

# NENJU NEWS

**JSBTC**  **JODO SHINSHU BUDDHIST  
TEMPLES OF CANADA**

Volume 3, Issue 1

March, 2021

## **JSBTC VISION and MISSION**

**Vision:** A community living a life of gratitude on the path of the Buddha Dharma

**Mission:** Acting as a catalyst for growing a network of Jodo Shinshu Buddhist centres through dynamic and focused leadership

## New Year's Greeting

Happy New Year, everyone! At the beginning of this New Year, I would like to extend my best regards to you all.

Throughout the last year, the world suffered from the pandemic of COVID-19, which brought tremendous hardship to many people, and we still are not able to see when normalcy would return to our world. On this occasion, I would like to offer my deepest condolences to those who fell victim to COVID-19 and express my sympathies to those who are currently undergoing treatment.

When social activities have been largely restricted as measures for preventing

the spread of infection and protecting people's lives, many temples have been struggling for continuing their propagation. It concerns me that many people have been left isolated in the midst of hardship.

'Dependent origination' is a universal truth that Buddha Sakyamuni presented. This fundamental Buddhist principle expresses that every thing, matter, and phenomenon arises from various causes and conditions. None of us lives by ourselves. We are living being interconnected and mutually supported by one another.

Here in Japan, a new type of lifestyle called the 'new normal' has been introduced to protect people, their loved ones, and communities from infection. Considering the reality that we cannot even fathom when the pandemic will decline, it is important that everyone deeply reflects on the principle of Dependent Origination that represents the true state of the world.

Even though having been introduced to the truth by Buddha Sakyamuni, ordinary people like us are still not able to accept it as it is. Therefore, to guide us to cope with the suffering caused by our own ignorance, Shinran Shonin clarifies Amida Buddha's compassion that always embraces all of us. When the world is facing this unimaginable crisis, it is crucial that each of us experiences Amida Buddha's great compassion ourselves, and live each day to the utmost, having that joy and sensation in our hearts as the basis of our life.

It is my hope that your temples will continue serving as your spiritual home, and therefore, I sincerely ask for your understanding and cooperation to allow them to be so. With my heartfelt appreciation for each one of you, I would like to conclude my new year's greeting.

January 1, 2021

OHTANI Kojun

Monshu

Jodo Shinshu Hongwanji-ha



## 2021 New Year's Greeting from Office of the Bishop

On behalf of the Jodo Shinshu Buddhist Temples of Canada, I wish to thank all of you for your support and understanding throughout 2020. As December brings the year to a close, we naturally find ourselves reflecting on the events of this year. Due to COVID-19, there have been so many changes and challenges. 2020 has certainly been full of many meaningful meetings and many difficult partings — new friendships, marriages, and births, and also the loss of people we love.

I recently read an article in a Japanese newspaper, which reported on a survey taken on people's perception of happiness. In response to the question, "What gives you the greatest sense of happiness?", the number one answer was "to be healthy" and the number two answer was "to be able to do what one wishes." Certainly, it is the wish for all people to be healthy. However, in reality, no matter how much we wish for a healthy life, there are no guarantees in maintaining good health, and we do not know if we will ever be free from suffering ill health.

The famous Japanese poet and Buddhist monk, Kenko Yoshida (1283-1352) states in "Tsurezuregusa (*Essays in Idleness*, also known as *the Harvest of Leisure*)" that, "there are seven undesirable things seen in friends", and lists one as, "a strong person who has never been ill". He says that people who are healthy and who have not been sick are not well-suited to be friends. Why did he make such a statement?

In general, we learn to understand things through experience. To know the suffering of illness, we first learn the pain and hardship of illness when we fall ill ourselves. Similarly, it could be said that people having personally struggled with hardship and pain are better able to understand suffering and pain in others, and therefore, are kind and understanding. Those who lack that kindness and understanding are said to be not appropriate as friends.

