

LOS ANGELES BETSUIN

No. 446

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jihō

WWW

LOS ANGELES HONPA HONGWANJI BUDDHIST TEMPLE
FOUNDED 1905



NEW YEAR'S GREETING



KOJUN OHTANI, MONSHU

At the beginning of this New Year, I would like to extend my warmest greetings to you.

From October 1, 2016 until this past May 31, the Commemoration on the Accession of the Jodo Shinshu Tradition was conducted at Hongwanji in Kyoto, Japan with attendance of about one hundred fifty thousand people from throughout Japan and our overseas

sanghas. Since the days of our founder Shinran Shonin, for nearly 800 years, the Jodo Shinshu teaching has been cherished and carefully handed down to us today by our predecessors. Reflecting on this, I am truly grateful to have been able to recite the Nembutsu together with many of you who took part in the services whether it be in person or through the internet.

Being enabled to hear the working of Amida Buddha's voice calling to us, we become aware of our true self, in which we have the difficulty of accepting things just as they are, and being caught up in our own selfish mindset. That is why it becomes all the more important that we continue to listen to the teaching of Amida. As we appreciate the Buddha's great wisdom and compassion, we are naturally guided to care for and aspire to live together with one another.

In this New Year, let us continue to listen to the teaching while following the Nembutsu path together with everyone.

January 1, 2018

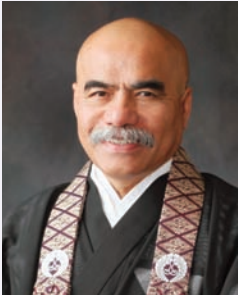
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*RIMBAN'S MESSAGE***2018 NEW YEAR'S MESSAGE**

**RIMBAN
WILLIAM BRIONES**

The coming of the New Year 2018 marks my 17th year at Betsuin and my fifth year as rimban. During my time at Betsuin, I've been so fortunate to meet and make so many wonderful dharma friends. During my assignment at Betsuin, I've seen so many changes not only at our temple but within the Little Tokyo community. I feel honored and privileged to have been a part of this dynamic change. I feel especially grateful that we were able to complete many of our 50th Anniversary projects, the restoration of our naijin as well as the installation of a new air conditioning unit for the kaikan, to name a few.

With the completion of the naijin restoration and some of the other major projects, our 50th Anniversary Committee is continuing to work diligently on future projects as well as preparing for the 2019 commemorative activities and special services.

As I reflect on our accomplishments during the past year, I am truly grateful for all the support and enthusiasm that Betsuin has received from our members and friends. We look forward to another rewarding and meaningful year. To come to a beautiful temple and be in the company of dharma friends and sharing their fellowship is a wonderful experience. And though our fundraising and temple activities are a very important aspect of temple survival, let us not forget the importance of our spiritual growth and understanding of the Nembutsu. Let us reflect and be mindful of those innumerable causes and conditions that brought us to this New Year. To recognize and be totally aware of the causes and conditions that surround us will result in experiencing the transforming power of gratitude and appreciation. This is the basis of the truth reality with which Jodo Shinshu is concerned.

With the onset of the new year, I would like to thank all our affiliate organizations, members, friends of the Betsuin for all your time and support. Many thanks to our Betsuin staff, Rie Fujie and Vance Ikkanda for keeping the office running efficiently. As well as our office volunteers, especially Amy Miyakawa, Reiko Ikkanda and Bruce Hatakeyama – many thanks. My deepest appreciation to the board of directors and komon for their guidance and patience. And of course to Rev. Koho Takata and Rev. Kaz Nakata for their tireless devotion and commitment to keep the Nembutsu teachings central within our temple activities.

It is at this time that Nobuko and I would like to wish you and your family a very meaningful and fulfilling 2018. To be able to share the Nembutsu teaching with you has been a truly wonderful experience for me.

May gratitude and appreciation enter your life through your understanding of the Nembutsu Teachings.

Namo Amida Butsu

BETSUIN PRESIDENT'S MESSAGE

**BESSIE
TANAKA**

Shinnen akemashite omedeto gozaimasu! Feliz Año Nuevo! Happy New Year!

We are beginning 2018 – Where did 2017 go? Has it been a year since Kenji Hatakeyama handed over the gavel? It was such a busy year. I would like to thank him and all the *komon* and advisors who have helped me make the transition to the

Betsuin's board president (a work still in progress). Thank you everyone for your continued constant support.

A big "thank you" to our ministerial staff led by Rimban William Briones with Reverends Koho Takata and Kazuaki Nakata for dedicating so much time to the numerous funerals, *hoji*, special services, events, advising organizations, being the liaison with the other temples, and attending community meetings.

A great big "thanks" to Rie Fujie who heads the temple office. Without her, we'd be lost. Also to Vance Ikkanda, who handles all the scheduling of special events, groups, and parking rental as well as overseeing the repairs and renovations. This has added much needed income for the temple. We also thank the numerous volunteers who have come to help with mailing, recording membership, donations and any administrative tasks that needs to be done.

Thank you, also, to our branch temples, Hollywood and Sun Valley, maintenance committee, Kohaku Utagassen committee and the affiliated organizations for their constant support and help with all temple functions. The success of the activities is because of all of you.

As we complete the third of our five-year 50th Anniversary Celebration, I am asking for your continued support. Let's

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HONGAN: PRIMAL VOW

by Rev. Koho Takata



REV. KOHO TAKATA

Happy new year to you all. Throughout the past year, I was supported and guided by the Buddha, dharma, and sangha. I am truly grateful to all of you for your untiring efforts, energies, and devotion in listening to the Buddha-Dharma and support the many temple activities and plans. May we also, together, continue to live with *Namo Amida Butsu* as the basis of true and real life in this year 2018.

With the beginning of the new year, some of us make resolutions to improve our lives. Each year my plan is to lose weight and exercise more but I always fail to fulfil my resolutions. When I reflect upon my wish or resolution, it is always self-centered. How about your resolutions?

There is another resolution established by Bodhisattva Dharmakara (Amida Buddha) in order for us to live a fulfilled life through an unimaginably long period of time of profound thought. It is called "*Hongan*" in Japanese and often translated as "*Primal Vow*." Our temple is called "*Hongwanji*" which means Primal Vow Temple where we carefully listen to the intention and fulfilment of the resolution which was established by Amida Buddha for all beings.

