In the August issue, I wrote that September 1 is the Buddhist Churches of America’s Founding Day. September 1, 1899 is the date two Hongwanji ministers, Revs. Sonoda and Nishijima, arrived in this country, and is considered the founding date of the BCA’s predecessor, the Buddhist Mission of North America. Coincidentally, it was on September 1, 1898—exactly one year prior to the arrival of the ministers—that members of the Bukkyo Seinenkai, or San Francisco Young Men’s Buddhist Association (YMBA) met “...to discuss plans on becoming a part of the Hompa Hongwanji organization in Japan.” They wrote a petition to the HompaHongwanji explaining their desire to establish a Buddhist church and the need for a missionary, which led to the arrival of the ministers a year later.

Excerpt from the petition:

“Most Honorable Lord Abbot: Well have you understood Shinran Shonin’s Teaching, and with great effort have you endeavored to spread it throughout Japan. Through your great efforts, multitudes of Japanese have come in contact with the cause of their enlightenment. Who would not weep with gratitude at such a state of affairs.

“However, for those of us living in the United States, there is no possibility of basking in the Compassionate Life of the Buddha. Not only are we unable to hear about the Buddhadharmas in general, we are cut off from enlightenment through the Teaching of Jodo Shinshu. Thus we are unable to understand and appreciate the heart and mind of Shinran Shonin. How we lament at such a state of affairs. Who would not weep?”

“In the eight directions are non-Buddhist forces surrounding the Japanese Buddhists, and we cannot be at ease. It is as if we are sitting on the point of a pin; no matter how we move, we will be pricked. Our burning desire to hear the Teachings is about to explode from every pore in our body...”
By Rev. Kodo Umezu

B.C.A. Bishop

In July a group of people came from Hiroshima to visit Buddhist Churches of America temples in Seattle, San Francisco, and Berkeley. The group leader was Rev. Daito Sadamitsu, a former classmate of mine in Kyoto. He brought ten Jodo Shinshu members from his temple, Sarakujki, and two neighboring temples. The visitors were impressed with our B.C.A. temples, namely, Seattle Betsuin Buddhist Temple, Buddhist Church of San Francisco, and Berkeley Buddhist Temple, as well as the Jodo Shinshu Centers.

The leaders of Rev. Sadamitsu’s temples especially moved by our history, activities, and facilities. As I spoke with them, I was reminded that the organizational structure of temples in Japan is very different from ours in the United States.

In Japan, the head of the temple members is called the Monto Sodai Cho, or chief representative. (Here, we have the temple president.)

The Monto Sodai Cho literally represents and leads members in many ways. The Monto Sodai Cho wears a designated chokibo (see box on page 4 for explanation) and attends all major services, and sits together with other leaders in the front row to listen to the Dharma message. He or she leads every one in the reading of the “Jodo Shinshu Creed.” The Monto Sodai Cho, together with other Monto Sodai (equivalent to our board members) assists the head minister in keeping their temples moving in the right direction with a deep appreciation of the nembutsu teaching. If and when each person in the temple understands his or her role and cooperates in the big mission of their temple, it becomes a real temple of Amida Buddha.

Rev. Sadamitsu’s visit to the B.C.A. rekindled my desire to help create a better organization in this country. I now think that we should have our own Monto Sodai Cho chokibo for our temple presidents, including the B.C.A. President. And we should start asking our presidents to take an active part in major services such as leading the Jodo Shinshu Creed. “I know it is too difficult to change the name from president to something else, but the group in this leadership position should clearly understand the basic role of the position and help his or her minister to make the temple’s focus on hearing and sharing the Primal Vow of Amida Buddha.

Rev. Sadamitsu sent me a nice e-mail after the group returned to their hometown, thanking all of us. In the e-mail, he mentioned that his Monto Sodai Cho is even more enthused and constantly talking about and sharing his wonderful experiences with everyone. Let us humble ourselves and learn from every aspect of our rich traditions to help create better ideas—deeply of learning—for all.

