New Year’s Greeting

Immeasurable Light and Life

Receiving the Nembutsu, we welcome the new year. I express my warmest greetings to you. Following the East Japanese New Year, one year and ten months has passed. More than a hundred thousand people continue to live in evacuation center housing, unable to return to their homes. Personally, I find the events of the Seven hundred fiftieth Memorial for Shihan Shinon and East Japan Great Earthquake to be inspirational.

I am sure that each person directly affected by the natural disaster has his or her own sufferings and is facing with various problems and tasks. It goes without saying that support and recovery efforts are important. However, with this as an opportune time, as a fellow earthly being, I would also like to reflect on the fundamental issues we all face. The way we see the world is how we easily have come to accept our common values and ways of perceiving things, regardless of whether we are conscious of them or not. For example, there is the notion that development in science and economic competition increases happiness. Although technological advancement and economic strength may be immediate solutions for simple issues at hand, stopping there can result in something else becoming even more serious. That is one of the infinite human works, our limited intelligence, and our lack of harmony with the greater nature. This is an issue that is deeply connected with Buddhism. The beauty of Mt. Fuji and other mountains and valleys are all results of volcanic activity and earthquakes. Although nuclear energy is an efficient means for the immediate situation, not only does it become a problem when an accident occurs, our current technologies are unable to safely dispose of radioactive wastes. We cannot simply pick and choose just what is convenient nor do we have the power to control nature. It is my hope that the measures we take will not simply end up as temporary solutions. But rather, they will make a positive change in our social values and reflect on our own standards and realize a sustainable society.

January 1, 2013
OHTANI Koshin
President of the Buddhist Churches of America

Happy New Year!

I hope everyone is seizing each moment of this new beginning with joy and gratitude, within the Infinite Wisdom and Compassion. Because of your kindness and generosity, the Buddhist Churches of America is able to say farewell to the year 2012 and welcome the New Year. I would like to ask you for your continued support and guidance once again.

During this season, we exchange greeting cards. This is a beautiful custom. By exchanging cards, we express our appreciation and also show our consideration for one another. A greeting card is not just a card. It is, indeed, an expression of a kind and caring heart. Therefore, when we receive a card from someone who cares about us, feelings of joy and warmth arise naturally. Likewise, we receive a card from our Home, the True and Real Realm. The card is called Namo Amidabutsu. The True and Real Realm is the sphere which is not tainted by our deluded mind and consciousness. It is serene, honest and sincere. We all belong to this realm. Therefore, we call it our Home. Namo Amidabutsu is the voice coming from there. Namo Amidabutsu is the most loving card that we can receive.

Because of our doubts, we are lost in our own deluded and con-fused world of samsara. Those who have gone before us have wished Namo Amidabutsu is the voice consciousness. It is serene, honest and sincere. We all belong to this Realm. The card is called Namo Amidabutsu. The True and Real Realm is the sphere which is not tainted by our deluded mind and consciousness. It is serene, honest and sincere. We all belong to this realm. Therefore, we call it our Home. Namo Amidabutsu is the voice coming from there. Namo Amidabutsu is the most loving card that we can receive.

As cited above, all our efforts contribute to building a solid base for propagating the Jodo Shinshu tradition. This means striving to provide the resources necessary to train ministers and minister’s assistants for our temples, and developing the programs through the Center for Buddhist Education that will benefit all of our BCA Sanghas.

Looking back at the June and December National Board Meetings, one of the most notable achievements was an increase in the number of financial reports covering the first two quarters of our 2012/2013 fiscal year. It wasn’t too long ago that standard financial reports weren’t available to help us understand the financial workings and health of BCA. As mentioned at the meeting, we’re still on track to have our first ever formal financial audit around June 2013. This audit of the fiscal year 2012/2013 will become the baseline, leading to our first full audit following the following year. Doing so will assist the audit committee to review the annual financial reports and help us implement the accounting for BCA and we’ll continue to make this one of our highest priorities.