For Shakyamuni Buddha, and other Masters, they taught the path to enlightenment, having the heart of sorrow through truly knowing the suffering and anxiety of people. It is important to understand Buddha's words, "Life is suffering", from this viewpoint, and not to confuse his teachings of old age, illness, and death as a pessimistic teaching based on a negative perspective. The underlying foundation of Buddha's teaching is based on a deep view of the reality of life. This view is born from the heart of deep sorrow, and transformed through enlightenment, to become the heart of compassion helping all people with comfort and courage. Buddha's serene pose illustrates this.

The poet Akio Murakami who passed away in his twenties wrote,

*"Through illness I learned of something that was faster than light  
Through illness I learned of something that was wider than the ocean  
Through illness I learned of something that was deeper than the ocean. . ."*

Written while suffering an illness in which he could not move his body even slightly due to paralysis, it shows us that there is an important view to looking at life. The literary critic Shouichiro Kamei, who hails from Hokkaido like myself, has stated, "Anguish is the labour pain of humans to become reborn." There is no life without anguish, and people are able to understand themselves through their anguish. According to him, through anguish, people's eyes are opened to view life truly, resulting in the birth of a new human.

Shakyamuni Buddha makes clear the reality of humans in which we are drowning in the ocean of endless desire and sinking in the abyss of ignorance. "Life is suffering" are words of the Buddha, as one who understood the reality of himself, as he was. Through these words, I am now able to touch Buddha's deep wisdom and boundless compassion. How wondrous is the truth of enlightenment! The poet probably felt that 'wonder' and wrote those words. I think that to have "learned", is an expression of joy at having awakened to the unattainable Truth. Please continue to take good care of yourself. Be safe, be kind, and be mindful!

In gassho,

Tatsuya Aoki, Bishop

Joodo Shinshu Buddhist Temples of Canada



## FROM THE BOARD

This month marks one year of the world living with COVID. What a year it has been: a tumultuous, chaotic, unthinkable year that has upended our lives and left many people struggling mentally, physically, financially. It has been a difficult year for all the Canadian temples, with some remaining closed for the whole year, while others opened but then closed again in compliance with government restrictions. With Hanamatsuri approaching, I hope that most of the temples will again be open, even if just to a limited number of people.

It is with regret that we announce the retirement of Rev. Miyakawa, who has served the Canadian kyodan so diligently for the past thirty-five years. We are very grateful to him for his work and his dedication, and we thank him for that. We are also thankful that we have the written materials and videos that he prepared and which are so well done and so useful to all the temples.

We are pleased to announce that Hirano Sensei will be returning from Japan to Canada in May, after completing his kyoshi training in Kyoto. Socho has been working with Hirano Sensei to ensure a transition period of in-temple training. In addition, Socho and the JSBTC Board have also been working with the boards of the BC interior temples to determine whether Hirano Sensei can ultimately take over responsibility as minister for those three temples.

Congratulations to Socho on the publication of his thesis *Study of Nagarjuna's Theory of Emptiness*, which is now archived in the Chinese Buddhist Encyclopedia. This thesis was written while Socho was studying at the Graduate School of Ryukoku University. It was originally written in Japanese, but he translated and presented a short English thesis which is now approved. This is the link [http://chinabuddhismencyclopedia.com/en/index.php?title=Study\\_of\\_Nagarjuna%27s\\_Theory\\_of\\_Emptiness&fbclid=IwAR3WHSjvEFkCn2\\_EeuXVc3XRogeIF2dHxZjXufJgR\\_8z6xCQLO7zmM2e6k4](http://chinabuddhismencyclopedia.com/en/index.php?title=Study_of_Nagarjuna%27s_Theory_of_Emptiness&fbclid=IwAR3WHSjvEFkCn2_EeuXVc3XRogeIF2dHxZjXufJgR_8z6xCQLO7zmM2e6k4)

The LDC Lecture series organized by Socho has been extremely well received and well attended. Since nearly 30% of the people attending the series are new to Jodo Shinshu, Sensei Joanne and Greg Chor are coordinating "Welcome to Jodo Shinshu" sessions, with input from the other Assistant Ministers. Socho emails these individuals directly and invites them to online services in the areas where they live. This is a very exciting development! In addition, the most recent lecture presented by Dr. Jeff Wilson Sensei had American Sign Language interpreters, which enabled hearing impaired attendees to share in the dharma.

