The Buddhist Churches of America (BCA) National Council Meeting for 2014 included a formal program. At the meetings, a symposium on Buddhism and Counseling was presented by the Institute of Buddhist Studies (IBS) and the BCA Center for Buddhist Education (CBE). Friday and Saturday business meetings concluded at 2:00 pm each day. Then a “Dharmathon” was held, in which one minister from each of the eight BCA Districts gave a brief dharma talk. These sessions followed (see photos for details).

Concurrently on Friday evening a banquet dinner Saturday evening. Entertainment was provided by talented local entertainers.

The National Council Meeting concluded with an Enaitkyo service held at the Buddhist Church of San Diego. Rev. Patricia Usuki, who gave the English Dharm talk, pointed out that hers was the thirteenth of 14 dharma talks given during the even. Rev. Takata gave the final Dharm talk in Japanese. The 2015 BCA National Council Meeting ended with high hopes for a better organization.

By Rev. Kodo Umezu, BCA Bishop

The year 2014 will be an unforgettable year for many of us because many eminent Jodo Shinshu teachers returned to the Pure Land. They are Venerable Sen’i Inagi, Rev. Dy. Takamaro Shigaraksi, Ven. Jitsuen Unno. This is, indeed, a great loss to all of us, and we truly miss them. However, we should realize that we are fortunate to hear the wonderful teachers who guided us in the Nembutsu teaching.

Out of all those teachers, I would like to talk about Ven. Jitsuen Unno. He was one of the most respected scholar ministers in Jodo Shinshu academia. You may remember him after World War II, studying under the lights of only two persons who shared the Dharma with him. That's how he gave me this opportunity to nurture my teaching. By Ven. Kakehashi always emphasized that we must strive to return it, even to our bones becoming dust.

To Ven. Kakehashi, I am so grateful that I can hear the words of Shinran Shonin like this: “Yes. I do feel my age, but I can tell him proudly that I did my best.” Ven. Kakehashi always emphasized that even though we live in the world of love and hate, we all belong to the realm of Enlightenment. Amid Amitabha loves all beings equally as if they are its only child. Ven. Kakehashi said that every being was respectable and had a reason for existence. He further said that when we realize the profound compassion of Amida, we will no longer be a burden to the Pure Land.

Thanks to the efforts of many ministers and Nembutsu followers in this country, we are now able to hear the call coming from the realm of Enlightenment. As we observe O-higan (the Realm of Enlightenment) during Seishi Equinox, may we think about the sincere wishes for us from all of the awakened ones of the past and present.

Eminent Pure Land teachers of India, China, and Japan!

Out of pity and compassion, embrace us,
And guiding us to realisation of true and real shinjin.
Bring us to enter the stage of the truly settled.
Such is the benevolence of Amida’s great compassion, that we must strive to return it, even to the breaking of our bodies; Such is the benevolence of the masters and true teachers, That we must endeavor to repay it, even in our bones becoming dust.

Collected Works of Shinran, p. 412
The EcoSangha Resolution

By Rev. Don Castro, Rinban
Buddhist Temple

By the time you read this article, an EcoSangha resolution will have been voted on by the BCA National Council at our annual meeting at the end of February. Whether the resolution is adopted or not, it was already approved by the BCA Ministers’ Association on June 30, 2014. The resolution is too long to include in this article but the “Resolved” conclusion reads as follows, “THEREFORE, BE IT RESOLVED that each temple be encouraged to adopt policies that promote an awareness of the profound implications of our behavior on future generations and to promote ecologically friendly behavior in the spirit of Nokotsudo.” At the National Council meetings, I will be conducting a workshop on this resolution along with Mrs. Karen Akahoshi, a disciple of Zen Master Soa Ken Betsuin’s EcoSangha. Together, we plan to explore a number of issues related to the resolution.

