

Delta Dharma

THE WALNUT GROVE BUDDHIST CHURCH NEWSLETTER

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September 2016



RESTED AND READY

Hopefully this finds our sangha recuperated after a month's hiatus, and looking forward to the end of summer and autumnal events at the temple. Reverend Kusunoki and Reverend Mayhugh are busily working on next year's schedule, which gives us all a feeling of ongoing commitment to the continuation of an active membership.

Speaking of which, if you have forgotten to pay your dues, please take this as a kindly reminder to do so. Walnut Grove has the lowest membership fee around, but we still pay the BCA monthly dues per member at the same rate as the other temples.

ANNUAL FUNDRAISER BAZAAR

The WGBC Bazaar, held on July 2 & 3, was an obvious success this year with a big volunteer turn out, sold out food, great weather, and lots of happy people playing games, checking out the Handicraft items, eating, and enjoying their beverages of choice! Please see the thanks from the various groups in this newsletter.

OBON ODORI AND SERVICE

Held on July 16, the Obon Odori was celebrated on church grounds on a beautiful Delta evening. Members, family and friends turned out in beautiful kimonos, happy hapi coats, and jeans and t-shirts to join in the dances and reflect upon family that has gone on before us to the pureland. For the second year in a row, a white owl passed right over near the end of the program sending a chill down a few spines.

The following afternoon we observed the Obon Service, well attended with Rev. Yukiko Motoyoshi of the Stockton Buddhist Temple as our guest speaker. After her enjoyable talk, we joined together in the social room to enjoy delightful refreshments organized and supplied by church volunteers.

BWA SCHEDULE CORRECTION

Please note that the **correct date for the September BWA board meeting is Sunday the 11th** at 11:00 AM. It was incorrectly reported as the previous Sunday in a section of the July/August newsletter.





POST BAZAAR MEETING

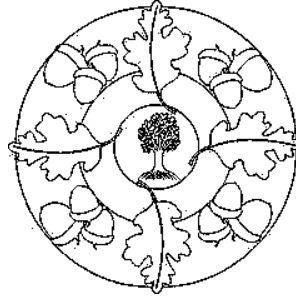
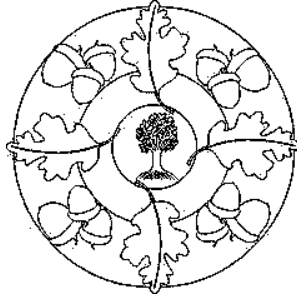
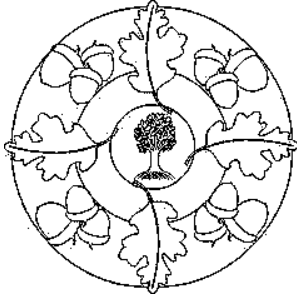
A meeting to discuss the outcomes of 2016 Buddhist Church Bazaar is scheduled for Saturday, September 10, 10:00 AM. If you were a concession chair we would very much appreciate your attendance. All those involved in the bazaar are also invited to attend if you have thoughts and ideas to share.

FALL OHIGAN SERVICE

On Thursday, September 22, 2016, we in the northern hemisphere will experience the autumnal equinox, when the hours of the day and night are equal. We celebrate Ohigan close to the same time. Higan means “other shore”, as opposed to Shigan, the world in which we spend most of our time. Higan is a land (state) of bliss (enlightenment), and Shigan is where we struggle against the things that impede our travels to this place of everlasting light. Since it’s impossible to reach this land by our own endeavor, we must at least find a balance between the two, knowing where we are, and opening ourselves to “where” it is possible to be. Please join us on **Sunday, September 18th at 1:30 PM** to hear the Dharma and contemplate the season and our connection to it. Our guest speaker is Sensei Brian Nagata from the Bukkyo DendoKai.

