



Fellow Travelers

The monthly newsletter of the Longmont Buddhist Temple

Longmont Buddhist Temple Northwest corner – Pike Road and Main Street
606 Pike Road, Longmont, Colorado 80501, P.O. Box 2083, Longmont, Colorado 80502

2019 July

Volume 8

Issue 6

Message from Sensei John Minister's Assistant

Change

You have heard me say time after time that everything changes. Everything changes from the smallest microscopic particles to the immense dimensions of the cosmic. Nothing stays the same. This is a bedrock principle of Buddhism. All things rise and all things cease to exist – the circle of birth/death. So why am I sitting here unhappy that certain things in my life have changed?

Nothing big; nothing important; just stuff that isn't what I want it to be. I'm writing this article with a nagging feeling of dis-ease. Why? Because everything is not what and where I had planned for it to be. Now, remember I have a good life. All our kids are employed. All our grandkids are healthy. We have a nice home, good health insurance, Nancy and I have a good life. And I'm just in a little funk because I don't have as much energy as I'd like. I'm not able to accomplish as much as I want to. Wah wah wah! Poor me. The good news is that I'm able to recognize how I'm being a baby; and laugh at myself.

It is certain truth that all conditioned things change. There is nothing in the human experience or our power to stop this truth from being. It is just true. My choice is to be the cause of my own suffering – dukkha – by clinging to the untrue because things are not what I want them to be. Or I can choose to accept reality. I am getting older. I do not have the stamina I once had. However, I am fortunate in all that I do have and can do. So, do I embrace gratitude for the good life I live and for the power of the infinite that embraces me at all times; or do I sit in my own pile and be unhappy? That is truly the question.

What is is. A major part of my job in this life is to examine my life and accept the truth of what is as is. Not as I wish it were. I can stumble around as a foolish being

Issue Contents

Minister's Message	1
Message on "Our Pledge"	2
The Issue We Thought We'd Never Have to Talk About	3
Walking with Tears	4
Gomonshu's Message	4
Act of Kindness is Reminder of Buddha's Heart	5
The Experience of 'Na Man Da Bu'	6
What is a Minister's Assistant?	7
New King Soopers Community Program	9
Kids Aikido Class	9
Calendar	10
Contacts	10

of blind passion or I can accept reality and move forward the best way I can embraced in the gentle loving arms of Amida. Do the best thing I can with the resources I have. This in not always easy, but it is always correct. Funny thing, I feel better after writing this.

Namo Amida Butsu. John

**Wheel of Dharma
May 2019**

Message on 'Our Pledge'
By Gomonsu Kojun Ohtani



Thank you for attending the perpetual memorial and autumn service at Hongwanji today. This annual service is in remembrance of all the Jodo Shinshu followers who passed away during the year. Let us take this opportunity to appreciate the Dharma with a

feeling of respect to our deceased predecessors. Society today is facing concerns including the depopulation of rural areas, declining birth rate, rapidly aging population and diversification of values, and such issues have greatly transformed the close ties created for a long time between Buddhist temples and their members in Japan. This social trend makes difficult the long established Japanese custom that religious tradition is handed down within the household from generation to generation to remain intact, and consequently, has led to the weakening connection between the people and temple.

Resulting from this social trend, however, with conventional ties between the temple and its members changing, quite a few people have begun seeking spiritual comfort in teachings like Buddhism and Jodo Shinshu. To be able to address the individual's spiritual quest and for the sake of coming generations, it obliges us to follow in the footsteps of our forebears to pass the Nembutsu teaching on correctly and in a way that is easy to understand.

On the first day of the Commemoration on the Accession of the Jodo Shinshu Tradition, I delivered a message entitled "A Way of Living as a Nembutsu Follower," expressing how we should live in the real world as one who encounters the great wisdom and compassion of Amida Tathagata. Although Sakyamuni Buddha expounds the truth of this world in the principle of impermanence or dependent origination and other teachings, we are unable to accept reality as it is and have a tendency to view things through our own egocentric point of view. As a result, we ourselves become disheartened and become embroiled in quarrels with others. Saddened by our ignorance, Amida Tathagata has vowed to continue working to save

us just as we are.