First, it is important to recognize an important fact: to be a Buddhist is automatically to be an ecologist and a conservationist. I am not talking about a narrow definition of ecology. The Buddhist scholar and Buddhist teacher of cooking describes Buddhism as “cosmic ecology.” Buddhism is not just ecology, however. Ecology is science and Buddhism goes beyond science. Being based on a model ecological model, Buddhism always is working for a cure. Ecologists tell us the world is in peril from many sources; ecologists warn of climate change. This is why Buddhists are both ecologists and conservationists.

The second issue is, and I want to explore at our meeting, the manner in which we consume large amounts of resources in themselves but also serve as a model for personal and community behavior in the homes of our children. The resolution reads, “...our Buddhist Churches of America communities need to adapt; the other is to have our eyes opened to reality because that energy directed towards the temple and see us both fail to recognize the interdependence and what they are learning, school is...”...Our Buddhist Churches of America...”

Thirdly, we want to explore the wise use and improper use of recreations. This expression was used by Nobel Peace prize winner Wangari Maathai in her acceptance speech “out of touch” and irrelevant.

You will notice I have not included “nokotsudo.” That is because the subject I want to explore at our school project Go online to a search engine; there is an amazing amount of material on this subject. I want to introduce the concept and meaning of the four noble truths based on a Jodo Shinshu perspective, I have found no better treatment of the expression of the teaching of Rev. Chion Yukamo in his book, Thank You Namo Amida Butsu, published in 1995 by Nembutsu Press and which should be available at most of our temples. I disagree with some changes that Yukamo’s conclusions about ecology but I found his article very helpful in appreciating the flavor of the expression. The following is his message to the world. “Jodo Shinshu world view

Orange County Buddhist Church

ByRev. K. Ken Fujimoto San Jose Buddhist Church Betsuin

Whenever, something is different from our usual routine or from the expected, we get thrown off balance. This being different from our usual routine, the more difficult the adjustment becomes.

Some people can adapt to their routine or situations without too much trouble and they will not be faced with as much self-created suffering as others. This is why I see in this article a great deal of suffering for themselves because of their inexperience with adaptation. If that unwillingness is due to a commitment or belief, then a deliberate decision made with an understanding that complications that may arise. However, there is much in the manner of the necessary adjustments or adaptations in our lives due to an inability to see the option in front of us, it can become a source of great suffering. This is a simple concept that is easy to see and understand in the intellectual sense, but it is difficult to do in life. It is something that we may not realize we are doing, but something we always seem to ignore on another.

General. Buddhism focuses on this inability to see and just and makes us take a look at seeing and adjusting. Jodo Shinshu world view

This insight into the reality of that energy directed towards the temple and see us both fail to recognize the interdependence and what they are learning, school is...”...Our Buddhist Churches of America...”

Fourth, causes us to suffer. Most of us are familiar with it. Yes, it is an environmentally based term. From the Buddhist scholar Shinshu world view.

The Orange County Buddhist Church (OCBC) celebrates its 50th anniversary this year. It began as a branch of the Los Angeles Betsuin, independent in 1965. At first, a mere 75 families built the hondo, social hall, and classroom buildings. In 1962, a gymnasium (or multipurpose) building was added, and in 1997, a smaller building was added.

In addition to its Buddhist education program, cultural programs, and youth programs, OCBC has created a Buddhist counseling center, called “The Mindfulness Center” that helps individuals deal with various life issues from a Buddhist counseling perspective.

Currently, the Sangha has grown to over 60 families and 900 members. OCBC recently completed a new Parthenon building, and the OCBC Buddhist online program will be created. Plans are underway to enlarge the hondo campus in the future.

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We hope to make the National Council Meeting an opportunity to find out what is going on at BCA headquarters and what new services are available for temples. I hope that the changes will continue to transform the National Council Meeting so that it becomes a more useful resource for temple leaders. I hope that people will look forward to coming to the meeting so that they can learn what is available for their temples and learn how to be better temple leaders. I hope that the meeting energizes people about our Jodo Shinshu traditions and makes people appreciate the words of Shinran Shonin by providing opportunities to hear the Dharma from ministers whom they haven't had a chance to hear previously.