Also exciting is the development of several initiatives to engage our dharma school students: a monthly virtual dharma school on the last Saturday of each month, and a *Build Your Own Service* website hosted by BTSA. Find more information about these projects in this newsletter. Thank you to everyone who has worked to make these initiatives a success!

If you are having difficulty remembering when all these events are occurring, check out the JSBTC website at [www.jsbtc.ca](http://www.jsbtc.ca). A new calendar feature has been added on the home page showing all the lectures and sessions available, as well as providing links for registration.

And finally, the **JSBTC Annual General Meeting** will be held on **Saturday April 24th**, starting at 9:00 am PDT (10:00 MDT, 11:00 CDT, and noon EDT). The **Tsuito Hoyo service** will be held on **Sunday April 25th** starting at 10:30 am PDT, following a special half hour dharma school sessions which will start at 10:00 am PDT. Material for the AGM will be sent out shortly.

We encourage you to consider joining the JSBTC Board as either a director or as a volunteer on one of the committees or projects. With the retirement of several directors over the past year, the Board needs more people who are committed to Jodo Shinshu in Canada. If you are interested, please email Laura Sugimoto at [laura.a.sugimoto@gmail.com](mailto:laura.a.sugimoto@gmail.com) or any of the other directors. Thank you!

**Comments? Suggestions?**

**We would love to hear from you**

**[jsbtcnewsletter@gmail.com](mailto:jsbtcnewsletter@gmail.com)**

## SHINSHU PROPAGATION IN THE CONTEMPORARY WORLD

Jodo Shinshu in North America began over a century ago on the west coast of the US, on the Hawaiian Islands and in Canada. Immigrant Japanese Buddhist families shared a felt need for a local temple for religious purposes. In Vancouver a small group of dedicated Buddhist leaders agreed to make a formal request to the mother temple, Nishi Hongwanji in Kyoto Japan, to send a *kaikyoshi* minister to Canada to serve the needs of the local community. As a result, Rev. Senju Sasaki arrived in Vancouver in October of 1905 to serve the community. Thus, began religious services and observances for funerals, weddings, and memorials, including Sunday (Dharma) services for children and youth. The temple soon became a thriving hub for religious purposes as well as for various cultural, social and sports activities. In the early twentieth century, many temples on the west coast of BC were established to accommodate the growing Buddhist community. From the end of WWII in 1946, the return of the Japanese-Canadians to the west coast and movement to the prairies and eastern Canada in 1948, there was rapid increase in the nisei and sansei population. By the end of the 1990's and the beginning of the twenty-first century, the community became more integrated into the larger community. For reasons of self-sufficiency and assimilation into the larger community, temples began to see a gradual decline in temple membership. Today, most temples across Canada are experiencing a slow decline in membership. How can this trend be reversed? There are no easy answers.

Certain elements of the Shinshu teachings must be addressed and a new approach taken to make it meaningful and appealing to contemporary society. For one, in order to attract new seekers we must use English not Japanese, to explain basic Jodo Shinshu doctrine. Simultaneously, we must be careful in explaining the teaching without eroding or misrepresenting Shinran's words. Most of the ritual (chanting) and liturgy still remains in Japanese. More accurate terminology now used are, Amida Buddha not Lord Buddha, *shinjin* not faith, sangha not congregation, Shinran Shonin not Saint Shinran, *gatha* not hymn and sutra not scripture. These are but a few examples.

In the early history of Jodo Shinshu in North America, Japanese cultural tradition and societal values played an important role for the community in their struggle for a better life in a foreign land. Today, qualities of perseverance (*gamman*), adaptability, diligence and stoicism are no longer as meaningful to the third, fourth and fifth generation children who have blended into our multicultural society.