Following Shinran Shonin's ordination, he went to Mt. Hiei and spent 20 years to attain Buddhahood and free himself from blind passions by performing various practices through his own efforts. Shinran Shonin struggled to reach this goal by applying himself with great diligence to the study of Buddhism and exerting great effort to follow the strict practices. He, however, became aware that he was incapable of accomplishing the practices and fulfilling his goal through his own efforts. Moreover, he realized his defiled and ugly mind by deeply reflecting upon his true nature through various practices. As a result, he gave up the sundry practices, left Mt. Hiei, and encountered the *Teaching of Primal Vow* by meeting with his teacher, Honen Shonin.

I, Gutoku Shinran, disciple of Sakyamuni, discarded sundry practices and took refuge in the Primal Vow in 1201.

(CWS P.290, #118)

Shinran Shonin listened diligently to the Teaching of Primal Vow from Honen Shonin and was allowed to copy

"*Passages on the Nembutsu selected in the Primal Vow*" written by his teacher. -The following are some of the passages from the Chapter on the Primal Vow.

Why we are not urged to practice meditation but urged in a straightforward manner to say wholeheartedly the Name? In answer, I say that this is because the karmic bonds of sentient beings are heavy, the objects of meditation subtle, their minds desultory, their attention wavering, and their spirits jumping about, and so it is difficult for them to succeed in meditation. For this reason, Sakyamuni Buddha, moved with pity, straightforwardly encouraged them to say the Name wholeheartedly. Since saying the Name is really easy, we are able to continue this practice and attain our birth in the Pure Land.

It is, therefore, clear that since the Nembutsu is easy, it is open to everyone, while the various other practices are not open to all types of people, because they are difficult. Was it not in order to bring all sentient beings without exception to birth in the Pure Land that Dharmakara in his Primal Vow cast aside the difficult practices and chose the easy one?

If the Primal Vow had required us to make images of the Buddha and to build stupas, the poor and the destitute would certainly have to give up hope of birth in the Pure Land, but the fact is that the rich and the highborn are few, while the poor and the lowborn are exceedingly many.

If the Primal Vow required us to have wisdom and intelligence, the foolish and the unwise would certainly have to give up hope for birth in the Pure Land, but the fact is that the wise are few, and the foolish are very numerous.

Again, if the Primal Vow required us to hear and read many things, those who have heard and read little would certainly have to give up hope of birth in the Pure Land, but the fact is that those who have heard much are few and those who have heard little are very many.

Further, if the Primal Vow required us to observe the meditation and follow the precepts, those who have broken the precepts and those who have never undertaken them would certainly have to give up hope of birth in the Pure Land, but the fact is that those who observe the precepts are few, while those who have broken the precepts are exceedingly many. As for the various other practices, they should be understood in the same way.

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APPLIED BUDDHISM IN THE MODERN ERA

by Rev. Kazuaki Nakata



REV. KAZ

Happy New Year, to you all. I hope that all of you are welcoming the year of 2018. I would like to thank you for your generous support to the Nishi Betsuin and I hope you will continue to enjoy being a part of the temple. I am required to write essays twice a year as a Ph.D student in Buddhist studies.

Buddhism began roughly 2500 years ago, therefore some believe that the Buddhist teachings are outdated and cannot solve the current social or personal issues. This is a wrong assumption. Buddhism is actually a living teaching which can be applied to our society and personal life. The following is one of my writings in response to the topic of applied Buddhism in the Modern Era. For the privacy purposes, I have added some fictional expressions.

After the presidential election in 2016, I heard the phrase, “*the fragmented society*” in the media. There are fragmentations in culture, education, ethnicity, immigration, wealth, politics, and so on. These are very important topics for people in the modern era in the United States. I would like to share my view from one of my personal experiences.

I hold weekly adult Buddhist study classes. In the class, we discuss various topics. A few weeks ago, one student wanted to discuss the current US presidency. She had a lot of complaints of the current presidential administration. She claimed that she does not support the political party and she believes their administration divided the nation. Before I had heard her comments, I read and heard such comments in newspapers and on the television. I saw this as typical commentary for those who are disapproving or dissatisfied.

My response was that I was a permanent resident (a green card holder) and not a U.S. citizen. As such, I do not have voting rights nor do I agree or disagree with any political stand. I was, however, able to share one of the Buddha’s essential teachings as my response. This teaching is one of the eight *duhkha* 八苦. The sixth *duhkha* is where one must meet and deal with another whom you hate or detest 怨憎會苦. You are dissatisfied with a particular political party in power but you must endure what is. First, we must accept the reality that the particular party won the election in 2016 and they have a right and power

to run the government. We have no right to argue with this reality and complaining is of no merit. It only results in anger or upset, interfering with your sense of happiness. By realizing this reality, we can maintain our internal peace which is the key to being a mature Buddhist practitioner.

As mentioned earlier, the U.S. is filled with many fragments. These rifts can become a source of discrimination and later cause negative influences on our emotions and behaviors. We get angry or feel frustration as a result. The Buddhist teachings embraces us and creates calm, peace, and lessened stress.

There is another example to share. I conduct a weekly meditation practice for youth. The age range of the participants is from first to sixth grade. I noticed that the youth of 20 years ago had more patience compared to the youth of today (including my own children). I became aware of this when I taught the 6th grade students in my Sunday dharma school years ago. I had conversations with the students and most of them talked about what they have going on in their everyday lives. Their lives were extremely busy.

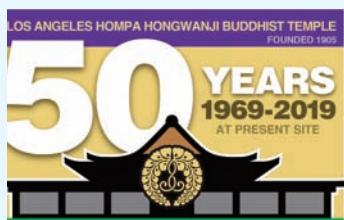
There is a belief that keeping active and busy is positive for our health. You see those individuals filling their lives with activities to keep themselves busy and active. I explained to the “busy” students that here in this culture, when people express their “busy-ness,” others will automatically react to that “busy-ness” as a positive state. In Eastern Asia, such as China, Taiwan and Japan, the term *busy* can be written in a Chinese character: 忙. This character consists of two components. They are 忄 and 亡. 忄 means heart or mind. 亡 means death, lost, or missing. When these two components are put together, the character of 忙 is formed and the term *busy* was assigned to the character. Fundamentally, *busy* in the Chinese characters can be understood to mean to lose one’s stable mind or decrease one’s internal peace of mind. I believe the *busy-ness* in the modern era makes people lose their stable mind or decreases their internal peace of mind. As a result, they started losing their capacity for patience.

I started the meditation practice for youth based on the fifth Jodo Shinshu master, Shantao’s *Ojo-raisan*. For the first few weeks, many students were not interested in sitting on the floor and could not stop chatting. After a month, the attitudes toward meditation of some of these students

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50TH YEAR UPDATE REPORT

by Ernest Hida



As we begin the New Year of 2018, I wish all of you a very Happy New Year. We express our sincere thank you and gratitude for your past support and we ask for your continued support again in 2018.