BEREAVEMENT

We are sorry to announce the passing of our church member George Iseri. He passed away on July 12, 2016 at the age of 95 years. His death was accidental when a hit and run driver ran a red light at the intersection of Meadowview Road and Freeport Boulevard. George joins his wife Lily, who entered Nirvana on August 26, 2014.



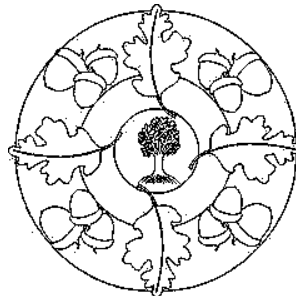
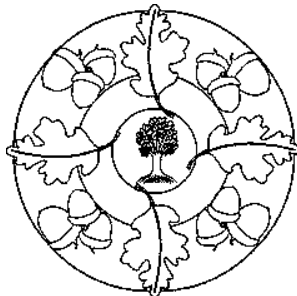
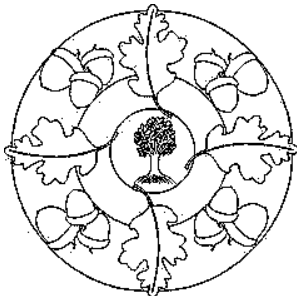
九月祥月法要 September Shotsuki

Deceased

Misayo	Shinmoto	新本 みさお
Itsuji	Shinmoto	新本 逸次
Kazuko	Ogawa	小川 カズヨ
Emi	Nakagami	中神 エミ
Shingo	Ohta	太田 新吾
Rev. Seikaku	Mizutani	水谷 誓覚
Teruko	Kondo	近藤 照子
Minoru	Hori	堀 稔
Hatsu	Okamoto	岡本 ハツ
Kane	Ahara	阿原 カネ
Shizu	Goto	後藤 シズ
Aiko	Takaki	高木 愛子
Hideo	Oto	大藤 英機
Yeichi	Tanaka	

Moshu (Chief Mourner)

Tokuye	Shinmoto	新本 トクエ
Tokuye	Shinmoto	新本 トクエ
Ken	Sano	佐野 ケン
Ken	Sano	佐野 ケン
June	Okada	岡田 ジェーン
Edwin	Mizutani	水谷 エドウィン
Edwin	Mizutani	水谷 エドウィン
Suwako Sue	Hori	堀 スワ子
Roy	Okamoto	岡本 ローイ
Nancy	Nakahara	中原 ナンシー
Mineko	Kawamura	川村 峰子
Barbara	Miyano	宮野 バーバラ
Lilian	Muraoka	



PLANNING

One may notice new fences have been added to the church grounds. The fence north of the Bazaar grounds will be a remembrance of the Sonenkai members as it was proposed when George Hiromoto was President of the Sonenkai. So now when one looks at the fence they can visualize members past and present of the Sonenkai (WGBC Men's Organization).

The fence between the church and residence was proposed by Reverend Roy Mayhugh. This now becomes a visual remembrance of all the participants and donors, present and future, for the contributions to the WGBC annual golf tournaments.

On August 27, 2016, Cameron Dorais' Eagle Scout Project Troop 50, under the supervision of Marty Sakata, will be replacing the dried up grass area between the sidewalk and the asphalt pavement with decomposed granite to help the appearance of the church grounds.

BAZAAR

The Walnut Grove Buddhist Church would like to thank everyone that turned out to support the annual church Bazaar. The church realizes it's the efforts put forth by the volunteers who turn out to help that make it a successful Bazaar. So take a moment to pat yourself on the back to say "a job well done!" The help came from some of the members from the seven N.C. Temples, friends and relatives, but most of all, from the members' immediate family. This means the younger 3rd generation, 4th generation and even the 5th generation. I overheard a conversation from the younger generations saying they have to start helping more and learning more. The simple fact is we're all getting older and they can start contributing more to continue the tradition set forth by the 1st generation – according to military standards – "Changing of the Guards".