At the National Council Meeting, delegates will be voting on passage of the BCA budget. The budget is larger than the 2013-2014 budget by $93,000. It is balanced by an anticipated $230,000 in donations, although this may seem like a lot, the BCA received a larger amount of donations than this last year.

Our fundraising efforts will be more prominent this year. A committee comprised of BCA leaders, Institute of Buddhist Studies Fellows, and BCA Endowment Foundation members will be planning a strategy for streamlining the donation process. We will be hiring a development assistant who will help us keep track of donations and make sure that acknowledgments go out in a timely manner. The development assistant will also keep us informed about our quest to meet our donation goal.

Last year, the Delano Buddhist Church closed its doors. Being a very small church, I do not think many people were surprised to see what. That may be a surprise is that there are other churches and temples in the BCA that are having financial difficulties. Some are having a difficult time paying their bills and BCA dues. To that end, the BCA is trying to keep its dues as low as possible; hence, the budget deficit mentioned above. In addition, we will make a request to the ICBS for support of those temples having financial difficulties. In the end, this may make a greater importance on our fundraising efforts.

Should any more temples close, it is possible our parliament will remind us that they are willing to look at any temple artifacts to see if we want to donate them for the BCA collection at the Japanese American National Museum in Los Angeles, in order to preserve the history of our temples.

We hope to make the National Council Meeting an opportunity to find out what is going on at BCA headquarters and what new services are available for temples. We planned services or products that may be more opportunities to hear the Dharma and yet have unique problems.

At the time that I am writing this, I am so grateful for the many things I have been given and the growth I have been experiencing. I was wrong, completely wrong, thinking that I should listen, contemplate, question, and finally accept the teachings. I went through in hearing and appreciating the Nembutsu teaching when I was growing up in Japan, in order to preserve the history of our temples.

I tried natto the first morning I had a surprise is that there are other temples having financial difficulties. Some are having a difficult time paying their bills and BCA dues. To that end, the BCA is trying to keep its dues as low as possible; hence, the budget deficit mentioned above. In addition, we will make a request to the ICBS for support of those temples having financial difficulties. In the end, this may make a greater importance on our fundraising efforts.

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The first time I heard Sato Sensei talking about a place with soil made of jewels and birds with the colors of a hundred kinds of jewels that sing, melodiously praising the virtue of mindfulness of the Buddha among celestial children dancing in the sky, I thought it was a little “mind-blowing.” Coming from a philosophical perspective (I happen to have a degree in Philosophy), it did not make sense to me that a Buddhist school preached about a place you can go to by praying Amida’s name ten times, with no effort at all. It sounded anti-Buddhist, since I had all I knew about Buddhism before pointed towards self-control and the possibility of attaining nirvana by one’s own efforts. Didn’t Shakyamuni tell his disciples shortly before parinirvana, “be a light unto yourselves, do not depend on others”? However, all I was hearing was that I should depend on Ami-

dio’s vow to attain salvation.

“This DOES NOT MAKE SENSE TO ME AT ALL!!” said my friend, sinking in the chair with folded arms like an angry child. “This looks like an Asian version of Christianity,” my friend replied. I left the Temple certain that I would not come back. Little did I know that a few years later I would be bowing before Amida’s altar, completely convinced that there is a place in the celestial realms with a lotus throne ready to open up for me whenever I call Amida’s name. What happened in this gap of five years between my first frustrated visit to the Temple and the unexpected return as a Sang-


As the title suggests, there are five unavoidable facts of human life. Despite our best efforts to escape these givens, we all experience that 1) everything changes; 2) people are not loving and loyal all the time.