To the uninitiated, there is still a perception that Jodo Shinshu is a form of Japanese Buddhism. This is due, in large part, to a deep socio-cultural connection with Japan, a connection which still exists today. This situation is due to the dependence of overseas districts, Canada included, on the mother temple, Nishi Hongwanji, for resources. All formal training and education originates with Nishi Hongwanji including ordination prerequisites. For any measure of success for Shinshu in North America, the individual must show a deep commitment to learning and understanding Shinshu doctrine. More writings and textual material by scholars and teachers from a North American perspective must be encouraged. According to Alfred Bloom, the well-known Shinshu scholar, Shin Buddhism has become a "world religion with the potential to bring insight and wisdom to a suffering humanity. This message must be spread to all of society in a creative and effective manner." He goes on to say, "Shin Buddhist studies has the obligation to open its storehouse of knowledge and wisdom for all people transcending national and cultural boundaries and responding to the yearnings of humanity for meaning and fulfillment."

To be meaningful to all people globally, amongst other things, an understanding of the relationship between self and others must be cultivated. Today, more than in the past, there is a prevailing attitude of a focus on self gratification, a sense of achieving goals on one's own through 'self-effort'. This is counter to the Buddhist principle of the seeker 'going' to awakening, followed by the 'returning' for the benefit of easing the suffering of all sentient beings. Ego-driven self-centeredness is overcome by the Buddhist principle of interdependence of all living things and nothing stands alone. This awareness would lead to an outpouring of humble gratitude toward Amida Buddha and all sentient beings.

Gassho,

Robert Akune Sensei

Vancouver Buddhist Temple

## History of the Shrine at the Jodo Shinshu Buddhist Temples of Canada Headquarters

The Jodo Shinshu Buddhist Temples of Canada (JSBTC) has in their possession a shrine that has historical significance in the annals of Nishi Hongwanji-ha and is certainly worthy of note.

In 1996, Steveston Buddhist Temple donated the shrine to the newly built JSBTC Headquarters at 11786 Fentiman Place in Richmond B.C. The shrine became available after the Steveston Buddhist Temple had installed their custom designed shrine befitting the architecture of their temple. The shrine remained in storage from 1980-1996.

The shrine was originally built for and belonged to His Eminence, Ohtani Kozui (1876-1948), 22<sup>nd</sup> Abbott of the Nishi Hongwanji-ha in Kyoto, Japan. Ohtani Kozui succeeded his father Ohtani Koson in 1903. In assuming the position as the religious head of the Jodo Shinshu organization, he continued to pursue the investigation, exploration and excavation of Buddhist sites for Buddhist artifacts, treasures and Sutras in Central Asia. Prior to this appointment, he had studied in England and developed a passion for archaeology, particularly in Central Asia. He was a Fellow of the Royal Geographical Society.

Because Chinese Central Asia had once played a decisive role in the eastward spread of Buddhism, His Eminence's objective was to explore and excavate this region with the eyes of a Buddhist follower, especially seeking old Sutras. He found well known translations of the Lotus Sutra and the Contemplation Sutra. He organized three Central Asian exploration parties during the period from 1902 to 1913. His explorations included Dunhuang, Turfan, Laulan, Tibet and other countries. (Reference: "Japanese Spies along Silk Road" by Imre Galambos).

Regarding the origin of this shrine, one thought was that this shrine was designed and constructed for Ohtani Kozui as a personal shrine for his residences during his three expeditions which he had organized for Central Asia and had it returned to Japan as part of the shipment of the Buddhist treasures and artifacts. This treasure was thought to have been one of the 9,000 items found in Tokyo National Museum, Kyoto National Museum, Ryukoku University and Ohtani University and other museums and institutions. In fact, the shrine was built for him when he set up residence in Shanghai during his voluntary exile after his resignation as the Abbott of the Nishi Hongwanji. The shrine was the personal belonging of His Eminence, Ohtani Kozui. His resignation was prompted by his alleged over-indulgence in financing the three Central Asian explorations and the construction of his magnificent residence, Villa Niraku (1909-1932) in Kobe, Japan. He was succeeded by his nephew Ohtani, Kosho.