In Gassho,
Aki Ito

DHARMA SCHOOL/ADULT STUDY NEWS

On July 17th we held the Dharma School and Adult Study Class. After the class, we shared a potluck lunch then attended the Obon service in the afternoon. Thanks to all of our Dharma School and Adult Study members who organized the lunch and brought food for everyone to share.

In September we will have the usual Dharma School Service conducted by Sensei Darcy Nishi. After Dharma School and Discussion group in the morning we will have a fall Ohigan service at 1:30 PM. Please plan to attend this one if you can. The speaker will be Sensei Brian Nagata from Bukkyo DendoKai. Brian is the person who provides us with so many of the nice printed materials we are able to give away. Reverend Roy will not be with us on that day. He will be the guest speaker at San Jose Betsuin.

BUDDHIST WOMEN'S ASSOCIATION NEWS

As mentioned in the front page of this newsletter, the date of the upcoming September meeting was incorrectly reported in this section of the July/August newsletter. I apologize for any inconvenience this may have caused. The correct date is **September 11th, at 11:00 AM.**

Toban for this month are: Gladys Katsuki, Linda Soliven, June Matsubara, Kuniko Nishi, Carol Tang, and Jean Yokotobi.



Grand thanks to all our members who worked so hard in the preparation and execution of this year's bazaar fundraiser. Each and every one of you took your personal job to heart and the outcome was truly amazing. Many, many volunteers from outside our group come to help, but without the committed members of our organization they would have nothing to help with!

Handicraft would like to acknowledge the following donations

Fouad Alotri - assorted plants; Roxanne Bucaria – Haori, printed uchiwa; Howard Garrison – succulent arrangements; Char Hamada-Krug – Cake pops; Gale Hamatani – Sheet cakes & cookies; Dennis and Nancy Hashimoto – glassware sets; Joyce Hirose – monetary donation and cookies; Asoka Ishiura – cookies, Karma Ishiura – cookies; Christy Ishizuka – apron; Joanne Ishizuka – purses; Jennifer Jacobs – assortment of silver and bead earrings/ Amiko Kashiwagi – money plants; Gladys Katsuki – monetary donation and assorted cookies; Linda Kawahara-Matsuo – Japanese chex mix; Ruby Kawahara – Obi sets, castanets and zori; Nellie Kawamura – monetary donation, cookies, pincushions, pouches; Sandi Kawamura – cookies; Dorothy Koga - monetary donation; May Lay – assorted kitchenware, accessories and stationery; Suzy Lay - diaper bag sets, watermelon gift set; June Matsubara – cookies; Lillian Matsuoka – apple cake loaves; Stephen and Ann Mican – decorated pottery, candle holders , children's story scene; Marcie Mori – cupcakes; Shizue Nagoshi – monetary donation; Frances Nakahara – hanging towels and plastic floor covering; Shirley Nakao – Japanese figurines, music CDs; Jeanne Nathan – brownies; Souris and Esperanza Nishi – music CDs, assorted plants, tote bags, sweatshirt; Kuniko Nishi – scrubbers; Mitsuko Norikane – rice krispie treats; Mary Oda – plum jelly, brownies, bundt cake; Barbara Ogata – maple plants, casserole carriers, tote bags; Sheila Ogawa – cookies; Janet Omoto – cookies; Tallie Pagano – rice krispie treats; Joyce Sakai – cookies and monetary donation; Toshiko Sakata – yukatas, assorted plants; Sharon Sano – assorted cookies, booth supplies; Linda Soliven – bonsai plants; Hiroko Sugimoto – scrubbers, crocheted table cover; Dorothy Tokuyoshi – cookies; Janice Toyama – mochi; Willie and Nancy Toyama – assorted houseware goods; Maureen Wong – decorative note pads; Jean Yokotobi – vegetable slicer; Grace Yoshikawa – sheet cake and origami greeting cards; unknown donor – fabric placemats, pot holders and coasters; unknown donor – picture frame.