The Five Things We Cannot Change…

Jodo Shinshu Correspondence Course • Monthly Essay

This article was written in response to an assignment for the JSCC and reflects the author’s individual understanding of this topic. Visit: www.JSCC.cbe-bca.org for course details

How one of the Buddhist teachings has been meaning for my personal appreciation of the Dharma

By Thais Campos
Hoopa Hongwanji Temple of Brasília

The BCA Bookstore is open Wednesday through Saturday 11 a.m. to 7 p.m. Like us on Facebook.
Letters from the Buddha
by Rev. Kyōmon İstanbul
CBE: Coordinator

Last night (February 14), I got home from the office around 9:30 pm. My sons were about to go to bed. After a brief con-
versation with them, we went to bed. I had dinner and then went to my room to check e-mails. By my desktop PC, I found a letter and a gift box on the keyboard. They were Valentine’s Day gifts from my family. From the handwriting on the letter, I could tell that it was from my 11-year-old son. The letter was written in Japanese, and the English translation was something like this: “Dad, thank you for working hard every day and making money.”

My sons and wife showed their appreciation by presenting me with a box of my favorite chocolates and a letter. I think I don’t deserve it, especially as a father and husband, because I spend too much time at the Jodo Shinshu Center and not enough time with my family. I sometimes even have a sense of guilt. But regardless, the letter and the gift taught that my family at least appreciates my everyday work. You could say that the letter and gift are concrete forms of the appreciation in their hearts.

Sometimes, Buddhist sutras are compared to letters—letters from the Buddha. We can interpret them as Buddha’s wisdom and compassion taking the form of lan-
guage. When we mindfully chant Buddhist sutras, we are listening to Buddha’s voice and touching Buddha’s heart. However, when we receive a letter from a stranger, it is hard to truly appreciate what he or she is saying. In the same way, it is hard to truly
appreciate what Buddha is talking about in the sutras if we do not know Buddha very well. We develop our relationships with our family members and friends in our daily life, which makes gifts from them special and brings us a special appreciation. In the same way, we should also develop our relationship with Buddha by actively engaging in Buddhist activities such as attending Sunday services and study classes, having con-
versations with ministers, reading books, and doing sutra recitations. By doing so, we will be able to more deeply appreciate Buddha’s heart and voice underlying the Buddhist sutras.

Let me go back to the story of the Valentine’s gift. The next morning, I extended words of my deep appreciation and gave my family a hug. Also, I didn’t forget to point out to my son that he mis-spelled “money” in Japanese!

Special Feature
This text was presented at the 17th Annual European Shin Buddhist Conference in Southampton, UK in September, 2014.

JODO SHINSHU: THE SUPREME TEACHING FOR THE PRESENT AGE (Part 3 of 6)
by Rev. John Paraskevopoulos

As much as some people are uncomfortable or embarrassed to admit it, they deeply desire salvation. “From what?” you may ask. From the endless ills, frustrations and cruelties of samsara along with the myriad poisons to be found in ourselves. If you feel these maladies acutely and cannot seem to find a way through them; if you are prepared to accept the inherent limitations in eliminating your shortcomings or improving the world around you; if you are serious about resolving this problem at its root; and if you feel that sense of mystery and beauty in life that beckoms you to look beyond what you can see, touch, then the teachings of Jodo Shinshu may have something very vital to say to you.

It may be useful to turn now to the specific features of Shin that make it such a pre-eminent spiritual path for our times. I will focus on about half a dozen or so themes that exemplify the strengths of this tradition with respect to other options available to people today, thereby demonstrating why this much misunderstood and under-appreciated way offers a universal scope that transcends all cultures, nationali-
ties and human dispositions—no one is excluded from taking this medicine dispensed by the Buddha for our ailing times of crisis and confusion.

(i) Experiential Confirmation
As with Buddhism in general, Shin does not demand blind or uncritical adher-
ence to any doctrinal proposition. Of course, it has doctrines aplenty but these have been developed over the centuries to reflect the collective insights and experiences of the Sangha all the way back to Shakyamuni himself—doctrines that have received rich and varied explications in the symbolism of the Pure Land tradition.