Dr. Sasaki has developed a memorandum of agreement to have the auditors complete their responsibilities in the April 2013 timeframe and to have the separate organization coordinate their efforts from that point.

During the same week in the December National Board Meeting, those of us on the Executive Committee enjoyed spending time with seven Kyoto Nikkyo aspirants before we saw them off in the early morning of December 1st for their final “Kyoshu Shurai” training session at Nishiyama Betsuin in Kyoto, Japan. The seven include Kenji Akahoshi (San Jose), Bill Dearth (Orange County), Christine Marr (Spokane), Ray Mayhugh (Walnut Grove), Lynn Sugiyama (Arizona), Diana Thompson (Texas). We are very much thankful for people who can brighten the world with their pres- ence; whether it’s with sympathetic eyes, a warm smile, or kind and encouraging words.

This year for BCA we’ll con-tinue to work toward building a solid base for propagating the Jodo Shinshu tradition. This means striving to provide the resources necessary to train ministers and minister’s assistants for our temples, and developing the programs through the Center for Buddhist Education that will benefit all of our BCA Sanghas.

Continued on Page 6
God’s will. But self-righteous bad kids, poor morals, fate, or fates, many are willing to offer discussions following such shoot-

School in 1999. For again a dis-

2005, and Columbine High

Virginia Tech University in

ater in Aurora, Co. in July 2012,

ings at a Portland Shopping Mall

cially in the aftermath of shoot-

on December 14, 2012.

man at Sandy Hook Elementary

these and other emotions when

NESS. DISBELIEF.

6th Annual Baby Boomers’ Seminar: Reflections

By Susan Higashi Rumberg

Placer Buddhist Church

As a first-time attendee at the 6th Annual Baby Boomers’ Semi-

far for the violence in our schools, neighborhoods and homes. Rath-

er, there is a complex interweav-

of many factors at work here: a

culture that glorifies violence,

bullying, social alienation, easy

access to guns [Why should ob-

tain a semi-automatic rifle be

easier than getting a marriage li-

ce]?, ineffective parenting.

breakdown in the family struc-

ture, changes in morality, un-

treated mental illness, poverty,

social inequality, racism [Why

aren’t we equally enraged by the

almost daily murder of young

people in Oakland or Rich-

mond?], gangs, drugs, alcohol

abuse, and the absence of a reli-

gious presence in our lives. The

list is long; the causes are many.

the problem of violence is wide-

spread and deep-seated; and the

solutions are hard to find.

Buddhism teaches us that we

cannot simply throw up our

hands and surrender to the prob-

lem. We cannot simply say, “It’s

too hard to solve,” or “It’s their

problem,” and then act as if it’s

not our problem at all. Rather,

Buddhism suggests that we need to

awaken to the reality that the

violence in our schools, neigh-

borhoods and homes, and in bat-

teries around the world is our

problem and my problem. Its

causes are complex, but they can

be defined. Solutions are possible,

and they can be implemented.

In the passage above, Shinran Shinshin describes us as the “mul-

titude of living beings” (gummo

106). Gummo actually refers to

clumps of swimming sardines. We

human beings and the problems

that we create are like weeds that

are growing out of control. Our

greed, anger, and foolishness are

interwoven, creating and worsening

problems with each entangle-

ment.

But, he then declares that

Sakyamuni Buddha appeared in

this world in order to teach us the

way to enlightenment and bless us

with the benefit that is true and

real. That benefit is the Pri-

mal Vow of Amida Buddha, the

Buddha’s fundamental wish for

the world—that all living beings

may realize the full potential of

their lives and then share their

lives with others so that they

might live. In other words, de-

spite the daunting scope of our

problems, our lives are not devoid of

hope. We can—we must—hear

the Buddha’s teachings, walk the

path of enlightenment, entrust in

the Buddha’s Vow, and together

make the Buddha’s wish our own.