The 50th Anniversary celebration is only a year and half away in September 2018. It will be during the weekend of September 7th and 8th, following the Labor Day weekend. Please save this date so you will be able to attend and participate in the 50th Anniversary events.

The 50th Anniversary central committee has been very actively planning and preparing for this auspicious occasion.

The 50th Anniversary projects committee, chaired by Shoichi Sayano, has accomplished a lot.

In 2016, the refurbishment of the onaijin was completed which included the installation of the silk artworks above the onaijin which was donated by Mr. Yasuhiro Chiji, who also donated the silk artworks in the Wisteria Chapel's onaijin for the Centennial Anniversary of LA Betsuin, and he helped his father paint the mural in the hondo depicting the life of Shakyamuni Buddha.

Many physical repairs have been made during the year 2017. This report by Vance Ikkanda can be viewed on this page.

As part of the 50th Anniversary program, the Nishi Dharma Center was established to provide a learning center of Buddhism for our members, members of other temples and the community. It was organized by Rimban Briones and the ministerial staff and serving as teachers are our ministers, Southern District ministers and retired ministers. Classes are held three times a year and are well attended. There are classes in English and Japanese. If you are interested in these Buddhist education classes, please contact the temple office for more information.

The 50th Anniversary Fundraising Committee, chaired by Gary Kawaguchi, has been very busy with their fundraising efforts. Currently, \$1.3 million has been raised, which is about 53% of the goal of \$2.5 million. I thank all of the affiliated organizations for their fundraising efforts in the past years. I sincerely appreciated their dedication to support the 50th Anniversary of their temple at its current location. As you can see, we still have a ways to go to reach the goal. With the continued support and generosity of ALL temple members and affiliated organizations, we should be able to reach this goal. We need to maintain the temple for our future generations of members.

Our sincere gratitude to our ministerial staff, Rimban William Briones, Rev. Koho Takata and Rev. Kazuaki Nakata for their meaningful guidance and support to our committee.

To all of you, we sincerely thank you very much for your past support and we gratefully look forward to your continued dedicated support and generosity. Let us put our hearts and minds together and work together for a wonderful and meaningful 50th Anniversary celebration of the temple's current location in 2019 to honor our Issei pioneers and past members and ministers for the legacy they left for us.

Gassho,

Ernest Hida, 50th Anniversary Committee Chairman

50TH YEAR PROJECT REPORT

by Vance Ikkanda

Since July 2017, the 50th Anniversary committee has been moving forward in repairing parts of the temple. Thus far, the following projects have been completed.

- The railing in front of the temple has been moved away from the edge of the veranda. It is now between the pillars.
- There is a new iron gate door at the top of the stairs leading to the kitchen. This door was installed for security purpose which needs to be kept closed at all times.
- All the iron railing (fence, gate, etc.) have been painted. In addition the bent fence rails have been straightened and the parking lot gate has been realigned.
- The broken concrete areas on the veranda and stairs have been repaired.
- The cracks in the veranda concrete were sealed and the concrete areas has been stained. With this there will no longer be water leakage.
- The east parking lot has been repaved and repainted.
- The north parking lot has had all the cracks filled and the entire lot was slurry sealed. The parking spaces were painted, adding another row of parking spaces, where there are now 146 marked parking spaces.
- The kaikan air conditioning system has been re-

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Project Report - continued from page 5)

placed. The air ducts, air handler, and chiller have been replaced in the process. In addition, the badly stained ceiling tiles in the kaikan have been replaced by new ones and a new thermostat is now in place.

The next major project on the list is to replace the heating-ventilation-air conditioning system in the main building. This project cannot start until the funds are available to proceed. The estimated cost is \$650,000.00 to \$1.2 million depending on the system that is selected. Hopefully this project can be completed by the 2019 celebration.



A new gate has been installed by the kitchen door to increase the security of the temple.



Two of the three Betsuin parking lots have been resurfaced and the parking spaces have been repainted.



The previously chipped and rusted iron handrails (as seen above) were repaired.

KISARAGIKI: LADY TAKEKO KUJO & BWA LATE MEMBERS' MEMORIAL SERVICE

by Rev. Koho Takata

The members of Los Angeles Homba Hongwanji Buddhist Temple BWA and their families and friends are invited to attend the annual Kisaragiki Service, which is the observance of **Lady Takeko Kujo's Memorial Service** to be held on **Sunday, February 4, 2018**. The guest speaker for the service will be Rev. Nobuo Miyaji, BCA Ministers' Emeritus.



Lady Takeko Kujo

Lady Takeko Kujo, was founder of the Buddhist Women's Association, who promoted women's status and redefined their role at the temple. Lady Kujo was born as the second daughter of the 21st Monshu of Hongwanji, Myonyo Shonin. She was a devout Nembutsu follower who not only was an avid listener of the dharma but also took an active part in community service. Lady Kujo was instrumental in the construction of the Asoka Hospital, one of Japan's first modern medical centers, after the Great Tokyo Earthquake in 1923. She also helped to establish the Kyoto Joshi Gakuen (Kyoto Women's School). She is known for her poetry which expressed her deep appreciation of the Nembutsu teaching. Lady Kujo passed away in 1928 at the age of 42. To honor her great contributions to the Hongwanji and community, we hold the Kisaragiki Memorial Service each year in February.

The World Federation of Jodo Shinshu Hongwanji-ha BWA respectfully carried over the dana (selfless giving) spirit of Lady Takeko Kujo and established the annual Dana Day in 1965 to be observed in February every year and practicing dana by benefitting offertory collections to charitable and social welfare agencies. Our temple BWA members are currently joining in visitation to nursing and care home residents to practice dana. Let us practice to put into action the caring mind and the compassion Lady Kujo has shown us to follow.

We are also observing BWA Late Members' Memorial Service in conjunction with Lady Kujo's Memorial. It is a time to remember and honor all those who have passed away before us and to recognize the continuation of the influence of their deeds upon our lives. Let us gather at temple the opportunity given by Lady Takeko Kujo and passed members of BWA for listening to their Dharma messages delivered by ministers.