This shrine became available to Steveston Buddhist Temple through the efforts of Rev. Shinjo Ikuta, resident minister (1954-1958) and his wife Mrs. Mino Ikuta. They had become aware of the availability of the shrine through their acquaintance, Mrs. Moto Tanaka, head nurse at the Asoka Hospital in Tokyo. Mrs. Tanaka's son-in-law, who served as the personal physician for Ohtani Kozui in Shanghai, was aware of this shrine and had informed his mother-in-law. Arrangements were made to have the shrine brought back to Japan by the personal physician. Indeed, without the efforts and arrangements made by these principals, the shrine with such historical significance would not have become available. Mrs. Teruko Ikuta, wife of the late Rev. Kyojo Ikuta, was very instrumental in providing this significant information.

Through the efforts of Rev. and Mrs. Ikuta, the shrine was obtained by the Steveston Buddhist Temple and has now found its home in the present location.

With the re-location of the shrine in 1996 at the JSBTC Headquarters, the 1,000 pieces were re-assembled by Mr. Masafumi Yamamoto of Yamamoto Butsuguten of Kyoto.

This shrine is indeed a heritage item and worthy of note to Jodo Shinshu followers.

In Gassho,

Roy Akune Sensei

Steventon Buddhist Temple





## Your Living Dharma Centre has great news!

We will be having a Zoom Dharma School once a month on the last Saturday of each month from 10:00 to 10:45 am PST.

Each Dharma School will follow the following format:

- ◆ 20 minute service with everyone
- ◆ 15-20 minutes of age-appropriate theme based activity or lesson with Dharma school teachers in separate Zoom breakout rooms
- ◆ 5 minutes of Closing service and announcements with everyone

We had Services in January and February with students participating from across Canada.

The week before the service, the LDC will email a Zoom invitation with required password to your Temple minister or Temple board. **If you want a direct invitation, please email [mariikuta@gmail.com](mailto:mariikuta@gmail.com)**

Hope you will be able to join us for our Zoom Dharma School! I promise it will be FUN!

In gassho,

LDC- JSBTC Zoom Dharma School



### LDC Zoom Dharma School Information

Once monthly from 10:00 to 10:45am PDT on the fourth Saturday of each month.

20 minute Service lead by a JSBTC Minister or Assistant-Minister.

20 minute Dharma School Activity/lesson for three age categories:

- Grade Three and under
- Grade Four to Seven
- Grade Eight and up

Each month will have a different theme based on The Three Dharma Seals, The Four Noble Truths, The Eightfold Path and The Six Paramitas.

Schedule until the end of summer 2021:

February 20<sup>th</sup>- Everything is Changing (Impermanence)

March 27<sup>th</sup> - Everything Depends on Everything Else ((interdependence)

April 25<sup>th</sup> - What does Nirvana Mean? (NOTE date change for JSBTC AGM and Tsuito Hoyo service)

May 22<sup>nd</sup> - Life is a Bumpy Road. (First Noble Truth)

June 26<sup>th</sup> - Why Life can seem like a Bumpy Road. (Second Noble Truth)

July 24<sup>th</sup> - How to Smooth the Bumpy Road (Third Noble Truth)

August 28<sup>th</sup> - Road Smoothing Directions from Shakyamuni Buddha (Fourth Noble Truth)



## Build Your Family Service & Shoes Muse

Ministers/Ministerial Assistants and Dharma School Leaders from Calgary Buddhist Temple and Buddhist Temple of Southern met in November, 2020 to discuss resources for young families in the temple. Much of our attention in 2020 had been given to the dramatic swings of opening and closing the temples and getting the technology and skills in place to move activities online. At the same time, families were navigating the new world of online schooling, periods of isolating at home and added work stress.