I have been living in America for over six years. When I have looked back on these six years, I would say I was like Yajirobe. Yajirobe is a balancing toy in Japanese. Language, culture, custom, education, thought, expression, common sense, food, people, and race are totally different in America and Japan. I kept balance whenever I faced these differences. All the time my mind was spinning and swinging. However, I have never fallen down these difficult situations. How did I overcome it each time? I have been helping my husband who is a Lodi Jodo Shinshu Buddhist church's minister. We are always thinking, talking, and discussing about our church and congregations. My husband is from temple family in Nagasaki, Japan, so he has a lot of ideas of serving and managing the church. However, he did not have any experience of being a resident minister. On the other hand, I am not from a temple family; also, I was not a religious person until I had married him, so I had no idea of the church. Therefore, from the beginning of our American life, we had to really help each other. Our base of thoughts and ideas are coming from our family temple-Kogenji. Sometimes these really fit with Lodi Buddhist Church, but sometimes they do not. We have to adjust them and keep a balance. In this opportunity, I want to write about the similarities and differences between Lodi Buddhist Church (LBC) and Kogenji; also, I want to find about what has kept my balance of Yajirobe.

The history of these temples is very interesting. LBC has been in existence for eighty-seven years. It had been established in 1929. Since then, thirteen ministers have been assigned to this church, so my husband is thirteenth resident minister. During the Second World War, members (Japanese and Japanese American people) had to go to the internment camp, so members entrusted the church building to the Mayor of Lodi. ¹ Thus, LBC building did not get any damage. On the other hand, Kogenji has been in existence for three hundred seventy-nine years. It had been established in 1637. The present minister (my husband's older brother) is seventeenth resident minister. The position of Kogenji's minister has been taking over generation to generation in the family for three hundred seventy-nine years. During the Second World War, the then minister who was my husband's grandfather had to serve by contributing physical labor; also, the other ministers, who were employee of Kogenji, were called up for the service. Kogenji had to give up the metal to the government. Therefore, all the Buddha altar fittings, instead of one set of the ring candle, which was hanging in front of Amida Buddha, were taken off. Furthermore, an air-raid shelter was dug into the side of a slope behind of the temple building. The second atomic bomb was dropped into Nagasaki city on August 9th 1945; as a result, the outside and inside of the temple building had big damage. ³ My image of LBC congregations feeling of attachment to the temple building is a little bit different from Kogenji's one. I think that was our first or second year at LBC. We had a simple question: why did the LBC not move to a more safe and convenient place. We needed more parking spaces, the church location is not good, the building is getting old, etc. These issues had been talked about by the members. However, whenever they discussed it, the topic came to nothing. The reason why that topic could not be talked about more deeply was the LBC building had been built by members' hands which were first and second generation of Japanese Americans. They planned a temple and ordered the materials by themselves. Although they had owned businesses, they work without sparing themselves. When I thought of the first and second generations' members' effort, I can strongly feel people's feeling of attachment and pride from each blocks, which were piled up by their hands. Of course, members knew that fact, so they could not move on. I think that a long time ago, Kogenji would face a similar situation. However, now Kogenji cannot move anywhere because it manages the graveyard. Both temples have different reasons and situations. Succession to these temples to the next generations is very hard work, but I think congregations' strong thought and attachment would be able to help it.

These two temples' scale is a big difference. LBC's membership is about one hundred fifty families. This number is the middle size of Jodo Shinshu Buddhist temple in the United States. Each one of members has to pay a membership fee two hundred dollars per year. Kogenji's membership is two thousand one hundred families. This temple is one of the biggest temples in Nagasaki, Japan. Each family pays a membership due thirty dollars per year. I guess many American people have an impression that both churches annual fee is not so expensive than other religious organizations ones; also, people will have question about how they manage their finance parts. Both are religious corporations, so they do not need to pay the tax. However, they have to pay electricity, heating, gas, water, and telephone charges. They maintain the buildings and facilities by themselves.