WANTED

ITEMS FOR THE SURF AND TURF SILENT AUCTION

CONTACT: JEAN
ROYJEAN76@VERIZON.NET

HO-ONKO, SHINRAN SHONIN'S MEMORIAL SERVICE

by Rev. Koho Takata



SHINRAN SHONIN

The members of the Los Angeles Homba Hon-gwanji Buddhist Temple and their families are invited to attend the **Ho-onko**, the **Memorial Service for Shinran Shonin** which is the most important tradition in the Jodo Shinshu Buddhism to be held on **Sunday, January 14, 2018**. The guest speaker for the service will be **Rev. Nobuo Haneda** of Maida Center for English Service and **Rev. Ryoso Toshima** of Hawaii

Kyodan Minister Emeritus for Japanese Service

Ho-onko is a time to express our gratitude to Shinran Shonin, the founder, on the day of his death, January 16, 1262. Literally, the Japanese characters "*Ho-On*" means "*return of gratitude*" and "*Ko*" means "*to clarify the meaning of.*"

Ho-onko is the most important for the Jodo Shinshu Buddhists because it is a day to pay our respects to the founder of the sect, Shinran Shonin. We commemorate the anniversary of his death. On this occasion, we assemble together to pay homage to his memory and to Amida Buddha for having awakened us to the existence of life's supreme debt of gratitude.

Shinran Shonin lived in the Kamakura Era, Japan. In a time of disunity and violence, Shinran Shonin sought a way for all beings to attain perfect peace equally. Shinran Shonin interpreted Buddhism on the level of common people. During the period in Japan, to become a Buddhist meant having to leave one's home and family to enter a life of strict practices and intellectual study of Buddhism. Shinran Shonin, however, lived the life of an ordinary person – the same as that of the farmers and fishermen. Shinran Shonin had a wife and children. He ate meat and fish. Shinran Shonin lived a Nembutsu life with his family and opened up the path to Buddhism to the common people. If Shinran Shonin had not clarified the teachings of the Primal Vow, our temple and sangha would not be in existence today. For this, we praise the virtues of our founder Shinran Shonin, express our sincere appreciation for having encountered his teachings, and reconfirm our true entrusting mind to listen and live his teachings each day.

In conjunction with Hoonko Service, we are fortunate to have a **Ho-onko Seminar** entitled "*Life of Awakening: Perfect Peace*" on **Saturday, January 13, 2018**. The seminar will begin at 9:00 am and end at 3:00pm. The guest

speaker will be Reverend Nobuo Haneda and Reverend Ryoso Toshima. They will focus on the essential teaching of Jodo Shinshu Buddhism which was clarified by Shinran Shonin. The registration fee is \$15.00 and the deadline will be on January 6, 2018. We encourage all of you to hear the Buddha-dharma on the memorial of Shinran Shonin

NIRVANA DAY

by Rev. Koho Takata

The members of the Los Angeles Homba Hongwanji Buddhist Temple and their families are invited to attend the annual **Nirvana Day Service**, which is the observance of Sakyamuni Buddha's Memorial Service to be held on **Sunday, February 11, 2018**. The speakers for the service will be Rev. William Briones for English Service and Rev. Koho Takata for Japanese Service.



The Passing of Sakyamuni Buddha mural painting in the Betsuin hondo

Sakyamuni Buddha, founder of Buddhism, passed away into Nirvana on February 15. It is a day for all Buddhists to pay their deep gratitude and appreciation to the historical Buddha Sakyamuni for leaving us the wonderful teachings of Buddhism and also for his appearance in this world enabling us to encounter the teachings of Amida Buddha's Primal Vow.

"Sakyamuni appeared in this world and expounded the teachings of the way to enlightenment, seeking to save the multitudes of living beings by blessing them with this benefit that is true and real."

(CWS P.7)

Shinran Shonin, the founder of Jodo Shinshu Buddhism, teaches us about the reason of Sakyamuni Buddha's appearance in this world in his major writing "*The True Teaching, Practice, and Realization of the Pure Land*"

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DID YOU KNOW?

by Eiko Masuyama



Los Angeles Buddhist Women's Association (*Fujinkai*) will be celebrating its 100th anniversary in October, 2018. (Continued from Nov/Dec, 2017 issue)

THE FIRST FIFTY YEARS — A Brief History of the Los Angeles Homba Hongwanji Betsuin Fujinkai (BWA), Golden

Anniversary, 1971

The Fujinkai was reorganized in January, 1949 when Mrs. Tamari was again elected president. In February of 1949, the [Daijo] Credit Union was organized with an initial membership of 60 depositors. In June of that same year, a special award was presented to the Fujinkai by the Honzan (headquarters temple) in Kyoto.

In 1951, the Junior Matrons were organized.

In 1952, the Monshu of the Nishi Hongwanji organization, Kosho Ohtani, and his wife, Lady Yoshiko Ohtani, toured North America. The Buddhist Women's Federation of America was organized in honor of their visit. In June of the same year, the Buddhist Women's Federation of Southern California was organized and the first Southern California Women's Conference was held at the Betsuin with the Fujinkai as host.

In 1954, Mrs. Tatsumi Akimoto succeeded Mrs. Tamari as president of the Fujinkai. Under Mrs. Akimoto's leadership, the Hollywood chapter of the Junior Matrons was organized in 1955.

Mrs. Toku Aratani was elected president in 1956. In March, the first Betsuin tour to Honzan in Kyoto, Japan, was organized. Many members of the Fujinkai joined the tour.

In 1956, Mrs. Tamari was elected president for the third time and held office until 1961. In January of 1960, the Venice Buddhist Temple was dedicated. In March of the same year, The Buddhist Women's Federation of Southern California held their first joint service at the Gardena Buddhist Temple.

In January of 1961, the Fifth Conference of the Buddhist Women's Federation of America was hosted by the Fujinkai with the prestigious Statler Hilton Hotel as the conference site. In February of the same year, a special memorial service for those who have passed on was held in conjunction with the 700th memorial service for Shinran. In April, a tour was conducted to Honzan in Kyoto, again, in commemoration of Shinran's 700th anniversary; many members of the Fujinkai went on this tour.

In 1962, Mrs. Michie Nakamura was elected president and served until 1965. In September of 1962, the Southern District Buddhist Women's Worship Book was compiled and made available. In January of the same year, the Long Beach Buddhist Temple was built, and in November, the San Fernando Buddhist Temple was completed. In June of 1963, the Venice Buddhist Temple was completed.

In 1964, the annual dues, which had been three dollars, was raised to five dollars. In March of 1964, the Fujinkai sponsored a joint service at the Betsuin with the women's organizations of all the branch temples.

As part of the Hanamatsuri festivities during 1964, the Fujinkai sponsored the "Daidokoro Odori" (literally, kitchen-dance) for entry into the "Nodo Jiman Taikai" (literally the throat-pride-contest, i.e., a humorous way of referring to a song and dance competition). The "Kitchen Odori" was enthusiastically applauded by all.

In December of the same year, the Fujinkai officially voted to financially support the Buddhist Churches of America.