In truly appreciating the Buddha's compassionate aspiration directed to each of us, we naturally become enabled to aspire to act and speak in accordance with the Buddha's wish and feel the joy and sadness of others as our own. It is totally apart from the self-destructive attitude that takes advantage of our selfish human nature as an excuse for giving up any good-deeds and doing nothing, or thinking "we can do whatever we want because we are foolish beings." Thus, our efforts of trying to be in accord with the Buddha's wish is the first step toward realization of a society in which everyone can live life spiritually fulfilled.

On this occasion, with the hope of presenting it in a more familiar and understandable way, I have summarized the essence of the message into the following four verses of "Our Pledge."

Our Pledge

Breaking out of my shell
I will share a warm smile and speak gentle words
Just like the kind Buddha.
Not becoming lost in my greed, anger, and ignorance
I shall think and act with an open-mind
Just like the calm and peaceful Buddha
Not putting myself first
I will share in the joy and sadness of others
Just like the compassionate Buddha
Realizing the gift of life I have received
I shall strive to live each day to its fullest
Like the Buddha who tirelessly works to liberate all.

In today's day and age, where it is said that the younger generations are distancing themselves from religion, it is my hope that these verses will be used during various engagements and gatherings. Let us continue on the path of the Nembutsu, as we have engraved in our hearts, that we must pass on to the coming generations far and wide, the Jodo Shinshu teaching that was carefully transmitted to us by our forebears.

November 23, 2018
OHTANI Kojun
Monshu
Jodo Shinshu Hongwanji-ha

The Issue We Thought We'd Never Have to Talk About
By Richard A. Stambul, BCA President



Omar Atia is an assistant Imam at the Islamic Center in Evansville, located in Newburgh, Indiana. In drawing a link between his religious center and the brutal murder of more than 50 Muslims in Christchurch, New Zealand, in March, he commented: "We're a suburban minority community with kids of immigrants in a Western English-speaking nation. In the Muslims of New Zealand, we see ourselves.

Everybody has a fear." Of course, our hearts go out to all our brothers and sisters regardless of faith, but what shocks me is how we react with horror to violence and killings during a news cycle or two, then, almost too routinely, we go on with our lives, with pity for those families affected, but grateful that this time we weren't the ones who were attacked.

But it could have been us. BCA has 60 temples and churches located in both suburban communities as well as in major urban centers throughout the United States. Most of our members are immigrants and descendants of immigrants.

Virtually all Americans fall into that category. All of them sought a better life, a safer life, spiritually and economically, for themselves and their children. As we're forced to watch a seemingly never-ending series of violent attacks all too often aimed at faith-based institutions throughout the United States and worldwide, it's not hard to imagine that we too could become a target.

The Washington Post reports that more than 223,000 American students at 229 schools have experienced gun violence since Columbine, Colorado, in 1999. Deadly incidents at religious institutions and houses of worship are on the rise and are almost universally attributed to both racist and anti-religious sentiments.

Carl Chinn, a church security expert, reports that there have been 14 incidents of mass killings at faith-based properties in America. These statistics are not just numbers ... we all know that. These are real people we're talking about. They're our neighbors, our friends, decent people who deserve to be free of such violence. We must work diligently to prepare our temples and churches against such catastrophes.

The common threads that run through many articles on security at faith-based properties recommend education, assessment of choices and a clear plan. Most

church experts urge that the most effective response is a local one. The physical layout of each of our temples is different; the choices of what to do, how best to educate our members, how to properly assess our choices, and the development of an unambiguous plan needs to be addressed differently by each temple and church.

A few of our churches already hire armed, off-duty law enforcement officers to patrol and to show their presence during services, and in some instances, for many events. Each temple needs to develop its own education programs, assess the response choices its members are comfortable with, and actively develop a clear plan of action, understandable by every member regardless of age. Most of the experts on church security confirm that the risk of any one site being attacked is statistically minimal. The odds are that none of our temples or churches will ever be attacked. But statistics can be misleading. If your church is attacked, the odds won't matter.