(see page 5 for explanation).
Leaving Home or Going Home?
By Ken Tanimoto, BCA President, Watsonville Buddhist Temple

I will never forget May 19, 2016. This day, with my good Watsonville Temple friend Richard Uyemura, I returned to the US after helping Rev. Shouei Hanayama and his family move back to his home in Tokyo. That was the last day I would ever see Rev. Hanayama.

What could I say to this man who, for the last 14 years, had been my teacher? Hanayama Sensei was more than just our resident minister. He was like my brother who I argued with, laughed with, and, lastly, cried with. Before we said our goodbyes, I was struggling to find some sincere words to make sense of our parting moment. The only words that came to me were the words I had said to my father before he passed on: “Thank you… you are soon going to be one with Amida… thank you.”

April 22 is another day that will stay with me for the rest of my life. This was Hanayama Sensei’s last official day as our minister before going on medical leave. What I remember most clearly was seeing his 11-year-old son Shoren crying when Sensei announced it would be his last Dharma message. Seeing Shoren crying, knowing that this was his father’s final sermon, touched my heart. Even at this moment, I moved by his emotion. Sensei’s last point to the Sangha was to be truly grateful for our moments in life and to “just be happy” with those moments. Rev. Hanayama said with conviction, “Buddha’s answer for anything we do and see.” At that moment Shoren seemed to grasp what his father meant about this lesson through his final Dharma message.

Someone asked me the other day about Rev. Hanayama. I can honestly say that what I will remember the most about Rev. Hanayama is that he was so kind and patient. He was so very warm and approachable. Sensei was very spontaneous; he never pretended to be who he was. You never knew what he would do or what would come out of his mouth. Rev. Hanayama’s personalilty reminds me of a haiku by the Buddhist monk Ryokan: Showing front, showing back maple leaves fall. Rev. Hanayama was true to himself.

Many people did not know that Hanayama Sensei had so many varied interests, which made him such an atypical Buddhist minister. Professionally, before becoming a minister he was a publicist, a restaurant owner, and a psychotherapist. He loved to surf, sing, and most all, make children smile and laugh. That to me was Sensei’s greatest joy and greatest gift.

Finally leaving, we waved goodbyeto our taxi. Seeing Sensei for the last time, I felt a tremendous thought, did Rev. Hanayama leave his home in Watsonville or did he leave his home in Tokyo?

Eventually I realized he would be leaving his home in Tokyo and going home to Amida’s Pure Land to become a Buddha.

What We Should Not Forget
By SuSan Fisher, Longmont Buddhist Temple

After extensive renovation at a cost of $175,000, Longmont, Colorado’s Town of Compassion was re-dedicated on August 8, 2016. The formal ceremony ended with a blessing given by John Hughes Sensei, newly returned from Japan with Tokudo instruction. “Compassion is not just thinking that someone else is suffering, it is the motivation to help those who suffer,” Sensei explained.

John is the minister’s assistant at the Longmont Buddhist Temple. Donated and built under the direction of Jim and George Kanemoto, Longmont Tower of Compassion was originally dedicated in 1973. The Kanemoto brothers and other Japanese-American citizens also founded the Longmont Buddhist Temple. Jim died in 2006 and George died in 2009.

The tower’s five-story structure represents love, empathy, understanding, gratitude, and selfless giving. It is located in the city to the re-dedication ceremony nated by the Kanemoto family in honor of Goroku Kanemoto, who left Hinocho, Japan in 1908 and settled in Longmont in 1919. The pagoda was commissioned to thank the people of Longmont for their human treatment of the Jap enese (Japanese and Nisei Japanese American citizens) during World War II. Outside of its beauty and its presence in San Francisco, it is believed to be unique in North America.

Other speakers at the re-dedication ceremony included city officials, a representative from the Longmont Sister Cities Association, and Ken and Ed Kanemoto, sons of Jim and George and grandsons of Goroku. In attendance were LBT members, citizens, and visitors from two sister cities of Chino, Japan and Guzman, Mexico.