Moved by the tragedies at Sand-

y Hook, Aurora, Colum-

bine, and those taking place every
day we can resolve to do whatever

can to help make the Bud-

da’s Vow—our vow—true and

real in this world. And, like the

people of Hiroshima, Nagasaki,

Birmingham, Soweto, and Da-

mascus before us, we can declare

“Not again!” “Never again!”

Nana Amida Butsu

Sakyamuni appeared in this world and expounded the teachings of the way to en-

lightenment, seeking to save the multitude of living beings by blessing them with

this benefit that is true and real.

As a first-time attendee at the 6th Annual Baby Boomers’ Seminar sponsored by the BCA Center for Buddhist Edu-

cation, I was hoping to experi-

ence similar feelings of gratitude and serenity that I felt after at-

tending the Western Young Bud-

dhist League (WYBL) Reunion at the JSC in August.

I was not disappointed. Along with 50 other attendees in the baby boomers demographic (those born between 1946 and 1966), the seminar, organized by a dedi-
cated group of fellow baby boom-

ers, opened my eyes, exercised my mind, and enhanced my feeling of connectedness.

Continued on Page 6
"In the midst of tragedy..."
by Rev. Marvin Harada, CBE Co-Director

As I wrote this article, I was listening to the horrific news reports of the tragedy at the Connecticut elementary school that occurred on December 14. Twenty children and eight adults were killed, including the alleged shooter and his mother. My wife is an elementary school teacher. What if it had been her school? How tragic for the parents of the children who lost their young lives. How tragic for the loved ones of the adults who were killed. How tragic for the family of the shooter as well. Such a tragedy is so saddening, it is something beyond words.

During the time of the Buddha, there was a woman by the name of Patacara who faced great tragedy and sadness. Patacara was pregnant and close to delivering her second child and she wished to return to her parents' home to give birth. She, her husband, and their first child began the trek home. Along the way, her husband was bitten by a poisonous snake and died. Patacara went into labor and delivered her child alone. She continued the journey home with her newborn baby and small child. Because of a recent storm, a river that she had to cross was swollen with fast-running water. She feared that she didn't have the strength to keep both children across the river together, so she told the older child to wait at the bank and took the newborn infant across the river. She made a nest of branches and leaves for the baby and headed back for her other child. A hawk saw the infant and began to circle overhead. Patacara shouted and waved at the hawk, trying to scare it off. The older child thought his mother was calling him, so he entered the river but was swept away by the swift current. Then the hawk swooped down and snatched away Patacara’s newborn infant. Patacara had now lost her husband and both children, but she somehow continued the journey to her village. When she got closer to her village, she saw smoke in the distance. She asked someone what happened and they told her, “Do not go there. A great tragedy has occurred. An entire family has died in a fire.” It was Patacara’s home. Her parents had perished.

Patacara lost her mind and roamed the village in shock and grief. Fortunately, the Buddha was in the area. He comforted and consoled Patacara and brought her back to her senses. The Buddha explained to her the true meaning of suffering and the nature of impermanence. Patacara then dedicated her life to helping other women and children alone. She continued the journey home with her newborn baby and small child.

As difficult and hard as it is to face tragedy, there is a path through it. There is meaning that can be found amidst grief and sorrow. The path of the Nembutsu, is the path that enables us to live on and through even the most tragic experiences. The Nembutsu is more than just a word. It is a light that illuminates our heart in times of deep darkness. It is comfort when we encounter profound tragedy and sadness. It is strength and sustenance when we feel that we cannot go another step further. It is meaning and resolution where there seems to be no meaning and no resolution. It is the great unobstructed path. Namuamidabutsu.

Winter Pacific Seminar: Saturday, February 23, 2013
Los Angeles Hompa Hongwanji Buddhist Temple
815 East First Street, Los Angeles, CA 90012

The Path of the Nembutsu
with Dr. Takamako Shigarak

Registration donation of $30 includes lunch. Deadline: February 4, 2013
Details and online registration at the BCA website

THANK YOU for your continued support, participation, and generous financial assistance.