BCA is planning a workshop to address these issues for the 2020 Ministers' Association and National Council Meetings in Seattle. Can we wait until 2020? All of us --- temple presidents, temple leaders, board members --- we all need to begin looking at security with as much vigor as we devote to our summer festivals.

Rick Oishi, President of Orange County Buddhist Church, shares that OCBC has aggressively moved forward in adopting its own security programs. It includes: hiring security guards to walk the church grounds; checking bushes behind containers; opening classrooms; formation of a security team to help monitor its festivals and major events; improved lighting; valuating fence height and the installation of automatic coded gates; taking steps to avoid the need for people to get out of their cars to close and lock gates; changing landscape plants to thorn-type plants and bushes; installation of video camera surveillance; youth protection programs and identity cards for adult supervisors; cyber security; office security; security policies; and the formation of a Risk Management Committee.

Other temples have reached out to establish relationships with local police, and the examination and use of insurance company security programs. All these are active measures that need to begin now. Namo Amida Butsu.

Walking with Tears

By Richard L. Wooster II

member, Buddhist Church of San Francisco

Editor's Note: Mr. Richard L Wooster II is a longtime member of the Buddhist Church of San Francisco and has submitted this article to the Wheel of Dharma as his appreciation of the Nembutsu teaching. Since this is his sincere feeling out of deep gratitude, the editor decided to share his message with you without any editing.



Why is it called “Walking with Tears”?

It is the joy that one feels and expresses when a person has reached a state of the settled mind in Jodo Shinshu via the Vow power of Amida Tathāgata, which is the cause for liberation from the ocean of life and death.

The tears are a sign of immeasurable joy expressed upon recitation of the name when one has self-realization as to one's own suffering and has come to terms with it as part of living life in the Nenbutsu.

The struggle to rid oneself of the three evil passions -- and knowing and understanding that the accomplishment of just one of the three evil passions -- is salvation and liberation from suffering.

Most people associate tears with mental and physical pain, the pain of suffering or the loss of someone close in their lives. Yet there is another type of tears -- the “joyful tears” when one feels elated and filled with great emotion. Some have called it tears of gratitude, salvation and recompense. I have never come to see another who expresses their deepest gratitude via tears of immeasurable joy.

No one has talked to me about this, and as I believe, no one has come to this realization yet in their own lives. I know and understand that I am still in the state of delusion and in the ocean of life and death with understanding that there is a true liberation from this cause and effect of my past karmic condition.

I have found the one path of the 84,000 paths to the liberated salvation via the 18th Vow that saves all sentient beings through the recitation of the name Namu Amida Butsu. I have stopped mourning the loss and crying for them, as my path is too narrow and my goal now is liberation from rebirth in the saha world.

Death has been my constant co-pilot throughout my

life, which gives me the strength to meet my challenges head on and live. I do not lament the fact that lying on death's bed and having nothing to hold to one such as faith, as fear was my loss.

Many times, I have been pulled from the abyss through self-realization, but still with no grasping to a real faith that saves.

Until I experienced death three more times in my life but with a twist, the first time I questioned, “Why me?” and the second time I concluded that there is salvation and the third time I relied on reciting the name -- and felt great joy -- of being overwhelmingly embraced by Amida Tathāgata.

This path is my path of immeasurable joy that I am saved and will be reborn in the utmost land of bliss. That is why I am “Walking with Tears.” May we all become emancipated from the ocean of life and death through the recitation of the Namu Amida Butsu and walking with tears of immeasurable joy of our impending rebirth in the utmost land of pure joy.

Wheel of Dharma

June 2019

Message

By Gomonshu Ohtani

**On the 850th Anniversary of Shinran Shonin's Birth and
800th Anniversary of the Establishment of the Jodo
Shinshu Teaching**

The year 2023 will mark the 850th anniversary of Shinran Shonin's birth and 2024 will be the 800th anniversary of the establishment of the Jodo Shinshu teaching. To commemorate these occasions, we will be having the joint celebratory observance in 2023.