Jane Kanemoto, wife of George, was honored during the ceremony. Jane died a month prior to the re-dedication ceremony. “The Kanemoto family recently lost one of the last members of the generation that built the Tower of Compassion as a symbol of the decade-long ties between Jim Kanemoto, their many contributions to Longmont including $10,000 for relief after the city’s devastating flood in 2013 which also damaged the original stupa,” said John Hughes. “We were very sad to lose our beautiful orchid arrangement that decorated the podium during the ceremony.”

Kanemoto family members and friends gather for the re-dedication ceremony.

The Longmont Kanemoto Family was honored at the re-dedication ceremony in Longmont’s Tower of Compassion. They contributed $10,000 for relief after the city’s devastating flood in 2013, which also damaged the original orchid arrangement.

A stupa graces the cover of the Sunday service book.
Receiving Tokudo: “A Deeper Appreciation of the Dharma”


Receiving Tokudo ordination is a declaration of commitment to follow and spread the Teaching of Shinran Shonin, the Nembutsu path. While the training is strenuous, people who have received Tokudo describe it as a life-changing experience. Following are reflections by our most recent group to receive Tokudo ordination at the Nishi Hongwanji.

Charlene Kihara:
Of all the things I learned during the Tokudo training, humility and gratitude are foremost in my mind. Every single person there, every member of my sangha, every Jodo Shinshu minister has helped me in some vital way, and I will never be able to properly convey my gratitude to them. And now that I have received the Shingon Shinshu lineage, with Tokudo ordination, connecting me to all who have come before me: Irene Goto Sensei, Rev. Warsick, Rev. Sekiya, Rimban Castro—and those who came way before—Rennyo Shinon, even Shinran Shonin. It is incredibly humbling.

John Hughes: Probably naïvely I thought I would be ordained, return to my Temple, and just continue with life. Not true! As a very fundamental level everything changed. I’m so grateful for all the causes and conditions that allowed me to enter this path, especially all the Senseis who trained us, the group that I grew to love as brothers and sisters, my sangha, and family. Novice Amo Batin.

Kerry Kiyohara: I am profoundly aware that Tokudo was a once-in-a-lifetime experience, that the things I’ve learned will stay with me forever at the roots. As we arrived on July 7th, all the conditions that the BCA ministers’ assistants carry tremendous responsibility. Tokudo was a chance to be reborn, to start over, to set a new course in this life. I am not deserving of this great opportunity and yet it comes to me. Novice Batin. PS: It was an honor and privilege to share Tokudo with our new friends from BCA! You rock!

Barbara Sato Brennan: Receiving Tokudo ordination was a very special and unique experience on this Nembutsu path. As a result, I have a deeper appreciation of the Dharma. It is with deep gratitude that I have received the gift of the Nembutsu from my parents, Carl and Susan Sato, and so many teachers throughout life—grandparents, family members, senseis. The Three Treasures have been the key to self-awareness and self-reflection, learning, sharing and awakening the Buddha within.

Eriek K. Iishi: I cannot begin to express my appreciation for all of the support and understanding I received from the many individuals that made this Tokudo experience possible….Left to my own devices, I could not have completed this process. This was a once-in-a lifetime event (ichigo-ichi) and I am grateful for all of the causes and conditions that allowed me to have this opportunity. I have just begun to travel down this path and hope that I have learned how to correctly share the Buddha-Dharma with all. Novice Amo Batin.

Kelin C. Mark: Truly, words are insufficient to express the depth of my gratitude to the countless teachers, sangha members, and family who have enabled me to most fully share in a transformative Tokudo experience and learn how to more properly share the Buddha-Dharma with the world. Following the words of guidance from Genshin-sama and my Rinboh Bob Obiha and Dennis Fujimoto, we have the best chance to adapt to changing causes and conditions and fully help others to live meaningful lives with no regret. Amo Batin.

Matthew May: Participating in Tokudo was an exhausting, joyful experience. As we were reminded often, the learning we received leading up to our ordination is a beginning rather than an ending, and I will do my best to expand my understanding of Jodo Shinshu, sharing through my work as a teacher. I am especially grateful to my teachers and colleagues, both in Kyoto and throughout BCA… and for the causes and conditions that led me to be able to have this experience and share it with others.

