私一人にしております。なお六年後の時代のいかなる
ものも、単にそこには生まれません。

前の大遠忌法要の第一期は三月でした。その十日後の法要が済んだ翌
日、に「世界仏教婦人大会」を開催し、その三年前、大本山前
の大遠忌法要の（十五年半）にも同じく参加者の大いを断開開しました。
婦人代表者大会は三者三者であったのです。これが友好的な構成をなす
連絡組織体、つまり連絡組織の構築が現在世界連絡を誠にしているのです。

そこで後からこの代表者大会を第一回と呼び、第二回ニーヨーク、第三回ホノルル、第四回セントラル、第五回、第六回はヨーロッパ
の創設後九十周年にあたってシンカンシテと言われ、以下千寺規模の申し上げる今年を以て日本が第十一回の世界大会を開かれました。そう
いう関係で、以前の世界仏教婦人大会のほかに多くの大会に出席しております。つなぎのものです。

今回はこれ数をご臨をおき、本山（元興福寺別院藤倉）
大遠忌法要にお参りして
福 関 誠 幹

明か一月十八日に親鸞聖人に七百回大遠忌の「ご正信」を営むお集まりにあたって、海外関係者に住む私たちは北山から特別参詣日を設けられ、今年五月十八日、帰省の京都・西本願寺へ参詣ることができました。

このたび、三月二十一日、東日本大震災が起こり、福島第一原発事故がつぎつぎと拡大して、収束の見通しがつかない状態となるにつれて、今年来予定していた団のキャンセルが相次いでいました。その中で「七百回大遠忌の聖裏」に勤められた第二次団の参学が私たちの希望に応えられた際です。

と思えば、私は関東として彼方をいく度、親鸞聖人七百回大遠忌（一九九一年）をはさんで前後十年余、本願寺の宗務所として婦人青年部（現組織部）で勤務いたしました。五年前のことをよく覚えています。あの七百回の大遠忌の日に、故光明院黒橋院明成を仰ぎ、いまの光真門主を、その前に新門が事わったことで十八回ありました。いまでは二十四回目の門主として七百回大遠忌を迎えるこの門主として世界に飛び立ちたいと思います。その光真門主は、最近、現代法悦の評論家として音声を託しておられる上田光行氏（東京工業大学大学院教授）との対談をされました。上田氏は牧師で、「きうし仏教損・お寺ネッサンの時代」のままでは日本仏教は誠にいましつけなどの著書を通じて法語活動をしております。その上田氏と門主さまとの対談内容が、「今、ここに生きる仏教」という著書となって平原社から出版されました。その中で、現代にこそ日本仏教の果すべき使命があると、堂々と西本願寺の広場から発声道りがありました。たのしい頃です。

このたびの七百回大遠忌法要の勤務活動は、新たに制定された「宗祖講師作法第一種」（和訳八十八と念仏で構成された正信偈の内容を置いたもの）と、第三種音楽法要作法（正信偈と六首の和訳念仏で録した交声曲唐の聖唱曲を導くもの）の「第一種」と日から十一月まで、第三種は十二月から十六日まで厳密され、わかれればこの音楽法要に邁進させていただきました。