Prior to the pandemic, Ministers and Dharma School Leaders observed that children, youth and parents lead very active lives or they don't have access to a temple nearby, making regular attendance at Dharma School difficult at the best of times. Creating online resources could have post-pandemic value as well:

- A. helping parents teach their children and youth about Jodo Shinshu concepts and rituals
- B. providing Dharma School Teachers with resources, materials, examples for lessons
- C. providing information on Buddhism in general and Jodo Shinshu Buddhism specifically to an interested public audience

To this end, we have been working on 2 projects:

The first is a dynamic webpage: **"Build Your Family Service"**. This page captures common components of a temple service and is geared towards young families: quieting oneself to the sound of the bell, short sutra chanting, basic recitations, offering incense, simple songs, and short dharma talks. In addition, one would find a variety of activities and resource links based on the dharma talks and background information on rituals.

The second project creates a variety of materials and activities for children and youth based on the theme of "shoes". **"Shoes Muse"** uses a Jodo Shinshu Buddhist perspective in focussing on a common object to teach children about self-reflection, empathy, resilience, doing your best in all things, interconnectivity, and taking care of the planet. This project can be found on the Build Your Family Service webpage with the potential to add new themes in the future. Wherever possible, Dharma School children / youth contribute to the creation of the material.

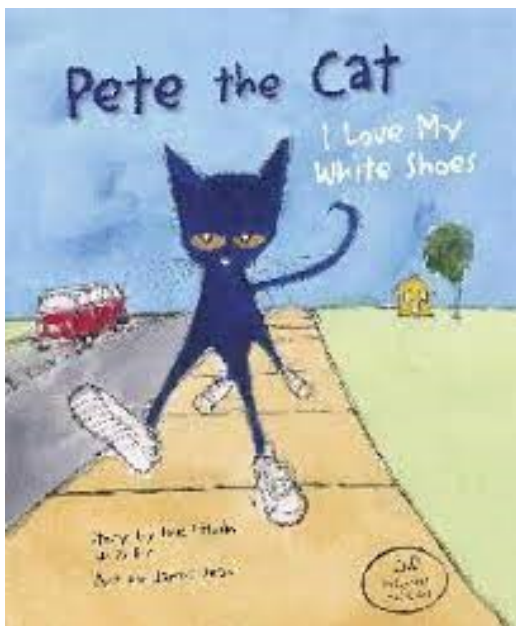
Please see the most current activity on this webpage: <https://www.thebtsa.com/byfs>

This collaborative project is intended to be shared with any family who might benefit from the material. We welcome your feedback; you can direct questions and comments to Brenda Ikuta at [btsaboard@gmail.com](mailto:btsaboard@gmail.com).

In Gassho,

Dharma School Leaders

Calgary Buddhist Temple / Buddhist Temple of Southern Alberta



# SHOES MUSE

*HAVE YOU HEARD THESE SAYINGS?*

- PUT YOURSELF IN SOMEONE ELSE'S SHOES.
- IF THE SHOE FITS, WEAR IT.

*CAN YOU THINK OF OTHERS?*

*WHAT WOULD WE DO WITHOUT SHOES?*

- shoes prevent disease and injury.
- shoes help improve chronic foot problems.
- shoes allow us to move in hazardous environments.
- shoes allow us to travel further and faster.
- shoes reflect our hobbies, jobs or social standing.
- shoes allow us to express our individuality.

**PROJECT #1:  
HELP US MAKE A  
"THANK YOU SHOES" VIDEO**

- Tell us your name
- Show us your favourite shoe (footwear)
- Why are they so great?
- Do you look after them in a special way?
- Make sure to thank your shoes at the end of the video

**Record the video with a computer, smartphone or tablet. Send it to Andrew via google drive:**

**[adichikawa6@gmail.com](mailto:adichikawa6@gmail.com)**

**Or ask about sending it another way. We will compile these videos and you can view it on YouTube.**

*Instructions* <https://youtu.be/LoGyYY30Dg4>

*Examples* <https://youtu.be/nhKgXfaDzck>

*Inspiration* <https://youtu.be/QPi8cFSvmA8>

With your submission of videos, photos and/or audio recordings of you/your child, you consent to their use in educational resources, publications, print and electronic media related to the Buddhist Temple of Southern Alberta, the Calgary Buddhist Temple and the Jodo Shinshu Buddhist Temples of Canada, Living Dharma Centre. You can withdraw your consent at any time.