Michael Tung: When I came back from Tokudo, everything remained the same. The air smelt the same, my family greeted the same. And yet, my wife smiles as she always did, all the members of my sangha greet me with the same words, and yet, to all of this, I can’t help but swell with gratitude in a way that feels new. Because the journey I undertook, the experiences I had, were possible only because of all those words, those meals, those smiles. For this, I am more grateful than I can express in words.

Charlene Kihara: I went to Kyoto, Japan for the Tokudo ordination a honsatsu and returned as a Rinbo who has learned some important life lessons. The experiences I had while in Japan were pivotal in my life. I am told, “You look different.” I have changed while in the inside out. I hope that I can share what I learned with my sangha and serve my sangha as a Minister’s Assistant with Tokudo.

BCA Bookstore News: Conveying the Teachings and the Legacy

By Gaye Naguchi

With the new Dharma School year beginning, check out the BCA Bookstore website for children’s books that convey Bud- dhist teachings. Picture books by Mo Willems such as ‘If I’m Eating Is Not Easy’ and ‘Should I Share My Ice Cream?’ can help to teach the young children. Dr. David Lewis and Charles Santos is a touching story about friendship, love, death, and loss. What a Wonderful World—based on the song by Bob Thiele and George David Weiss—(made famous by Louis Armstrong)—inspires grate-itude for the world in which we live.


Assistant Professor of Communication Studies at Southern Oregon University, Precious Yamaguchi pre- sented her research on this underrepresented, vitally im- portant topic. Her study examines the forced relocation and incarceration imposed upon this group of people and its impact on their quality of life, sense of identity, and the lives of future generations. It also includes a personal account by one study participant of the little known Japa- nese American/Pacific Islander Nisei community’s efforts to integrate with mainstream society after the end of World War II. It also reminds us of the ongoing need for awareness, accountability, and re- sponsibility for acts of injustice, violence, and prejudice against people and their identi- ties throughout the world.

Experiences of Japanese American Women During and After World War II will be available from the BCA Bookstore Friday-Saturday, October 7-8, at the 2016 Federation of Buddhist Women’s Associations (FBWA) Conference in Bellevue, Washington. To order now, go to bca.org and click on the BCA Bookstore link or contact gageo@goldhalo.org or 310-809-1435. Open Wednesday through Saturday, from 11 a.m. to 7 p.m. Like us on Facebook.

2016 BCA Educational Events
Programs subject to change. Events are at the Jodo Shinshu Center unless otherwise noted.


September 22-25 – Fall Minister’s Assistant Program (MAP) seminar at the Midwest Buddhist Temple, Chicago, IL. Instructors include Rev. Henry Adams (San Manzo Buddhist Temple) and Rev. Sala Seikei (Seicate Betsuin).

September 24-25 – Buddhist Temple of Alameda and Alameda Buddhist Wom- en’s Association 100th Anniversary. Saturday service will be held at the Buddhist Temple of Alameda; banquet at the Hilton Oakland Airport Hotel. For a complete schedule, please visit: www.alamedabuddhisttemple.org.

September 25 – Central California District Council Nembutsu Seminars: A Life of Shinjin at the Fresno Dharma Center. See page 1 for details.

September 30-October 2 – Tri-State/Denver Buddhist Temple’s 100 Year Anni- versary. A three-day celebration will be held at the temple in Denver, CO. For more information, contact: tdbt.org/web/100.

October 7-9 ~ Federation of Buddhist Women’s Associations 44th National Conference: Linked in the Nembutsu: Tsunagure at the Westin Bellevue, Bel-levue, WA. Keynote speakers: Dr. Sharon Suh, Seattle University (English); Rev. Motu- mi Wondra, Orange County Buddhist Church (Japanese). Registration extended to September 15. To register, visit buddhistchurchesofamerica.org/2016/bcaconference.