Shinran Shonin was born in 1173 and entered the priesthood at the age of nine. However, after devoting many years to monastic Buddhist practices on Mt. Hiei, he decided to descend the mountain at the age of 29. Following the guidance from his new mentor Honen Shonin, who introduced him to the Primal Vow of Amida Buddha, Shinran Shonin came to entrust himself to the Nembutsu teaching preached by his master. Several years later, their Nembutsu teaching was banned and Shinran Shonin was exiled to Echigo, present Niigata. Following his pardon, Shinran Shonin moved to the Kanto region where he engaged in propagation of the

Continued on page 5

Nembutsu teaching of Other Power, namely the working of Amida's great wisdom and compassion. It is believed to be then when he began writing his main literary work, The True Teaching, Practice and Realization of the Pure Land Way, known as Kyōgyōshinshō. Since the essence of his teaching that emphasizes entrusting oneself to the Buddha's working of Other Power and recitation of the Nembutsu was clarified in the composition, the Kyōgyōshinshō is also referred to as gohonden, or the most foundational scripture of the Jodo Shinshu teaching. Based on Shinran Shonin's own inscription in the writing stating that he was 52 years of age at the time, the year 1224 became designated as the year when the Jodo Shinshu teaching was established.

Buddhism began approximately 2500 years ago when Śākyamuni became a Buddha, awakening to the true reality of this world, such as, the principles of dependent origination, impermanence, and no-self. However, ordinary people like us are neither able to realize the truth of enlightenment nor practice a life of nonattachment. To the contrary, we see things from our egocentric viewpoint and because of that we constantly suffer, encounter hardship, and fight with one another. That is why Śākyamuni Buddha informs us of the existence of Amida Buddha who had vowed to save all ordinary and foolish beings like us, by guiding us to supreme enlightenment. Furthermore, Shinran Shonin clarifies that we, as the recipient of Amida's working, have already received the Buddha's wish in the form of the Name, Namo Amida Butsu.

As the manifestation of the ultimate wisdom and compassion that accepts everything as it is, Amida Buddha's working equally embraces every living being, never to abandon us no matter how egoistic and filled with blind passions we may be. When truly realizing how vast the Buddha's compassion is, we cannot help but feel ashamed of our way of living that is a far cry from Amida Buddha's wish. That is why Shinran Shonin laments, How ugly it is! How wretched!" in referring to himself. However, this feeling of shamefulness could motivate us to endeavor to lessen the Buddha's sorrow even if only limited results were expected. Furthermore, that sentiment should synchronize with our efforts of sharing the Buddha's Vow with as many people as possible and feeling others' grief and joy as our own, because these acts are in accord with the wishes of Amida Buddha, and also Shinran Shonin who aspires for peace and tranquility and the Buddha's teaching to spread throughout the world.

Let us appreciate the Dharma and Nembutsu teaching even more deeply, and together strive to realize a society in which everyone can live in peace and harmony, resonating in the hearts and minds of all. As the first step of this movement, I would like to ask for everyone's cooperation in continuing our organizational plans for the future and successfully conducting the joint celebration

of the 850th Anniversary of Shinran Shonin's Birth and the 800th Anniversary of the Establishment of the Jodo Shinshu Teaching.

January 9, 2019

SHAKU SENNYO

OHTANI Kojun

Monshu

Act of Kindness is Reminder of Buddha's Heart
By Rev. Kodo Umezu, BCA Bishop

When we reflect on the establishment of the Vow,

We find that the Tathagata, without abandoning sentient beings in pain and affliction,

Has taken the directing of virtue to them as foremost,

Thus fulfilling the mind of great compassion.

-- "Collected Works of Shinran," Page 408

Some years ago, I had a very unforgettable experience on board an airplane as I was coming back from Japan. The flight was completely full and my seat was way in the back of the cabin. I tried to get some sleep, as I usually do, so I could adjust to time in the United States easily.

I fell asleep shortly after take-off and slept through the meal time. When I woke up after a few hours of sleep, a flight attendant came to my seat and asked me, "Would you like to have dinner now? I saw you were sleeping and I didn't want to bother you. I saved the meal for you."