Shin, in fact, offers salvation as an invitation. It invites us to “Consider the human condition and reflect on the impermanence of all things; listen to the exhortations of the Buddha and taste for yourself the liberating fruits of his compassionate message. If you trust it, then follow in its footsteps. There is no coercion here; no rejection or condemnation if you spurn the invitation or disagree with what the Buddha is telling you. Just a recognition that one’s own karmic muridity may be at a stage where the Dharma vividly speaks to you and can be accepted—and rejoiced in—wholeheartedly.

The Dharma can only liberate us if we willingly recognize and embrace its truth, not because we are threatened with punitive measures. Despite its many limitations and difficulties, human life is considered most precious in Buddhism as it affords the best opportunity (compared to other samsaric states of existence) for realizing the Dharma and thus exiting the wearatome round of transmigration once and for all. For
this to be possible, we must want to be liberated and recognize this as our ultimate good.

Shin encourages us to open our eyes, be guided by those wiser forebears who have traversed the path already (as witnessed by the biographical accounts of their spiritual path) and thus exiting the wearisome round of transmigration once and for all. For this to be possible, we must want to be liberated and recognize this as our ultimate good.

Shin encourages us to open our eyes, be guided by those wiser forebears who have traversed the path already (as witnessed by the biographical accounts of their spiritual path). To do so, one needs to “be open to the teaching of Shin Buddhism as a Worldwide Phenomenon” (Part 3 of 6) by Rev. John Paraskevopoulos.
A Letter from the BCA Endowment Foundation Board President

By Charles Ozaki
President, BCA Endowment Foundation

Dear BCA Members and Friends,

2014 was an extraordinary year for geopolitical headlines, including Russia’s intervention in Ukraine, protests in Hong Kong, the Ebola crisis, and referendums on independence in Scotland and Catalonia. These headlines, combined with macro-economic events—such as the massive intervention by global Central Banks and the plunge in oil prices—led to a heightened level of stock, bond, and currency market volatility. This volatility negatively impacted returns, with global stocks generating a modest return of +4.1%, while the Growth & Income portfolio returned +4.3%. The Endowment Foundation ended the year with the best position, which was also established as a conservative portfolio investment option for custodial accounts, continued to invest 95% in fixed income, and 5% in real assets. The Growth and Income Fund, which was 65% invested in equities, 35% in fixed income, and 5% in real assets, returned +1.0% to +80% and the fee for custodial Growth and Income Fund decreased from 80% to +3.6% in equities.

The BCA Endowment Fund was established to provide for a new low-interest rate for a new low-interest rate for BCA funds in the loan administration fee. The fee for custodial Growth Fund decreased from 1.0% to 0.68%. As previously noted, the reduction in the annual administrative fee was a consequence of the increase in custodial investment is the reduction in the annual administrative fee. The fee for custodial Growth Fund decreased from 1.0% to 0.68%.

The symposium is open to the public and free of charge. For more information contact: cjs-events@berkekey.edu or (510) 642-3415.

The Sixth International Ryukoku Symposium on Buddhism and Japanese Culture will be held on Saturday, March 21, 2015 from 9 am to 5 pm at the Jodo Shinshu Center, 2140 Durant Avenue, Berkeley. The symposium will be in two parts. From 9 am to 1 pm, three papers will be presented in Japanese. The presenters and titles of their papers are:

Yuki Osuka, Professor of Japanese Literature, Ryukoku University, Revealing the Teachings: Popular Sermons in Shin Buddhism.

Shi Noro, Lecturer of Buddhist Studies, Ryukoku University, Doctrinal Doctrines in Kegon School.

Tsunoto Yoshiida, Adjunct Lecturer of Bud- dhist Studies, Ryukoku University, Early English Buddhist Disciples and Other Scholarly Problems.