October 22 – Jodo Shinshu Center 100th Anniversary Celebration. Open House, Tours, Displays. 9:30 am service followed by speakers: Rev. Dr. David Masumoto, Rev. Marvin Harada, and Rev. Kyojouno Kuhara. 4:00pm-7:00pm Social Hour and Barbeque at Berkeley Buddhist Temple Reserveations required for barbecue ($20; download form from Buddhismandraceorg or contact your local temple. Contact Jodo-Kyo in japanese or phone: (510) 809-1426.

October 30 ~ Gardenia Buddhist Church’s 90th Anniversary. Festivities begin at 9 am at the Gardenia Buddhist Church. Director of religious education, Rev. Myoun Kono will be followed by a luncheon in the Social Hall with entertainment by members of the Grateful Crane. For more infor- mation emailstmt.office@gardeniabuddhistchurch.org or call (510) 327-9400.

November 15-17 – Minister’s Continuing Education (MCE) Seminar. Topics include Technology and the Buddha Dharma, Meditation in Action, Pastoral Counseling, and a lecture on Jodo Shinshu. Presenters include Rev. Henry Adams, Rev. Harry Bridge, Daisaku Ikkyos, and Rev. Dr. David Masumoto. Presented by CBE. For more information visit the BCA website and click on the CBE icon, or see the information below.

December 8-10 ~ Winter Minister’s Assistant Program (MAP) Seminar. BuddhismChurchesofAmerica.org Email: cbe@bcaborg Phone: (510) 809-1460
Keiro’s Genki Conference: Caregiver’s Edition Draws Hundreds at Pasadena Buddhist Temple

“I was struck by how Buddhist caregiving really is. Whether the caregivers are Buddhist, Christian, unaligned, or otherwise, they are coping with the grief that comes from change and our inability to accept the inevitability of change. This has been the Buddhist imperative for 25 centuries,” observed Rev. Gregory Gibbs, resident minister of the Pasadena Buddhist Temple, which served as the host for the Genki Conference: Caregiver’s Edition in Pasadena on Saturday, June 11, 2016.

The Genki Conference: Caregiver’s Edition was co-presented by the Pasadena Buddhist Temple, First Presbyterian Church of Altadena, Pasadena Japanese Cultural Institute, Pasadena Nikkei Seniors, and organized by Keiro to a capacity crowd.

The Genki Conference is an example of the Temple’s work in collaboration with Keiro and other organizations and churches to support not only members of their Sangha, but the greater community. Ninety-seven percent of people 65 and older are aging at home rather than in a nursing facility (2010 US Census) and the National Center on Caregiving reported 90 percent of caregiving for US adults is provided by family members or informal caregivers. Conference presentations are available at www.Keiro.org/caregiver-conference.

Dharma Lesson on the Links

by Jim Inouye, Vista Buddhist Temple

The day before my weekly Monday golf tournament, my wife, Annette, and I attended Vista Buddhist Temple’s regular Sunday morning Dharma service. On this particular Sunday, Annette played flute with cellist, Alice Taber for the first time. Al-ice’s husband, Ron Taber, an Orange County Buddhist Church ministerial assistant, was giving the Dharma message. His message was entitled “96,400.” He challenged each of us to imagine we were given $86,400 every day. The rules were, you must spend it all each day; if not, the remaining money would disappear. And this game could end with no notice. What would I do? Use the money wisely, or waste it? Then he explained we are already playing this game. Just substitute the 86,400 seconds in a day for the imaginary $86,400. His message was to live in the moment and appreciate the money. "Waste it all each day; if not, the remaining money would disappear. And this game could end with no notice."

The next morning with the help of my cart mate, John, in contrast, was very frustrated with his game and frequently muttered expletives (periodically) to blow off steam. However, to my surprise, John was amazingly patient and compassionate with Tom as he drove him from shot to shot. As I sank the last putt on the 18th hole, I thought about the advice we heard from change and our inability to accept the inevitability of change. This has been the Buddhist imperative for 25 centuries.”

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50th Camping in the Sierras Anniversary Celebration
Saturday, October 15, 2016
Belmont Country Club, 8253 E. Belmont Avenue, Fresno, California 5-11 pm, casual attire
Open to all former campers and their guests, parents, and counselors.
RSVP by September 15 to Gregg Sera
Email: csersv@pacbell.net  Phone: (415) 776-5600 ext. 112

Our Jodo Shinshu Traditions

What is a shikisho?