I was so surprised and moved by the spirit of her service. She was paying attention to each and every passenger on board. I knew I was not in the first-class cabin and I didn't think that I deserved such special treatment. This flight attendant's kindness reminded me of the compassionate heart of Amida Buddha who vowed to find a way to save all beings whether good and bad,

smart or foolish, small or great.

In this world, there are indeed many teachings and most of them require or demand for us to do something in order to be saved. It is a conditional salvation. The universal compassion of the True and Real Mind and Heart, however, goes out to all beings, especially those who are experiencing difficulty in their lives and looking for light. The Unconditional Love appears in this world as Buddha's Name, Namo Amida Butsu. Namo Amida Butsu is easy to say. Even if we cannot say Namo Amida Butsu, we can feel the heart of Amida Buddha when we hear Namo Amida Butsu.

There was a time when Buddhism was perceived to be only for people born into a higher status, or for people who can undergo difficult practices.

Honen Shonin, who went through years and years of study and practice, came to realize that Buddha's essence is compassion for all beings, without exception. Calling the name, Namo Amida Butsu, is the practice for all, especially for those who are not able to perform religious practices.

A devout Nembutsu person once said with a deep sense of joy and gratitude, "Though I have neither the feeling of joy nor shinjin, I am grateful to know the compassionate word from the Realm of Suchness saying 'come as you are'."

These words really resonate with me. The heart of Amida Buddha is for all sentient beings, especially those who are not able to become free from karmic afflictions. We are always in the mind and heart of Amida Buddha. How fortunate we are!

I would like to thank the kind flight attendant for reminding me of the heart of Amida Buddha.

The Experience of 'Na Man Da Bu'

By Rev. Dr. Kenju Akahoshi

Buddhist Temple of San Diego



Many of you know that I am recovering from a serious, but non-life threatening surgery. This situation has enabled me to experience the Nembutsu at a broader and deeper level.

My response to my current condition is "Na Man Da Bu, thank you." Because my life is surrounded by "Na

Man Da Bu," this seemingly negative experience of a surgery reveals the compassionate spirit that always supports us. I want to thank the Sangha, friends, and others for the wonderful expressions of support and good will. This is a wonderful example of the basic Shin principle of "Ni Shu Jin Shin." Let me share this wonderful concept.

"Ni Shu Jin Shin" can be translated as the "two aspects of deep mind." This concept anchors much of Shinran's lessons. The traditional interpretation suggests that as a person admits to his egocentric tendencies, one becomes open to the compassionate response of the Buddha. For those whose lives are heavily influenced by Japanese culture, this idea may be more easily accepted. The ever-present sense of humility in Japan lends one to admit to one's faults.

But for many of us Americans, it is a difficult admission that our ego may be the cause of our discontent. Surrendering my ego position to opposing forces is a sign of personal weakness. How might I learn and accept this deep teaching with this attitude of a dominant ego?

Experiencing a surgery, accident, or illness is not something any of us wants. Yet, for me, it has provided a perspective that my mind might not have accepted with

a healthy body. I have been helpless for weeks. I was living the life of an infant. Family, friends, medical aides and others were providing all my needs for survival. My ego and self-effort could not support my well-being. It was the efforts of others that supported me.

"Ni Shu Jin Shin" is not some esoteric concept that might be discussed by scholars. The two aspects of "deep mind" are something that each of us can experience in any aspect of life. It is that "Jiriki," self-effort, is insufficient to maintain our physical and spiritual life. "Tariki," the efforts of others toward our well-being, is the true reality that sustains all of us. We can now appreciate the love and care that we experienced

as infants. Now, as adults, we can appreciate this reality of support that has not been earned. We receive this support as a natural response of humans.

This is the basic message of the 18th Vow in the Larger Sutra. Voicing the Buddha's Name as "Na Man Da Bu" is acknowledging Amida's gift of compassion which we receive from our fellow humans. Although these concepts allude to the spiritual aspects of awakening, it is the human experience of the limited ego

in illness, that can provide a sense of the deeper meaning.

For many of us, the act of receiving may be difficult. But it is an opportunity to experience the insufficiency of self-power. It can open us up to acknowledge the efforts of others. For those who are able to give, there is joy in knowing that we have something to offer others. The act of giving connects us with others. Caring for others could be considered a burden.