Following the break, the afternoon ses- sion will be in English from 2 pm to 5 pm. Presenters and titles of their papers are:

Tetsurou Kameyama, Postdoctoral Re- search Fellow, Institute of Buddhist Studies, The Significance of “Faith” in Medieval Shingon Buddhism.

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The symposium is open to the public and free of charge. For more information contact: cjs-events@berkekey.edu or (510) 642-3415.
名護教使 頼親

以前に、少し古い「本願寺新報」を読んでおりましたら、「業」について次のような記事が出ておりましたので紹介させていただきます。記事はある門徒さんからの質問を、藤田徹文先生が答えておられるものです。紙面上全文をご紹介出来ないことをご了承下さいませ。

ある浄土真宗の門徒さんが、こう質問された。「この世のことは、全て前生の業による」と言われました。私は納得できません。仏教では「業」「前世」をどのように説いているのでしょうか。この世について説明のつかないことや、またどう考えても納得のいかないことが多くあります。だからと云って「前世の業」で何もかも済ませてしまうのも問題です。それでは、人間によってゆがめられたあり方により苦しんでいる人に、「前世の業」であきらめを強いることになってしまいます。釈尊ご在世の時代、多くの人は①人生は神さまのおぼしめしによる(神意論)②人間にはそれぞれ運(宿)命のようなものがあり、それによる(運命論)③人生は、その人がどのような人や事柄に出会うかによる(偶然論)と考えていました。釈尊はこれら三つの考え方を否定し、「人生は、その人がどのような行為をするかによる(行為論)、その行為の継続によって身につく力による(業論)」と言われました。その門徒さんの質問は釈尊が否定された運命論にちかいものです。仏教における「業」の解釈は「行為の継続によって身につく力」ということで、「運命論」とはまったく違うのです。また「前世」ということですが、私たちがこの世に誕生する前の......生、生死輪廻の身、凡夫の身である」ということがあきらかになると、「昔の昔から常に罪悪の中に身をしずめ、常に生死流転してきた身であった」ことがあきらかになると述べておられます。

結論です、今、阿弥陀仏の摂取の光明の中にある身であることに目覚たら「後生」に間違いなく浄土に生まれるのです。

今月は一月末より全米各地で講義をされていらっしゃる内藤勧学にお話をうかがった。編集部：内藤勧学、ようこそ米国へお越しくださいました。和上のご講義は伝統的な教学をわかりやすく説いてくださるので、たいへん有難いと僧侶、門徒とともに皆喜んでおります。今回の訪米は初めてですか?

内藤勧学：今回の訪米を含めて、7回目です。私の親戚がサンフランシスコにおりまして、法事のために訪れたのと、IBSの講義で来たことがあります。ボストンやオレゴンにも研究発表と講義に行きました。今回は親戚の法事で訪れる予定にしていたのですが、ご縁あってBCAの各寺院で講義することになりました。編：今回は講義のために約40日滞在されるそうですね。勧学：はい、昨年龍大を定年退職しましたので時間ができました。自坊の福井は今は雪のシーズンでお参りもお休みですから、妻と一緒に来ましたが、暖かいロサンゼルスからサンフランシスコ、シアトル、カナダ、ニューヨークと、だんだん寒い場所へ移動しました。勧学：龍大の学生時、ゼミの先生はどなたでしたか?