A shikisho is a Jodo Shinshu lay member’s formal cloth worn around the neck. It might have origi-nated from formal samurai attire called kamonsho.

The shikisho indicates that a person is a member of the sangha. It is usually worn at services and temple-related religious events.
The 1980s were a historical time in the development of the Institute of Buddhist Studies (IBS). We were fortunate to receive strong support from Rikyukyo University and the Jodo Shinshu Hongwanji- ha. Following are some of the key areas of support:

Re: Hanjiyo Kusada, IBS Director in the 1980s, conducted a special 10-day seminar to prepare students for Tokudo Ordination. This was to be a momentous event. A special 10-day seminar to prepare the first group of students who had received Tokudo training here in their home country. The auspicious event took place at the Buddhist Church of San Francisco, the home temple of the BCA National Headquarters.

In May 1982, Rikyukyo University President Koko Fusa- taba and Rev. Seigen Yamaoka, IBS President signed a Memorandum of Understanding to establish IBS as a branch of Rikyukyo University. Following are some of the key events:

- November 1981: The first group of IBS students to receive Tokudo training and ordination at the Buddhist Church of San Francisco. Back row, left to right: Dennis Fujimoto, Dean Koyama, Rebecca MacDonald, and Jay Hardiman. Front row: Irene Aso, Bharati Swamiawma (current IBS Adjunct Faculty), and the late Rev. Hanjiyo Kusada. / IBS Director. Photo courtesy of Irene Asao-Wells.
- November 1981: A special seminar to prepare students for Tokudo training and ordination at the Buddhist Church of San Francisco. Back row, left to right: Dennis Fujimoto, Dean Koyama, Rebecca MacDonald, and Jay Hardiman. Front row: Irene Aso, Bharati Swamiawma (current IBS Adjunct Faculty), and the late Rev. Hanjiyo Kusada. / IBS Director. Photo courtesy of Irene Asao-Wells.

Thank You to All Dana Program Donors!
Now concluding its inaugural year, the BCA Dana Program is pleased to present its Annual Report. The Dana Program is an easy way you can support BCA and local temples. Consider the recurring donation option to make it easier for next year and more!

Temple Share with the Dana Program
A number of Dana Program donors have chosen to share half of their contributions with the local temple of their choice. They did this by selecting the Temple Share option on the Dana brochure or on the online donation page. The BCA disburses the share of donations to the temples every quarter.

Annual Summary Report: FY 2015 – 2016 Dana Program
The Dana Program was initiated in October 2015 as a general mailing to members of the Buddhist Churches of America (BCA). Since the release of its first Annual Report in October 2016, the Dana Program has distributed contributions totaling over $14,872.

A portion of the contributions covered the program initiation expenses and investment costs of $14,872.

The Dana Program was initiated in October 2015 with a general mailing to members of the Buddhist Churches of America (BCA). In the six (6) months between program inception and March 31, 2016, donors contributed $83,234.

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「信心」

名誉開教使 毛利正奇

皆さま、私たちは信心々々と云われるとつい「仏を信じよう、信じよう」と、信ずることに力をいれ、信じる自分を頼みていたが、本当に仏を信ずる心が、私たちにあるのでしょうか。

島根の妙好人才一が「わたしゃあなたに拝まって、たすかしてくれと拝まれて、ご恩うれしき南無阿弥陀仏」とご信心のよろこびを歌っており、仏にたのまれ、仏に拝まれ、仏より信じられて、ようやく南無阿弥陀仏と口にお念仏を頂く私ではないのでしょうか。「信は願より生ずれば念仏成仏自然なり」

又信心々々と云われると、何かゴツーとした信心と云うものがあるのかと考え勝ちますが、そうではないのです。信心=「安心とは安き心とよめるなり」とあります様に、如来の呼びかけに、そのまま頭の下がった安らぎであります。そうした意味で蓮如上人様は安心々々と信心と云う言葉と同じく「安心」と云う言葉を大切に心が、うなずけらる様な気がいたします。