However, a shift in perspective reveals the noble human quality of serving others. Giving and receiving permeates our daily lives. The voicing of “Na Man Da Bu” infuses a spiritual quality of joy that enhances our lives.

“Na Man Da Bu” awakens us to the beauty and beneficial reality of interdependence and is an experience of awakening to the pure realm of human life.

What is a Minister's Assistant?

By Rev. Jerry Kyosei , Hirano

Salt Lake City, Buddhist Temple

Editor's Note: This is the first of a two-part series on the BCA's Minister's Assistant Program.

Through this two-part article, it is my intention to help clarify the important ecclesiastical relationship we have with our mother organization, the Jodo Shinshu Hongwanji-ha in Kyoto, Japan, and the role the BCA plays within this big picture.

I also hope to help dispel any confusion as to who the religious leaders of the Buddhist Churches of America (BCA) are, and the roles they play especially as they relate to the BCA Minister's Assistant Program and the programs at the Jodo Shinshu Center. As Director of the BCA Minister's Assistant Program (MAP), I am hoping these articles will bring some clarity to these areas.

The origins of the Minister's Assistant Program goes back to the time of BCA Bishop Hakubun Watanabe, and was further developed under the tenure of Bishop Koshin Ogui. As with so many of our BCA programs, it has taken some time to fully evolve and implement. I am happy to announce that this program was approved by the BCA Ministers' Association.

What is a Minister's Assistant?

The BCA Minister's Assistant Program was established to fulfill exactly what the name implies: to assist

ministers. It was started over 20 years ago as an experimental program. Having developed and evolved over the years since, the Minister's Assistant Program has now been approved by the BCA Ministers Association.

The levels of BCA Minister's Assistants are:

Minister's Assistant with Kyoshi: Title “Reverend”

Minister's Assistant with Tokudo: Title “Reverent”

Certified Minister's Assistant: No title

Minister's Assistant: No title

The BCA Minister's Assistant Program falls under the jurisdiction of the BCA Ministers Association. This program is open to BCA temple members who are specifically recommended by their resident or supervising Kaikyoshi minister. Members recommended for the Minister's Assistant Program must also have the approval by their local temple board.

It should be noted that Minister's Assistants who have received Tokudo and/or Kyoshi, but have not received the status of “Kaikyoshi” or “Kaikyoshiho” shall be considered “Minister's Assistants” and not “Assistant Ministers.”

Perhaps this is where much confusion lies. When an individual, regardless of their country of origin, is ordained as a Jodo Shinshu Hongwanji-ha priest (Soryo), he or she receives the title “Reverend.” This person is registered as a priest to one of the 11,000 Jodo Shinshu Hongwanji-ha temples worldwide.

Most American-born priests are registered with the Buddhist Church of San Francisco under the jurisdiction of the BCA. Those individuals born in or from Japan, in a majority of cases, will be registered under a temple in Japan (i.e., their home temple).

However, to be ordained as a priest for the BCA, the BCA requires that the following qualifications be met:

All non-Japanese nationals must:

1. Complete the two-year Correspondence Course administered by Jodo Shinshu International Office (JSIO);

2. Be certified as BCA Minister's Assistant for a minimum of two years and receive a favorable interview by the Office of the Bishop; and

3. Successfully complete a minimum of four of the eight IBS courses required for Jodo Shinshu Hongwanji-ha Kyoshi Certification.

To be accepted into the BCA Minister's Assistant Program, the following criteria must be met:

1. Individuals must be recommended for the program as a Minister's Assistant by their resident Kaikyoshi minister (or supervising minister), and must work for a minimum of two years under their supervision while completing the two-year Jodo Shinshu Correspondence Course, and learning the rituals, doctrine and history of Jodo Shinshu Hongwanji-ha.

This process helps to establish eligibility for becoming a Certified Minister's Assistant; upon the recommendation by the temple Kaikyoshi and approval by the local temple board, the minister's assistant is certified by the Office of the Bishop. Unless the individual wishes to move to the next level, the Minister's Assistant can stay at this level indefinitely.