“Take Refuge in the True and Real Light” is the BCA’s theme for 2013. We begin the new year by looking back at all we have accomplished in 2012. The Ministers’ Continuing Education (MCE) Program, Minister’s Assistant Program (MAP), and a range of lay outreach and leadership development events blossomed last year. These core programs will continue into 2013, and additional new programs and special projects will be introduced.

Below are a few milestones that CBE helped to coordinate under the direction of the Office of the Bishop and in partnership with many BCA districts and temple leaders.

Thank you all for your continued support, participation, and generous financial assistance.
The story of Horace the Hoonko Hippo:

In the darkest depths of Santa Rosa, a city tucked away in the northwestern corner of the state, lies the Sacramento Betsuin. This was a place of sanctuary, a respite from the chaos of daily life. It was a haven for those seeking solace and comfort, a place where one could find peace and quiet.

One day, while I was reading the Letters of Renwau (Gobusam), I began to feel very sleepy. This isn’t uncommon when I am studying and reading passages that require a great deal of thinking. However, I noticed a Post Script in one of the letters that I had never noticed before. It was in one of Renwau’s letters about Horace. It read as follows:

PS: On the eve of the founder’s memorial service the great Hoonko Hippo Horace will rise up from the depths of the jeweled ponds of the Pure Land to show Namo Amida Butsu, as a reminder to all the children and Nembutsu followers that they are embraced by Amida Buddha, never to be abandoned. Thus this passage may also be known as Hoonko Hippo no sho, (The Letter on the Hoonko Hippo) with these remarks.

L: As I have heard it from the hands of Dharma and in the presence of the Animal Planet station, but was extremely jealous of the elephant and the white rhinoceros because of how wonderful these programs make many unseen needs within like him that they didn’t have to live in the river. He was also jealous of the whale, his other cousin, for the ways to share the Dharma and to live in.

Horace wasn’t happy with anything about his life. On Christmas, he also didn’t get everything he thought he wanted or needed. One day, as Horace was thinking all these negative thoughts, he popped his head out of Horace忽然开始蝉鸣：“Namo Amida Butsu! Namo Amida Butsu! I get it, I get it!” And as he did this, he rose slowly into the air, as light as a feather. He was then led to the jeweled ponds in the Pure Land where Horace now lives. It has been written that on Hoonko Eve, he rises up out of the jeweled ponds, shouting out the Nembutsu to remind us all of we have to be grateful for.

Some have even said that the Hoonko Hippo Horace the Hoonko Hippo visits certain good girls and boys on who have been especially grateful. He gives them all the things they saw in a commercial on television during the Christmas season that they wanted but didn’t get. So if you are reading this and didn’t get all that you asked for, it means that you have all that you need. So let’s join Horace in spreading the word and on Hoonko Eve, Jesus style those who are almost asleep and with you, even though they sleep.

Horace, the Hoonko Hippo visits certain good girls and boys on who have been especially grateful. He gives them all the things they saw in a commercial on television during the Christmas season that they wanted but didn’t get. So if you are reading this and didn’t get all that you asked for, it means that you have all that you need.

As we approach the New Year, the Sacramento Betsuin, as well as many other Buddhist temples around the country, will be holding Hoonko Ceremonies. This is a time for reflection and gratitude, for giving thanks for all that we have been blessed with throughout the year. It is a time to remember the positive aspects of our lives and to let go of any negative thoughts or feelings we may have been harboring.

As we move into the New Year, let us strive to be more mindful of the blessings we have been given, and to share those blessings with others. Let us be grateful for all that we have, and to be kind and compassionate to those who may not have as much. Let us be mindful of the importance of community and togetherness, for it is through this that we can find true happiness and fulfillment.