勧学：山本仏骨和上と村上速水和上です。私が修士に進む時に山本和上が退職されたので、村上和上のゼミに行くことになりました。私は大阪のお寺の次男でしたので、最初は僧侶になるかどうか迷っていました。そこで高校卒業後は、大阪大学の理学部へ進学しました。けれども、やはり思うところがあり、阪大をやめて龍大に入学することにしたのです。同期に深川宣暢勧学がいます。学生の時、彼には私の真宗学は理系だと、冗談を言われてました。編：米国の浄土真宗の教学や布教に関して、和上のお考えをお聞かせください。

勧学：開教使の皆さんが議論をし、アメリカの教学や伝道法が確立すればよいと思います。やはり日本と米国では文化や風土、考え方のちがうので、日本の教学そのままでは根付くのは難しいかもしれません。真宗の教えの要は変えずに、米国で生まれ育った開教使さんの感覚を大事にして、また門徒さんたちへの伝道を通じて、米国の人々に伝わりやすい表現を研究するのは大切なことです。けれども、すべてのことをアメリカの考え方にあわせる必要はないと考えます。日本からの開教使は日本の文化背景や思考法から真宗を理解するので、その理解や表現が米国人には伝わり難しいことがあるかもしれませんが、いたずらにアメリカの考え方方に迎合せずに、日本人的な真宗の理解の仕方を米国人に伝えるとよいと思います。それで米国の僧侶や門徒の方と、表現法や解釈について話し合い、議論していくと、建設的な米国真宗教学ができあがっていくのではないですか。」とも語られました。

研修旅の最終日には、昨年の6月にご門主に就任された大谷光淳さまにお会いすることができ、たいへん光栄でした。その折に、心よりご門主の訪米をお待ちしていることを伝えることもできました。サヨナラディナーは有名な、がんこ二条苑で行われました。ディナーには現在IBSから龍谷大学へ留学している生徒さんたち、ワンドラ睦さん、柴田キャンディスさん、浜崎マシューさんを招きました。スポケン仏教会のステレット・セレステさんは「とても素晴らしい研修でした。ご門主とお会いできたこと、親鸞聖人がおられたお寺にお参りできたこと、梅津総長や他のお寺の門徒さんたちと一緒に旅できたことなど、どれもよい思い出になりました。」と旅行の感想を述べてくださいました。最後に、研修旅行をお世話してくださったJTBのベテランガイド平野泉さんに感謝申し上げます。また、梅津総長が訪れたお寺で浄土真宗の教えや日本の文化歴史などを説明してくださいましたので、教えの理解が深まりました。ありがとうございました。また、気の合う仲間との楽しい会話、美味しい日本の料理などがCBEの研修旅行に花をそえ、意義深いものにしてくれました。おかげで私たちの偉大な師、親鸞聖人のお徳をますます仰ぎ、すばらしいお念仏の教えをより深く聞かせていただけるようになったと思います。
お念仏をリズムにのせて
2月13日から15日までの三日間、西北部教区仏教徒大会がベルビュー市のウエスティンホテルで開催され、約400名が集った。大会のテーマは「Everyday Rhythm of the Nembutsu」で基調講演にはブリッジ・ハリー師（オークランド仏教団）が招かれた。大会のテーマにそって、オープニングサービスでは音楽法要のスタイルで重誓偈がお勤めされ、シアトル別院門徒の中林ケミ氏が作曲した仏教賛歌（大会テーマと同タイトル）が歌われた。基調講演ではブリッジ師がベース演奏にあわせて念仏をとなえるほか、般若心経をラップ音楽で歌われているものを紹介するなど、現代的な音楽を用いたお勤めの可能性を探った。参加者は「私には昔ながらのお正信偈のメロディーとリズムがありがたいですが、若い方にお念仏の教えが伝わるのなら、現代的な音楽の法要があってもいいですね。」と感想を語った。分科会では西北部教区の開教使が音楽と浄土真宗の教えを関連づけて講義をし、寺院での鐘の響きや太鼓の音だけでなく、ポップミュージックの歌詞からも仏さまの教えが聴こえてくることなどについて話した。また、仏教青年会員およびダルマスクールの生徒が音楽演奏や劇の上演をし、たいへん活発な大会となった。

法輪のバックナンバーがBCAウェブサイトにて読めます。http://buddhistchurchesofamerica.org/about-us/wheel-of-dharma