そうした所を「聞其名号信心歓喜」とお経に示してあり、信心の形を聞の一字に於て説かれてあります。即ち「聞と云うは、仏願の生起本末を聞きて疑心あることなし、是を聞と云うなり」とあります通り、何故仏様が出て下さるか、どの様にその御本願が出来上がって下さるのか、そうしてそのお慈悲がどの様に私にとどいて下さるのか、と云う一部始終をお聞かせにあずかって、御本願の全部がこの様な私めが、うろうろと生きて居りますばっかりにと、私一人の為と受けられた形が信心と云われる所であります。南無阿弥陀仏のお名号のといわれが素直に聞こえた姿が信であります。「聞くと云うは信心をあらわすみのりなり」と聞即信と即の一字に通じた聞=信であります。

香樹院様の御法話に次のようなものがあります。或る日、香樹院様の所に二三人のお同行がお訪ねしました。その一人が、「和上さま、どの様に御本願を頂けばよろしゅうございますか」と尋ねますと、和上は、「落ちるものを、そのままのお助けと頂けりさい」と答えられました。するとその同行は「落ちるものを、そのままお助けを頂けり」と念をおしますと、和上は「違う」と一言です。何遍聞いても同じことです。するとその横にいた別の同行が、「有難うございます。有難うございます。」と思わず口に出しました所、和上はニッコリされて、「そこー、そこー、」と喜ばれたと云う話が残っています。

皆様、親鸞聖人様の御苦労を、決して無駄にしない様に、間違いのない御正意の信心、安心を聞きとらせて頂いて下さいませ。南無阿弥陀仏
8月16日（火）から18日（木）の三日間、BCA布教研究会（布研）および開教使会議が行われた。今年は桑湾教区の主催で、バークレーの浄土真宗センターで開催された。BCA開教使40名に加え、カナダ開教区から6名、ハワイ開教区から2名の開教使が集った。布研の講師にはドイツ、ライブチヒ大学のデッシ・ウゴ博士と南アフリカ、ケープタウン大学のポルク・エリザベス博士が招かれる予定であったが、ウゴ博士の体調不良のため、夫人のポルク博士とともに来米を断念した。代わりに桑湾教区の開教使が仏教倫理に関してのプレゼンテーションを行い、特に、カリフォルニア州で今年11月に投票が行われる予定の、死刑制度の廃止の是非について話し合われた。結果、開教使会から死刑制度廃止を支持する決議文を作成、表明することが投票で採択されたが「仏教はひとつの主義主張に偏るべきではない」との意見も根強く、少なからずの反対意見もあった。開教使会議では総長オフィスをはじめCBE、各教区などから活動報告がなされたほか、403Bなどの引退後の年金のためのクラスが行われた。また、参加者全員でコルマ日本人墓地を訪れ、先亡のBCA歴代総長および開教使の名前が刻まれている記念碑前で読経した。来年の布研は北カリフォルニア教区で8月にリノ市で開催される予定。

夏のパシフィックセミナーが、8月19日（土）、20日（日）に浄土真宗センターで開催された。スピーカーは布研同様、デッシ・ウゴ博士とポルク・エリザベス博士であったが、予定を変更し、カリフォルニア州立バークレー校のブラム・マーク博士とブリティッシュコロンビア大学のメイン・ジェシカ博士が講師として招かれ、浄土真宗の社会問題への関与について講義した。また、ブリッジ・ハリー開教使（オークランド）、ミッチェル・スコット博士（IBS）による公開ポッドキャスト録音や、柿原興乗（タコマ）、菅原祐軌（フローリン）開教使らによる往生礼讃のおつとめ、ルイス・ディイアイ氏（バークレー仏教会門徒）による新しい仏教賛歌についてのクラスなども行われ、多彩なプログラムのセミナーとなった。

各地のお盆踊りの様子

お盆踊りは一年のうちで、お寺に最も多くの方々がお参りする行事となっている。今年も参詣者がお念仏のご縁をいただき老若男女、人種を問わず、踊りの輪が広がった。