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Recognizing JSC Debt Relief Donors

Starting this newsletter we’ll begin recognizing donors for their Debt Relief contributions to help pay off the bank mortgage for construction of the Jodo Shinshu Center. When established by the National Council the remaining balance on the bank loan was about $3,175,000. Even though the Debt Relief fundraising effort was designated for only a 12 month effort, the bank mortgage has been reduced to about $1,975,000 in about 2 years, largely to almost $1 million total donated for Debt Relief. Most importantly, paying down the mortgage allowed us to avoid paying roughly $1,050,000 in potential interest on the loan and reduced monthly payments on the bank loan from $19,900 to $10,200. This generous response came and is something of which we can all be proud. It is one of the most, if not the most significant fund of Buddhist learning from which we have received. Fund raising efforts for the JSC have been a rather incredible success story by any standards. In January of 2007 our outstanding debt was almost $12 million, and our monthly interest expense had decreased to below $50,000. In less than 5 years and as of November of 2012 our total debt was down to just over $5 million, and our monthly interest expense...

Continued on Page 6
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L ater that day, I met several new people, and I was excited about the opportunity to hold a Buddhist temple open house. I had networks with a variety of people, including Buddhist ministers, teachers and fellow students. I really enjoyed sharing about our temple and the way we engage with people.

As a child, I attended Sunday school in the Buddhist Church, my new home coast. After returning to California years that were spent on the East Coast. In the end, this was probably the best possible outcome. As a new student, I was very surprised when Rev. Matsubayashi presented Cheryl with her MA certificate, robe, kesa, and chukei. Cheryl has been an active member of the New York Buddhist Church since 1985, and has served on the Board of Trustees and as a representative to the Eastern District and BCA National Councils. She holds a Bachelor of Arts degree from Oberlin College and a Master of Arts degree in Asian Art History from the University of Hawaii, and currently is the Senior Program Officer for Arts at the D.C. Culture Foundation in New York City.

MA Certification ceremony at NYBC

Preceding the annual Jodo (Buddhi Day) service of the New York Buddhist Church on Dec. 9, a special certification ceremony was held. The Buddhist Minister Rev. Hoshu Y. Matsubayashi, acting on behalf of Bishop Kodo Umezu, certified Cheryl Ikeryma as the Church's new Minister's Assistant. The ceremony began with Ms. Ikeryma reciting the Three Oaths, the Jodo Shinshu Creed, following which Rev. Matsubayashi presented Cheryl with her MA certificate, robe, kesa, and chukei. Cheryl has been an active member of the New York Buddhist Church since 1985, and has served on the Board of Trustees and as a representative to the Eastern District and BCA National Councils. She holds a Bachelor of Arts degree from Oberlin College and a Master of Arts degree in Asian Art History from the University of Hawaii, and currently is the Senior Program Officer for Arts at the D.C. Culture Foundation in New York City.

Reflections

Continued from Page 2

As a child, I attended Sunday School in my hometown temple in Mont- terey, California, and was active in the YBA and WYBL during my teen years. However, like so many of my peers, I became a lapsed Bud- dhist during many of my adult years that were spent on the East Coast. After returning to California several years ago, I joined the Placer Buddhist Church, my new home temple. As I move deeper into my “boomer” years, and try to make up for lost time, I am eagerly seizing every chance to learn and absorb the Buddhist teachings—about which I am embarrassingly igno- rant. The advertised agenda for this seminar promised the opportunity to reconnect, listen to the Dharma, and address issues relevant to our baby boomer sangha. The seminar met all those goals—and more.