In April of 1965, the Second World Conference of Buddhist Women was held in New York City, and many members of the Fujinkai attended. In May of the same year, during celebration of the 35th anniversary since elevation of the Los Angeles Buddhist Temple to Betsuin status, the following members of the Fujinkai were honored for their contributions to the Buddhist community: Mrs. Tsune Tokunaga, Mrs. Tane Tamari, Mrs. Tatsumi Akimoto, Mrs. Toku Aratani, and Mrs. Michie Nakamura.

(continued on page 13)



1971 BWA Cabinet

Row 1: Mrs. C. Masunaga, Mrs. T. Masuoka, Fujiko Yamaguchi, Tane Tamari, Rimban Ryuei Masuoka, Michie Nakamura, Shizuye Yamada, Mrs. T. Norimoto, Toshi Shishino, Kishiyo Shirokawa (?) Row 2: Masako Tanaka, Tsuyako Kubo, Yuu Ito, Fujiyo Yamada, Katsuno Nakagaki, Mrs. F. Fujiwara, Miyo Sayano, Miyo Kinjo (?), Fusako Murakami Row 3: Mariko Tsukida, Setsuko Iwata, Ruriko Otani, Nuiko Hirata, Suzuko Nakamura, Rev. S. Inouye, Kayo Mihara, Mrs. R. Inouye, Fumie Takemura

BETSUIN PHOTOS



Eitaikyo Service
Jean Kawakami going to oshoko, representing Hollywood Buddhist Church



Eshin-ni and Kakushin-ni Memorial Service Ministers
Front left: Rev. Seikan Fukuma, Rimban William Briones, Rev. Mutsumi Wondra (guest speaker from Orange County Buddhist Church) Back left: Rev. Kazuaki Nakata, Rev. George Matsubayashi, Rev. Koho Takata

BUKKYO DENDO KYOKAI
PHOTO EXHIBITION



Rev. Mas Kodani describes and explains the photos exhibited by the the Bukkyo Dendo Kyokai.



Left: One of the exhibited photo depicting people of India.
Right: Cindy Oda viewing the photos.



KINNARA
GAGAKU AND BUGAKU



Bugaku
"Nasori" by two male dancers.



Bugaku
"Engiraku" by four female dancers.



Gagaku
Rev. Kodani gives an explanation of the significance of the gagaku and bugaku and its relationship to Buddhism.

MORE BETSUIN PHOTOS

BUDDHIST EDUCATION AT THE BETSUIN



Nishi Dharma Center study class led by Rev. George Matsubayashi in Japanese.



Nishi Dharma Center study class led by Rev. Tetsuo Unno in English.



At a special So. District seminar, Rev. Katsuya Kusunoki (Seattle Betsuin) explains the onajin and rituals

THE BETSUIN YOUTH



Dharma School Mochitsuki

Both the boys and the girls had a chance to experience the tradition of pounding and eating mochi led by Rev. Nakata

Everyone had the opportunity to sample the freshly pounded mochi with a variety of additions.

AFFILIATED ORGANIZATIONS



The BWA had a Craft Sale (above) for a fundraiser for the 50th Anniversary and made Spam musubi (inset) also to support the Betsuin.



The ABA is another affiliated organization that has been working diligently to support the Betsuin. The photo shows the Matsunamis checking in with Dianne Odagawa for the Dinner and BINGO fundraiser. Rimban Briones is next in line to check in.

Takata - continued from page 3)

We should know that if the Primal Vow required us to perform the manifold practices above, then those who are able to attain birth in the Pure Land would be few and those unable to do so would be very many. For this reason, Amida Tathagata, in the distant past when he was the Bhiksu Dharmakara, moved with an impartial compassion and wishing to save all beings universally, did not choose in his Primal Vow concerning birth in the Pure Land the manifold practices, such as making images of the Buddha, building stupas, and practicing meditation. He chose the single practice of saying the Nembutsu in that Primal Vow.

It is my wish that each and every person who hears the Buddha-Dharma become mindful of the intentions and fulfillment of Amida Buddha's resolution, the Primal Vow and live a fulfilled life in the Nembutsu, Namo Amida Butsu, as the basis of true and real life.

*Those who truly attain shinjin
As they say Amida's Name
Being mindful of the Buddha always,
Wish to respond to the great benevolence.
(CWS P.321, #1)*

Nakata - continued from page 4)

began to change. They became serious about attending the practice and, gradually, they have been able to calm themselves and maintain their silence throughout the meditation session.

In the Jodo Shinshu Buddhist tradition, our second master Vasubandhu and third master Tanluan strongly emphasized the importance of the meditation in the teachings of Amida tathagata through their publications. I recently wrote a 12-page analysis on Vasubandhu and Tanluan. If you are interested in reading this, please let me know.

Nowadays, the youth in our society are busy filling up their daily schedules with school work, social activities, language school, sports and cultural programs. They are tired yet these activities are supposed to make them happy. They feel they must do something all the time and they are afraid to do nothing. They cannot wait for things. As a result, they lose their ability to be patient. Through my experience, I realized that Buddhist practice, especially, Buddhist meditation really helps and improves the quality of life for these young people.

Nirvana Day - continued from page 7)

Way.”

Also, in Shoshinge, “Hymn of True Shinjin and the Nembutsu,” Shinran Shonin expressed his deep gratitude and his strong conviction to Sakyamuni Buddha as follows:

*“Sakyamuni Tathagata appeared in this world
Solely to teach the oceanlike Primal Vow of Amida;
We, an ocean of beings in an evil age
of five defilements,
Should entrust ourselves to the
Tathagata's words of truth.”*

(CWS P.70)

We, the followers of the Amida Buddha's Primal Vow, therefore, commemorate Sakyamuni Buddha's Memorial once a year to pay our homage to him who is the manifestation of Amida Buddha, the Buddha of Infinite Light and Life.

Let us all gather on the memorial day of Sakyamuni Buddha and express our gratitude and appreciation to Sakyamuni Buddha for making us to encounter the Truth of Primal Vow of Amida Buddha.



47TH ANNUAL KOHAKU UTAGASSEN

SUNDAY, JANUARY 7, 2018
@ 1:00 PM

NISHI HONGWANJI
BUDDHIST TEMPLE

TICKETS: \$20

NISHI DHARMA CENTER WINTER 2018 (JANUARY - MARCH) COURSES

The Dharma Center of the Los Angeles Hampa Hongwanji Buddhist Temple will be offering the following classes in General Buddhism and Jodo Shinshu Buddhism. The classes will be introductory for those who are new to the Buddhist concepts and continuing education for those already learning the Truth of the Dharma to live each moment in the Teachings. Let us all enrich our lives by listening to the Teachings.