2. A Certified Minister's Assistant (MA) is then be eligible to attend the BCA Minister's Assistant Program (MAP) seminars. Certified Minister's Assistants are required to attend at least one BCA MAP seminar every year in order for certification to remain active. Failure to do this can result in revocation of certification by their temple Kaikyoshi or the Office of the Bishop. The individual may also opt to remain at this level unless they choose to move up to the next level for Tokudo ordination.

3. An MA with Tokudo ordination aspirations must have the intention to pursue eventual Kyoshi certification. Because Tokudo ordination requires the oath of a Jodo Shinshu priest, commitment to this path is only the beginning, not an end of itself. It is one's personal commitment to study and train in Jodo Shinshu tradition for oneself. It is not a status, or even an accomplishment, but rather the manifestation of one's acceptance of the Nembutsu teachings and desire to share these teachings formally. To qualify for this level, the individual must enroll at the Institute of Buddhist Studies and interview with the Office of the Bishop. The Tokudo aspirant will be asked if they intend to complete the Shin Buddhist Certificate program (eight courses at IBS, which can be taken online). To be eligible to receive the Tokudo ordination, they must complete at least four of the eight required classes. Upon completion of the IBS Shin Buddhist Certificate Program, the Tokudo Minister's Assistant will be eligible to conduct all services required at the local temple, with the supervision of a BCA Kaikyoshi minister.

4. This brings us to the final level of a Minister's Assistant. This is the Minister's Assistant with Kyoshi. This person will be qualified to perform all the rituals

necessary at a BCA temple, with the supervision of a BCA Kaikyoshi minister. They will have served as a Minister's Assistant for a minimum of four years, received the recommendation of their local resident Kaikyoshi minister under whom they have been training, and will have received Tokudo and completed the Jodo Shinshu Certificate program through the IBS.

5. In theory, anyone ordained is a "Soryo" of the Jodo Shinshu Hongwanji-ha; those serving in BCA shall fall directly under the jurisdiction of the BCA Office of the Bishop. Unless such individuals have received Kaikyoshi-ho or Kaikyoshi status, they shall follow the same rules established for all Minister's Assistants, such as attending one MAP seminar per year, etc. In this way, they will be much better equipped to serve the needs of their Sangha under the supervision of the local Kaikyoshi.

Because of the anticipated shortage of Kaikyoshi in the next several years, together with our desire to expand the reach of our ministry and sharing the Buddha's teaching throughout the world, the need for capable and well-rounded ordained priests cannot be emphasized enough. The current Minister's Assistant Program, approved and endorsed by the BCA Ministers Association, is being fully implemented by Bishop Kodo Umezu and his administration.

Notably, this training program is the only English language program that meets the ordination requirements as set forth by the Jodo Shinshu Hongwanji-ha. Two of our recently conducted MAP seminars held on Jan. 24-26 and April 4-6, 2019 at the Jodo Shinshu Center (JSC) in Berkeley, California, were attended by many BCA Minister's Assistants, as well as five individuals from the United Kingdom and three from Canada.

The upcoming World Buddhist Women's Convention from Aug. 30 to Sept. 1, 2019, in San Francisco, California will be considered a MAP certification continuing education seminar. Following the world convention, the next MAP seminar will be held on Oct. 3-5, at the JSC. All of these seminars are organized and conducted under the direction of the Office of the Bishop, the BCA Center for Buddhist Education and the Minister's Assistant Program.

Should you have any questions, please contact the BCA Center for Buddhist Education or Rev. Jerry Hirano at jkhirano@msn.com

***New King Soopers Community Program
By Gail Kanemoto Hogsett, Temple Board Treasurer***

King Soopers has a new Rewards Program **based on your King Soopers loyalty card rather than your reloadable gift card!** Your gift card is still good, but any future reloads will no longer benefit Longmont Buddhist Temple. Instead, donations to our temple will be based using your King Soopers loyalty card.