Rev. Rom Myaray of the Chicago-Midwest Buddhist Temple de- lighted the keynote Dharma mes- sage and launched the first discussion group of the day. The organizers’ goal was to create a comfortable and safe space for participants to freely and cun- dently express themselves, and an environment where attenders who just wanted to listen were equally comfortable. The afternoon workshops ad- dressed Jodo Shinshu etiquette and rituals, the history and meaning of the o-nenju, and information on aging and dementia. During the 12 short hours at the JSC on Nov. 10, I experienced so many gifts. I really heard for the first time the pattem and beauty of the ringing of the karno. I am more fully understand the significance of the karno. He was very impressive with his techniques of everyday practices (such as cutting and eating the bento, having lunch, doing choscopic and opening and closing the chanting books). I gained a greater apprecia- tion of the symbolism of the o-nenju and admired their vast array of colors, materials, and sizes. And, especially meaningful for me, I was connected with former YBA friends after more than forty years, enjoyed the camaraderie of so many friends, and expanded my Buddhist community and family. The delicious meals prepared by the monks (“Sha- mae Dojo’s”) prepared by staff and volunteers, the fun and spirited af- ter-dinner competitive games, and the comfortable space of JSC acc- commodations were added bonuses.

Before attending the August and November courses and classes of the JSC, I felt no real connection to the Center. However, because of the warmth of the CRC staff, volun- teers, and other participants, and the opportunities to participate in relevant and inspirational discussions and activities, I have developed to see the JSC as a place more than just a building to me. It now represents a dynamic, vibrant cen- ter of learning and fellowship. I plan to look forward next year to the 7th Baby Boomers’ Seminar and an- other opportunity to return in the future to refresh, re- new, and reflect.

President’s Message

Continued from Front Page

WLA Steps Up

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was reduced to $14,049; a monthly savings of more than $50,000. We recog- nized the urgent need to pay this debt, stop the monthly bleeding; and get on with our true goal, namely, supporting our temples; celebrating the Three Treasures; and spreading the Dharma.

Our WLA Temple Board voted to contribute most of our net receipts real- ized from our 2012 Osho Festival to BCA to reduce this debt. Consequently, on December 1, 2012, at the BCA Board Meeting held at the Jodo Shinshu Buddhist Temple, we presented Bishop Umezu with a check in the amount of $42,882.43.

West Los Angeles Buddhist Temple is hopeful that all BCA temples and churches will donate a significant portion of their 2013 Osho Festival proceeds for this same worthy purpose. Let’s resize this debt and get on with it.

Nomo Amidu Butu
Rick Stammb, Past President
West Los Angeles Buddhist Temple

going with the flow

By Vonn Magin, Arizona Buddhist Temple

Other Power means to be free of any other Power of calculation. (Lamp for the Latter Ages, CWS, p.537)

PAGE 6 WHEEL OF DHARMA JANUARY 2013

From left to right: Rev. Sh uso Gary Jaskula, Minister’s Assistant Cheryl Ikeryma, and Rev. Hidetsu Matsubayashi. Photo by Gertrude Khara.

To Gambo
報恩講の準備はお済みですか？

１月１６日は親鸞聖人の供養日で、全国の各仏教団において報恩講が開催されます。報恩講は、親鸞聖人がご自身の仏教講説において、毎年恒例の行事として行っているもので、親鸞聖人の教えを深く学び、親鸞聖人の恩恵を感謝し、次世代の仏教教育に貢献することを目的に開催されます。

報恩講の準備が進んでいるか、または準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認しておいてください。報恩講の準備が進んでいない場合、あらかじめ確認してください。
ご門主さま新年のご挨拶

今年の教化標語
「真実明に帰命せよ」

新年に想う

公開日決定

BCA１２０年の歴史をフィクションで再現する映画『ストームズ・オブ・ライフ』が近日公募され
る。企画、監督をつとめたのは新米監督の宮本浩之、現在映画監督の立花安憲と共有で、日本映画を主に活躍した映画監督の映画監督、宮本浩之を初監督の監督が主で、その場面の映画監督、宮本浩之を初監督の監督が主で、その場面の明るさに「帰命せよ」、明るさに「帰命せよ」という標語を掲げ、門主さまの挨拶を踏まえている表明が行われる予定である。