Reason to Live the Shin Buddhist Way

Monday, 6:30-8:00 PM

Rev. Koho Takata

January 29, February 5, 12, 19, 26 (5 week class: \$50)

There are many religions and Buddhist Schools in this world. What is a reason to live the Shin Buddhist way? This class will focus on how Shin Buddhist Teaching applies to our daily lives and how the teaching changes and enriches our lives by reading the words of Rennyo Shonin, the 8th Monshu, who teaches us how to live a life of Shinjin.

Shinran Shonin's Hymns

Tuesday, 7:00-8:30 PM

Rev. Ryuta Furumoto

January 23, 30, February 13, 20, 27 (5 week class: \$50)

Shinran Shonin composed about 500 hymns about Jodo Shinshu teaching. They are called Wasan, which literally means Japanese hymns. Some wasans are chanted with the melody at the service. Shinran Shonin summarized the Jodo Shinshu teaching in a brief and poetic manner. The attendees will learn not only the meaning of each wasan but also the chanting of them. The class is always easy and fun.

Contemporary Issues and Jodo Shinshu Perspective (Discussion)

Wednesday, 7:00-8:30 PM

Rimban William Briones

January 10, 17, 24, 31, February 7 (5 week class: \$50)

Issues like same sex marriage, immigration, global warming were not an issue during Shinran's life, on the other hand there was war, sexism, and poverty during his time. What is our understanding of these contemporary issues living a life of Nembutsu? These five lectures will discuss current events and issues that effect our way of life and how Jodo Shinshu Buddhism influences our view point.

Rituals

Thursday, 7:00-8:30 PM

Rev. Masao Kodani

January 25, February 1, 15, 22, March 1 (5 week class: \$50)

親鸞聖人のご和讃 Shinran Shonin's Hymns (Class taught in Japanese)

Saturday, 10:00-11:30AM

Rev. Yoshiko Miyaji

February 24, March 10, 24 (3 week class: \$30)

Freewheeling Discussions on the Seemingly Enigmatic Words of Shinran and his Great Myokonin Disciples

Saturday, 10:00-11:30AM

Rev. Tetsuo Unno

January 20, February 10, 17, 24, March 10 (5 week class: \$50)

For example, when Shinran affirms that Amida's Primal Vow is "entirely for the sake of myself (Shinran) alone" or when the Myokonin Saichi writes, "While one's life is not over with, one is born in Ultimate Bliss." Or when Genza, another Myokonin, says to a fellow believer who is bemoaning the fact that he is a "fake" believer, "If you've become a fake, that's great! It's really hard to become a fake," what is the underlying Shin Buddhist truth that is being conveyed? That is the question on which this class will dwell, discuss, and meditate.

The course tuition is collected and no refund on missed classes. Please mail completed registration form with a check for the total payment (payable to: LAHHBT) or bring it to temple.

For more information: Phone: (213) 680-9130

Email: nishidharmacenter@gmail.com

President's - continued from page 2)

try to make our membership in 2018 stronger and more involved in temple activities.

Thank you all – *domo arigato* – *muchisimas gracias!*

In Gassho,

Bessie T. Tanaka, Board President

Did You Know? - continued from page 8)

In 1966, Mrs. Miyo Sayano was elected president and served until 1970. In May of 1967, many members of the Fujinkai attended the Third World Conference of Buddhist Women held in Hawaii.

In October of 1969, the Los Angeles Betsuin was formally moved to its new Japanese-style temple located at 815 East First Street. The Monshu of Nishi Hongwanji, Kosho Ohtani, and his wife [Lady Yoshiko, *ourakatasama*] attended the service commemorating the event. The Fujinkai assisted greatly in bringing about this great change in the destiny of the Los Angeles Betsuin. Among their activities in this direction, they donated all the monies to build the main image in the *naijin*.

Beginning in February of 1970, the Fujinkai began sponsoring services to be held at the homes of individual members of the Fujinkai. At present, a service is held at the homes of three members each month. In April of this same year, the Fourth World Conference of Buddhist Women was held in Japan and was attended by many members.

The membership of the Betsuin Fujinkai is presently about 300 women. This great increase is due to the unselfish efforts of the successive presidents of the Fujinkai, the successive Rimban of the Betsuin, the advisors to the Fujinkai, but most of all to the devout members. May this chronology be but a prelude to the history of the first 100 years of the Fujinkai...

It is fitting to conclude this account by listing the names of the ministers who were the advisors to our Fujinkai after World War II.

Rev. Bumpo Kuwatsuki	1948-1949
Rev. Giko Yamamoto	1950-1951
Rev. Gyosei Nagafuji	1952-1956
Rev. Kazuo Nakagami	1957-1962
Rev. Satoshi Hirata	1962-1963
Rev. Hoshin Fujikado	1963-1964
Rev. Eiryu Noda	1964-1965
Rev. Masami Nakagaki	1965
Rev. Sensho Hida	1966-1967
Rev. Sensho Inouye	1968

...to be continued

Betsuin Jiho

Editor-in-Chief: Rimban William Briones
 English Editor: Elaine Fukumoto
 Photos: Koichi Sayano and Glen Tao



SPECIAL SEMINAR



LIFE OF AWAKENING: PERFECT PEACE

Saturday, February 3rd

Nishi Hongwanji Buddhist Temple

Guest Speaker:
Rev. Nobuo Miyaji
(BCA Minister Emeritus)

Jpn: 8:30 - 11:45 am Eng: 12:30 - 3:15 pm

Registration Fee: \$10

Tel: 213-680-9130

SURF AND TURF DINNER

10th ANNUAL



MARCH 3, 2018

\$25.00 per plate

Dinner 4:00 PM – 7:00 PM

Bingo 4:30 PM – 8:00 PM

PRESALE ONLY

MENU: TERIYAKI STEAK and SALMON • GREEN SALAD • GREEN BEANS • RICE

Meals will be packed as "TAKE OUT"

DINE IN and enjoy your meals with family and friends along with a game of BINGO, raffle, and silent auction.

The number of meals to be sold will be limited.
 Unclaimed dinners will be donated after 7:00 pm

NO MEALS WILL BE SOLD AT THE DOOR

All proceeds will go to the Los Angeles Homba Hongwanji Buddhist Temple.

IN MEMORIAM

The *Nishi Betsuin* extends its deepest condolences to the families of the following members who have recently passed away. May the family members find solace and comfort in the *Nembutsu*.