*Contact Us!*

at [btsaboard@gmail.com](mailto:btsaboard@gmail.com) with further questions

We hope you join our Dharma Circle!

In Gassho, Dharma School Leaders

CALGARY BUDDHIST TEMPLE & BUDDHIST TEMPLE OF SOUTHERN ALBERTA



## **“JODO SHINSHU GONSHIKI” – “JODO SHINSHU RITUALS”**

**REVEREND YOSHIMICHI OUCHI**



### **THE HOW, WHY, WHEN & WHERE OF**

**GASSHO, OSHOKO**

**TRADITIONAL NAIJIN (ALTAR) ARRANGEMENT  
DEMISTIFYING CHANTING SUTRAS AND GATHAS**



**PART 1: GASSHO, OSHOKO, SUNDAY MARCH 28, 2021**

**7pm EST, 6pm CST, 5pm MST, 4pm PST**

Part 2: Obutsudan and Offerings – TBA    Part 3: Chanting – TBA

Pre-registration is required. Register in advance by visiting <https://us02web.zoom.us/meeting/register/tZwkde6upjwqG9A-062SsE-Fua56cG3ImTI4>

A graduate of Gonshiki Shidosho in Kyoto, Rev.Ouchi received his license of Tokubetsu Homuin in 2016 and is Canada's only Ritual Specialist. Rev. Ouchi is currently head minister of the Toronto Buddhist Church.



### **Part 1—Gassho and Oshoko—March 28, 2021**

**7pm EST, 6pm CST, 5pm MST, 4pm PST**

Do you know why we traditionally place our palms together (Gassho) when we bow or when we offer incense (Oshoko) to Amida Buddha? Why do we burn incense in front of the Buddha during the service? Rev. Ouchi will teach you how to do Gassho and Oshoko in Jodo Shinshu formal style. Q & A will follow the lecture.

### **Part 2—Obutsudan and Offerings—TBA**

Do you know how to properly set up your home altar (Obutsudan)? Do you know what types of offerings you should prepare? Rev. Ouchi will demonstrate how to set up the Obutsudan and will also explain what the Temple's offerings mean in the teaching of the Buddha.

Q & A will follow the lecture.



### **Part 3—Chanting—TBA**

Chanting a sutra or verses during the Buddhist service is the most important ritual in the service. You will learn why it is important to chant. Rev Ouchi will explain the meaning of chanting and how to chant.

Q & A will follow the lecture.

Presented by Jodo Shinshu Buddhist Temples of Canada's Living Dharma Centre and the JSBTC Women's Federation.

Register in advance by visiting: <https://us02web.zoom.us/meeting/register/tZwkde6upjwqG9A-062SsE-Fua56cG3ImTI4>



## REMEMBRANCE DAY, VANCOUVER, 2020

On November 11, 2020, I participated in the Remembrance Day Ceremony held in Stanley Park, Vancouver BC. The Cenotaph was erected in 1920 by the Canadian Japanese Association and dedicated to 54 Japanese Canadians who died fighting for Canada during the First World War.

I had the great honour of laying a wreath on behalf of the BC Jodo Shinshu Buddhist Temples Federation. This year was the 100th Anniversary of the Cenotaph.

Hearing the heartfelt speeches of Mitsui, Enros and Yatabe families about their ancestors sacrifice was moving. These men believed that fighting for Canada would give Japanese Canadians the right to vote. Each November 11th, we gather at the Japanese Canadian War Memorial in Stanley Park to remember those who have fought not only in World War 1 but all subsequent Wars and conflicts.

The Ceremony was an opportunity to express gratitude to those Canadians who have given the ultimate sacrifice.