They have to donate the membership fee to the religious association. This fee is depending on the number of membership, so big scale of temple has to donate a lot of money. The largest amount of expense of money is a minister's salary. LBC hires only one minister, and Kogenji hires one resident minister, three full-time ministers, two part-time ministers, and three office workers. LBC takes care of the housing, electricity, phone, vehicle, health insurance, social security, and retirement allowance. Kogenji takes care of the social security and national health insurance. LBC and Kogenji need a lot of money. How do they correct that large amount of money? LBC members donate money, and it does some fundraisings. They are sushi sales, teriyaki chicken sales, spaghetti dinner, Japanese bento box sales, and Obon bazaar. Obon bazaar is a two-day food bazaar. In America, fundraising is common thing for the church members. However, in Japan, I have never heard that temples are having food sale or bazaar. Kogenji's main income is offerings and donations. It is a same as LBC. Both temples have several major services. Whenever temples have them, members make an offering. However, difference between LBC and Kogenji is the number of funeral service and memorial service. LBC has about fifteen funeral services and twenty-five memorial services per year. On the other hand, Kogenji has over one hundred fifty funeral services and over two thousand memorial services per year, so Kogenji depends on these offering. In the American life, the most surprised thing of temple activity was the fundraising. Making money for the temple by the fundraising was big cultural shock for me. LBC's bazaar started in 1952. At the bazaar, we sell Japanese foods which are sushi, udon (Japanese noodle soup), somen (Japanese cold noodle), curry rice, chicken salad, tempura, teriyaki chicken, teriyaki chicken bowl, and Japanese beer. It really impresses me because the second, third, and fourth generation of Japanese American members are still taking over the taste of Japanese food. It is not an easy thing for them because most of them have never eaten real Japanese food. Celery is used one of the ingredients for rolling sushi. It is not a convincing thing in Japan because we use a spinach or cucumber for it. Celery has a strong taste and smell, so Japanese people usually do not use it. I wanted to suggest to the members to change using celery to cucumber or spinach, but I did not do it because I could imagine that the first generation members could not get the cucumber all seasons, so they used celery for greenery sometimes. Then, it has been many years, and using celery for rolling sushi became LBC's traditional. LBC's Obon bazaar has been holding with many-repeated trial and error. I always really appreciate all the temple members' effort, support, and compassion. Between two temples' congregations' way of dana(offering) is different, but their feeling and thought of dana is same that I think. (To be continued)

The evaluation of 2016's resolution
(E-excellent, G-good, S-so so, B-bad)

Propagate&Advertise Jodo Shinshu	G
Take English enunciation class	E
Play a golf once a month	B
Win a successive championship	S
Bake raisin & apricot scone	-

-The number of attendees – (Lodi)

Date	Attendees	Date	Attendees
Aug. 7 th			

2016 Memorial Service Schedule

2016 is the memorial year for those who passed away in:

2015	1 year	2000	17 year
2014	3 year	1992	25 year
2010	7 year	1984	33 year
2004	13 year	1967	50 year

Rev. Katsu: reverend@lodibuddhist.net

【よろこびまもりたまふなり】

親鸞聖人は、たくさんのご和讃をお書きになり、優しい言葉でご門徒の方々に阿弥陀様の教えを伝えてくださいました。その中に、現世利益和讃（全15首）というのがあります。その最後のご和讃を紹介합니다。

“南無阿弥陀仏をとらふれば 十方無量の諸仏は 百重千重圍繞して よろこびまもりたまふなり”

はじめて、このご和讃に触れたときは、金色の仏像が私の周りをぐるぐると取り囲んでいる様子を想像していました。なにか、アニメの世界にでも出てきそうな光景です。どちらかというところちょっと不気味な感じもします。