The new program has already started. It's simple to register your KS loyalty card:

1. Go to <http://www.kingsoopers.com>
2. Click on "My Account" under the "Sign In" dropdown.
3. Fill in email address & password, then click on "Sign In".
4. Locate "Community Rewards" under "My Account".
5. Search for "**Longmont Buddhist Temple**" either by name or account **AR347** and then click Enroll.
6. **And then simply "Shop, shop, shop!"**

New users can easily create an account which requires some basic information, a valid email address and a *rewards* card. Customers must have a registered King Soopers *rewards* card account to link to "Longmont Buddhist Temple".

(If you don't already have a King Soopers *rewards* card, they are available at the customer service desk at any King Soopers)

In 2018, LBT raised \$2649 from this reward program. Please go online today to update your King Soopers Loyalty Card and continue to contribute to Longmont Buddhist Temple! Let's make it the best year yet!

Thank you in advance,
Gail

***Kids Aikido Class
Steven Ouellette, menkyo-chuden Aikido Shugenkai***

You might be wondering what kids class is like. Well, I see no value in teaching kids how to punch and kick each other. These are skills they are unlikely to need and would likely make a bad situation worse. I would much rather teach them how to understand themselves and

others – how to "hold their space" without aggression while being aware of what is going on around them so as to make the world a more peaceful place. This is a far more useful and needed skill today than how to be aggressive when faced with the frustrations that life throws at us all.

To this end we play a lot of games that are designed to help them become aware of where they are physically and mentally. We do teach them basic aikido exercises and techniques, since this aids in their development of awareness and empathy. We have "gradings" where we give different colored belts in recognition for progressing in their practice and being willing to take on more responsibility.

Remember – aikido is not self-defense like we tend to think of it in the US. If you think you or your child is going to get into a fight, there are probably better ways of handling that than learning how to hurt another person. In my experience, knowing how to hurt someone just makes it more likely to find oneself in situations where that is perceived as a viable solution. However, aikido should help avoid getting into situations where such conflict becomes a likely occurrence. By teaching them how to remain calm in body and mind we hope that they can find better solutions for everyone involved.

This poem ("doka") from the Founder of aikido really resonates to me, and it is what I strive to engender in class:

The Art of Peace is medicine for a sick world. We want to cure the world of the sickness of violence, malcontent and discord- this is the Way of Harmony. There is evil and disorder in the world because people have forgotten that all things emanate from one source. Return to that source and leave behind all self-centered thoughts, petty desires, and anger. Those who are possessed by nothing possess everything.

Morehei Ueshiba-sensei

If you have any questions about kids class, or aikido in general, please contact me at steve@roi-ally.com!
Thanks again for our new home!

Calendar		
First Sunday of the month	Regular Service	
	Newcomers Welcome	9:30 am - 10:00 am
	Meditation Service	10:00 am - 10:30 am
	Service and Dharma Talk	10:30 am
	Toban (Coffee/Tea Hour) in Community Room	11:30 am - 12:30 pm
Second Sunday of the month	Mindfulness Class with Sensei John Hughes	10:00 am - 11:00 am
Third Sunday of month		
	Newcomers Welcome	9:30 am - 10:00 am
	Meditation Service	10:00 am - 10:30 am
	Service and Dharma Talk	10:30 am
	Toban (Coffee/Tea Hour) in Community Room	11:30 am – 12:30 pm
Fourth Sunday of the month	Mindfulness Class with Sensei John Hughes	10:00 am
Fifth Sunday of the month	No Services	
	Upcoming Events	
August 4	Obon	
November 8-10	Mountain States conference	

Contact Information		
Temple Website:		longmontbuddhism.org
Temple E-Mail		info@longmontbuddhism.org
Minister's Assistant: John NyuDō Hughes	303-997-6896	sensei@longmontbuddhism.org
Board Members:		
President: Sean Lehman	303-325-1544	moonbug_88@yahoo.com
Vice President: Kelli Koga	303-910-0415	krkoga1010@gmail.com
Secretary: Christina Hildebrandt	720-284-8710	soundheals@earthlink.net
Financial Secretary: LaDonna Shea	303-494-2465	shearanch@aol.com
Treasurer: Gail Kanemoto Hogsett	303-776-9578	gkhogsett@gmail.com