Ted Akune,

President, BC Jodo Shinshu Buddhist Temples Federation





**Special event sponsored by Buddhist Churches of America**

Saturday April 17th, 11:00 am to 1:00 pm PDT (12:00 MDT, 1:00 pm CDT, 2:00 pm EDT)

Visit [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org) email: [cbe@bcahq.org](mailto:cbe@bcahq.org)

Or visit [jsbtc.ca](http://jsbtc.ca)

Registration form: <https://docs.google.com/forms/d/e/1FAIpQLScDz0-sJfyklcjU1wos8yRSbUgBIFW3yQEEB3hw5BMOWa6UQ/>

# What is the Future of Jodo Shinshu Buddhism in the West?

namo  
amida butsu  
namo amida butsu

GUEST SPEAKERS: THREE BISHOPS

HAWAII



REV. ERIC  
**MATSUMOTO**  
BISHOP,  
HONPA HONGWANJI  
MISSION OF HAWAII

BCA



REV. MARVIN  
**HARADA**  
BISHOP,  
BUDDHIST CHURCHES  
OF AMERICA  
(NORTH AMERICA DISTRICT)

CANADA



REV. TATSUYA  
**AOKI**  
BISHOP,  
JODO SHINSHU  
BUDDHIST TEMPLES  
OF CANADA

**REGISTRATION - Free** [CLICK TO REGISTER: https://forms.gle/1egQ3umNGki4xf1J7](https://forms.gle/1egQ3umNGki4xf1J7)

DONATIONS GRATEFULLY ACCEPTED [CLICK TO DONATE](#)

<https://bca.kindful.com/campaigns/232361?utf8=%E2%9C%93&campaigns=232361&amount=>

Visit: [buddhistchurchesofamerica.org](http://buddhistchurchesofamerica.org) email: [cbe@bcahq.org](mailto:cbe@bcahq.org) tel: 510.809.1460



# BCA Federation of Dharma School Teachers League

## 70<sup>th</sup> FDSTL CONFERENCE (2021)

The Southern District Dharma School Teachers League extends our invitation to all BCA and associate Dharma School teachers to attend the 2021 FDSTL Conference on April 24, 2021, which due to COVID-19 will be held as an online conference. This will be the 70<sup>th</sup> Annual Conference. Instructions for accessing the conference will be sent to all registered delegates. The conference will use Zoom as the meeting platform.

### GENERAL INFORMATION

#### PROGRAM AND THEME

The theme for this year's conference is "Meeting the Challenges of Today's Dharma School". Keynote speaker will be Pieper Toyama, former Head of School for the Pacific Buddhist Academy in Honolulu, HI and President of the Hompa Hongwanji Mission of Hawaii.

#### CONFERENCE SCHEDULE

The preliminary schedule is below. All times are Pacific Daylight Time so please make adjustments for your local area.

#### SATURDAY, APRIL 24, 2021

12:00 – 12:30 p.m.	Opening Service (Hondo)
12:30 – 1:15 p.m.	Keynote Speaker
1:15 – 1:45 p.m.	Keynote Speaker Q&A
1:45 – 2:10 p.m.	Break/Yoga Stretch
2:10 – 3:00 p.m.	Workshop Session 1
3:00 – 3:10 p.m.	Break
3:10 – 4:00 p.m.	Workshop Session 2
4:00 – 4:30 p.m.	FDSTL General Meeting
4:30 – 5:00 p.m.	Closing Remarks, Awards & Presentations, and Closing Service
5:00 – 6:00 p.m.	Evening Workshop Videos & Social
6:00 – 7:00 p.m.	Optional Live Evening Workshop

More information on the workshops is available through Socho

Please e-mail the registration form (Excel version) to: [ksayano@earthlink](mailto:ksayano@earthlink.net)

The registration fee check should be sent directly to June Kondo, SDDSTL Treasurer at the address given on the form.

Note that up to 2 official representatives from JSBTC will receive complementary registration. Please indicate on the registration form who the official representatives are—others can register at the regular rate.