日本では、多くのお寺で8月にお盆が営まれます。私の自坊、光源寺でも、8月13日に初盆の方のお宅へお参りし、14日15日には、多くの方々が、お寺やお墓にお参りに来られます。光源寺のお盆の法要のプログラムは、とてもユニークで、大無量寿経の一節、三奉請、阿弥陀経の一節、正信偈、など様々なお経をあげます。その最後にいつも唱えていたのが、現世利益和讃でした。その節回しが軽妙で子供ながらにとっても心地よい感じがしていました。私は、父の唱えるのをただただ真似て唱えていました。その和讃の節は、他のどこのお寺でも聞いたことがありませんし、京都の仏教の学校でも習うことはありませんでした。一体、その和讃の節を父がどこで習ったのか、今となっては確かめようもありません。

皆さんは、日本でお盆を迎えられたことがありますか。日本では、お盆は一大行事です。多くの方が休みをとって故郷へ帰ります。そして、お墓参りやお寺参りをします。お盆にはいろいろな風習があります。灯笼をかざったり、家紋のついた提灯を下げたり、馬や牛を形どったキュウリやナスにつまようじをさしたものをお供えしたりします。私の地元、長崎では、精霊流しといって、船を港へ流す風習があります。

お盆は一般的には、8月13日に亡くなられた方々がこの世へ戻ってこられて、8月15日にあの世へ帰っていかれると考えられています。家紋のついた提灯は、亡くなった方々がこの世へ戻ってこられるときに、迷わず我が家へ戻ってくるようにという目印です。馬や牛を形どったお供えは、それらに乗ってこの世へ来てくださり、また、帰って行っただけのための乗り物です。灯笼や精霊流しは、無事にあの世へ戻って行かれるための送り火、送り船です。どれも亡き人の無事を願う思いから始まった風習ではないかと思ひます。

浄土真宗では、8月13日に亡くなられた方が来られて、8月15日帰って行かれるという教えではありません。亡くなられた方々は、ただちに阿弥陀様の極楽浄土へお生れになり、仏とならせていただきます。そして、私たち衆生を導くために仏としてこの世へ戻ってこられます。仏となられた方々はよるでもひるでも、いつでもどこでも、常に私たちを護ってくださっているのです。そのことを、親鸞聖人は、ご和讃で教えてくださいました。

“南無阿弥陀仏をとらふれば 十方無量の諸仏は 百重千重圍繞して よろこびまもりたまふなり”

南無阿弥陀仏を称えれば、数多くの仏様が、私の元に来てくださり、喜んでまもってくださる。昼でも夜でも、いつでもどこでも、そこに仏様がいてくださるのです。期間限定ではないんです。多くの方が、8月13日に亡き人がこの世へ戻ってこられ、8月15日にあの世へ戻っていかれると考えている中で、父は、お盆法要の結びとして、いつも声高らかに、この現世利益和讃を唱えていました。今更ながら、父は念仏者としてとても大切なことを読経を通して教えてくれたのだなと頭が下がります。今年は、父の初盆です。姿形は見えないけれども、父は、南無阿弥陀仏のその声の中にいてくれる。そう心に念じながら、父の初盆をお参りさせていただきます。 合 掌

*妻、綾乃が書いたレポート（英語）“ローダイ仏教会と光源寺”もぜひご一読ください。



September



- Sun 11 11:00 AM BWA Meeting **
- Sun 11 1:30 PM Shotsuki Service **
- Tue 13 7:00 PM Board Meeting
- Wed 14 9:00 AM Oasaji
- Sun 18 10:00 AM Meditation Class
- Sun 18 10:30 AM Dharma School/Adult Study Class
- Sun 18 1:30 PM Fall Ohigan

**** The Shotsuki Service and the BWA Meeting have been moved to the second Sunday because of the Labor Day weekend.**

Buddhist BE- Attitudes



EGO says: "Once everything falls into **place**, I'll feel **peace**."

SPIRIT says: "Find your own **peace**, and then everything will fall into **place**."

-Marianne Williamson