--*Namo Amida Butsu*

September 2017	7	Frank Tetsugo Sanwo
17 Keiji Ushiro	8	Junpei Kawasaki
23 Harry Haruichi Uyeda	20	Stanley Tadao Yokoyama
27 Fusako Nishino	20	Wayne Bob Horino
28 Henry Hisashi Shimono	24	Misako Takemoto
29 Henry Tomio Honda	26	Gilberd Masashi Nishimura
30 Ryo Munekata	29	Helen Miyoko Jung
30 Robert Takuo Matsuda	30	Richard Isamu Suzuki
October 2017	31	Kanichi Nosaka
3 Sandra Shigeko Uchida	November 2017	
4 Nobuko Miyazaki	12	May Masako Ikemoto
6 Hirohisa Yamada		



**MEMORIAL SERVICES
FOR 2018**

The following years are the dates of special services for the deceased. The temple will send out notices to the next of kin. In the event that a notice is not sent, please notify the *Betsuin* office for an appointment at 213-680-9130 during the business hours of 9 A.M. to 6 P.M.

Memorial Observance	Year of Death
1st memorial	2017
3rd memorial	2016
7th memorial	2012
13th memorial	2006
17th memorial	2002
23rd memorial	1996
25th memorial	1994
33rd memorial	1986
50th memorial	1969

“WHITE ASHES”

HAKKOTSU NO GOBUNSHO

This letter by Rennyō Shōnin is usually read by the minister at Jōdo Shinshū funeral services.

In silently contemplating the transient nature of human existence, nothing is more fragile and fleeting in this world than the like of man. Thus, we have not heard of human life lasting for ten thousand years. Life swiftly passes, and who among men can maintain his form for even a hundred years? Whether I go before others, or others go before me; whether it be today, or whether it be tomorrow; who is to know? Those who leave before us are as countless and as fragile as the drops of dew. Though in the morning, we may have radiant health, in the evening we may be white ashes.

When the winds of impermanence blow, our eyes are closed forever; and when the last breath leaves us, our face loses its color. Though loved ones gather and lament, everything is of no avail. The body is then sent into an open field and vanishes from this world with the smoke of cremation, leaving only the white ashes. There is nothing more real than this truth of life.

The fragile nature of human existence underlies both the young and the old, and therefore, we must – one and all – turn to the Teaching of the Buddha and awaken to the ultimate source of life. By so understanding the meaning of death, we shall come to fully appreciate the meaning of this life which is unrepeatable and thus to be treasured above all else. By virtue of True Compassion, let us realize the unexcelled value of our human existence; and let us live with the Nembutsu, Namu Amida Butsu, in our hearts.

— translated by Taitetsu Unno

**2018 MEMBERSHIP
DRIVE**

Valid from January 1 through December 31, 2018

\$250 FOR EACH ADULT FAMILY MEMBER

CHECKS ARE PAYABLE TO:
L.A. HONPA HONGWANJI BUDDHIST TEMPLE

Payments may be made in full or by installments throughout the year of **2018**

BETSUIN 2018 CALENDAR

JANUARY

- 1 New Year's Day Service
- 2 Betsuin Closed
- 7 47th Annual Kohaku Utagassen
- 7 Dharma School First Service
- 13 Hoonko Seminar
(Rev. Nobuo Haneda/Rev. Ryoso Toshima)
- 14 Hoonko Service
(Rev. Nobuo Haneda/Rev. Ryoso Toshima)
- 16 Gomeinichi-ko Service
- 21 Eitaikyo Monthly Memorial Service
- 28 Installation, New Member Welcoming, & New Year's Party

FEBRUARY

- 3 Special Seminar for 50 Years at Present Betsuin Site
(Rev. Nobuo Miyaji)
- 4 BWA Kisaragi-ki, Lady Kujo's, & Late Members' Memorial Service (Rev. Nobuo Miyaji)
- 11 Nirvana Day
Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service
- 18 Scout Sunday
- 21-22 BCA Minister's Meeting (Sacramento)
- 23-24 BCA National Council Meeting (Sacramento)

MARCH

- 8 Surf & Turf Fundraiser
- 11 Girl Scout Sunday
Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service
- 17 Spring Higan Seminar
(Rev. Ken Fujimoto/Rev Ryuta Furumoto)
- 18 Spring Higan & Rimban-ki Memorial Service
(Rev. Ken Fujimoto/Rev Ryuta Furumoto)

APRIL

- 8 Betsuin Hanamatsuri (Rev Ashuma)
- 8 Butsuren Hanamatsuri @ Betsuin
- 15 Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service
- 27-29 FDSTL Conference (Foster City)

MAY

- 13 Mother's Day Service
Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service
- 20 Gotan-e & Infant Presentation (Hatsumairi)
(Rev. Masao Kodani/TBD)
- 27 Memorial Day Service
- 28 Memorial Day Hakamairi Service

JUNE

- 4-5 SD Ministers Summer Fuken (Long Beach Hilton)

- 10 Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service
- 17 Father's Day Service
- 24 DS Graduation & Attendance Award Service
- 30 Hatsubon Service

JULY

- 4 Independence Day Betsuin Closed
- 7-8 Obon Carnival & Odori
- 15 Obon (Rev. George Matsubayashi)
& Hakamairi Service
Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service

AUGUST

- 5 Atomic Bomb Memorial Service
- 7-9 BCA Summer Fuken @ Portland, OR
- 12 Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service

SEPTEMBER

- 1-2 SD Jr. YBA Conference
- 3 Labor Day Betsuin Closed
- 9 Dharma School Registration
Eitaikyo Monthly Memorial Service
- 15 Autumn Higan Seminar
(Rev. Kiyo Kuwahara/Rev. Mutsumi Wondra)
- 16 Autumn Higan Service
(Rev. Kiyo Kuwahara/Rev. Mutsumi Wondra)
Gomeinichi-ko Service

OCTOBER

- 6 SD Buddhist Conference (Betsuin)
- 7 Eshinni/Kakushinni Memorial Service
(Rev. Sala Sekiya)
- 14 Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service
- 20-21 BWA Centennial Commemoration Service

NOVEMBER

- 11 General Sokai Meeting
Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service
- 17-18 Eitaikyo Service (TBD)
- 23-24 Thanksgiving Day Betsuin Closed

DECEMBER

- 2 General Temple Cleanup
- 9 Bodhi Day Service
Eitaikyo Monthly Memorial Service
- 16 Gomeinichi-ko Service
- 16 Oseibo Taikai Appreciation Service
- 24-25 Holiday Betsuin Closed
- 31 Year End Service



The Institute of Buddhist Studies & BCA Center for Buddhist Education present



WINTER PACIFIC SEMINAR - 21ST CENTURY

THE NEMBUTSU IN THE WORLD; THE WORLD OF NEMBUTSU PATH OF GREAT COMPASSION

KEYNOTE SPEAKERS:

REV. TETSUO UNNO & REV. DR. MARK UNNO

- Presentations in English and Japanese -



Rev. Tetsuo Unno
Shin Buddhist Lecturer &
Minister - Los Angeles



Rev. Dr. Mark Unno
Professor of Religious Studies
Oregon University

PANEL DISCUSSION WITH KEYNOTE SPEAKERS:



Presenter:
Rev. Dr. David Matsumoto
IBS Provost & Director,
Contemporary Jodo Shinshu Studies



Moderator:
Rev. Kiyonobu Kuwahara
Co-Director,
BCA Center for Buddhist Education

**SATURDAY,
JANUARY 27, 2018**

9:30am - 3:30 pm

Doors open: 9 am

**ORANGE COUNTY
BUDDHIST CHURCH**

909 South Dale Ave.
Anaheim, CA

The Shin Buddhist path of the Nembutsu is one of Great Compassion. This is not just a path that each of us takes as individuals. We bring our experience of the Nembutsu into the world, to share with family, friends, society, and nature.

How do we experience the Buddhist path in such a way that it transforms our experience of the world, and how is the world affected by the path of Great Compassion? These are the questions we will explore in this year's Winter Pacific Seminar.

REGISTRATION: \$40 (Includes lunch) DEADLINE: JANUARY 17, 2018

For registration information contact

Rev. Koho Takata at NishiDharmaCenter@gmail.com or call (213) 680-9130

Download registration forms and schedule at

www.buddhistchurchesofamerica.org

Hosted by the BCA Southern District Ministers Association & Buddhist Education Committee

***SPECIAL SEMINAR FOR 50TH ANNIVERSARY
OF CURRENT BETSUIN SITE***

羅府別院寺基移転五十周年特別セミナー

“Life of Awakening: Perfect Peace”

『真実信心の生活：無上涅槃』



Saturday, February 3, 2018

@LA Homba Hongwanji Buddhist Temple

Rev. Nobuo Miyaji

BCA Ministers Emeritus

JAPANESE Seminar in the Morning (日本語セミナー)

Registration (受付): 8:30am

Opening (開会) at 9:00am/Closing (閉会) at 11:45am

ENGLISH Seminar in the Afternoon

Registration (受付): 12:30pm

Opening (開会) at 1:00pm/Closing (閉会) at 3:15pm

Registration Fee: \$10.00

Please contact Temple for Registration

JANUARY 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 New Year's Day Service Shusho-e	2 Betsuin Closed	3	4	5	6
7 Dharma School First Service 10:00 am 47th Annual Kouhaku Utagassen 1:00 pm	8	9	10 <u>Contemporary Issues & Jodo Shinshu Perspective Discussion</u> Rimban William Briones 7:00-8:30 pm	11 Board Meeting 7:30 pm	12 <u>親鸞聖人のご和讃 Shinran Shonin's Hymns (In Japanese)</u> Rev. Yoshiko Miyaji 10:00-11:30 am	13 Ho-onko Seminar Rev. Nobuo Haneda Rev. Ryoso Toshima
14 Ho-onko Service 10:00 am Rev. Nobuo Haneda Rev. Ryoso Toshima	15	16 Go-Meinichi-ko 1:30 pm	17 <u>Contemporary Issues & Jodo Shinshu Perspective Discussion</u> Rimban William Briones 7:00-8:30 pm	18	19	20 ...Words of Shinran... Great Myokonin... Rev. Tetsuo Unno 10:00-1130 am
21 Regular Service 10:00 am Eitaikyo Monthly Memorial Service 1:00 pm	22	23 <u>Shinran Shonin's Hymns</u> Rev. Ryuta Furumoto 7:00-8:30 pm	24 <u>Contemporary Issues & Jodo Shinshu Perspective Discussion</u> Rimban William Briones 7:00-8:30 pm	25 <u>Rituals</u> Rev. Masao Kodani 7:00-8:30 pm	26	27
28 Installation, New Member Welcoming & New Year's Party 10:00 am	29 <u>Reason to Live the Shin Buddhist Way</u> Rev. Koho Takata 6:30-8:00 pm	30 <u>Shinran Shonin's Hymns</u> Rev. Ryuta Furumoto 7:00-8:30 pm	31 <u>Contemporary Issues & Jodo Shinshu Perspective Discussion</u> Rimban William Briones 7:00-8:30 pm			

FEBRUARY 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3 Special Seminar 50th Anniversary Rev. Nobuo Miyaji
4 BWA Kisaragi-ki, Lady Kujo & Late Members' Memorial Service 10:00 am	5 <u>Reason to Live the Shin Buddhist Way</u> Rev. Koho Takata 6:30-8:00 pm	6	7 <u>Contemporary Issues & Jodo Shinshu Perspective Discussion</u> Rimban William Briones 7:00-8:30 pm	8 Board Meeting 7:30 pm	9	10 <u>...Words of Shinran... Great Myokonin...</u> Rev. Tetsuo Unno 10:00-1130 am
11 Nirvana Day Service 10:00 am Eitaikyo Monthly Memorial Service 1:00 pm	12 <u>Reason to Live the Shin Buddhist Way</u> Rev. Koho Takata 6:30-8:00 pm	13 <u>Shinran Shonin's Hymns</u> Rev. Ryuta Furumoto 7:00-8:30 pm	14	15 <u>Rituals</u> Rev. Masao Kodani 7:00-8:30 pm	16 Go-Meinichi-ko 1:30 pm	17 <u>...Words of Shinran... Great Myokonin...</u> Rev. Tetsuo Unno 10:00-1130 am
18 Scout Sunday 10:00 am	19 <u>Reason to Live the Shin Buddhist Way</u> Rev. Koho Takata 6:30-8:00 pm	20 <u>Shinran Shonin's Hymns</u> Rev. Ryuta Furumoto 7:00-8:30 pm	21 BCA Ministers' Meeting (Sacramento)	22 <u>Rituals</u> Rev. Masao Kodani 7:00-8:30 pm	23	24 <u>...Words of Shinran... Great Myokonin...</u> Rev. Tetsuo Unno 10:00-1130 am <u>Shinran Shonin's Hymns (in Japanese)</u> Rev. Yoshiko Miyaji 10:00-1130 am
25	26 <u>Reason to Live the Shin Buddhist Way</u> Rev. Koho Takata 6:30-8:00 pm	27 <u>Shinran Shonin's Hymns</u> Rev. Ryuta Furumoto 7:00-8:30 pm	28	29	30 BCA National Council Meeting (Sacramento)	31