



Wahiawa Hongwanji Mission

APRIL 2015

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Minister: Rev. Kojun Hashimoto (emergency calls only— cell # 772-1904)



Hanamatsuri Service

April 12—Guest Speaker:
Rev. Ryokei Ishii of Soto
Mission of Hawaii.

Born : Saitama Prefecture,
Japan

After his training under Sojiji
Head Monastery, he came to
Hawaii in December, 2008.

What is Quakerism?

Speakers: Ron and Nancy Gibbs

Sunday —April 19, 9:00am

See page 9-10 for more information.

At the 98th Legislative Assembly of the Honpa Hongwanji Mission of Hawaii held in February 2010, presided over by State President Mr. Alton Miyamoto and Bishop Thomas Okano, the Honpa Hongwanji Mission of Hawaii, upon the recommendation of the HHMH Committee on Social Concerns, officially adopted a resolution supporting the rights of same-gender couples which was shared with the General Public.

In February 2011, Civil Unions were recognized in the State of Hawaii.

On November 14, 2014, Rev Patti Nakai of the Chicago Buddhist Temple was the speaker at the Higashi Hongwanji, Hawaii.

Permission to print granted by the Rev. Nakai.

Over the last year when high school groups visited our temple, there was one question that was always asked about Buddhism: “What about same-sex marriage?”

Sometimes it’s a teen with what I call a glam-punk look asking with the wondering tone of “Does Buddhism accept someone like me?” Other times it’s a conservatively groomed person asking in a challenging tone of “Does Buddhism condone behavior that my religion sees as absolutely sinful?” In light of

such questions, I am reminded of when a reporter asked Rev. Koen Mishima (now known as Hosokawa) in Los Angeles, “What does Buddhism say about homosexuality?” Rev. Mishima answered, “In Buddhism, we say, ‘All things in moderation.’”

In Dr. Jeff Wilson’s article for the *Journal of Global Buddhism* (Vol. 13, 2012) titled “All Beings Are Equally Embraced by Amida Buddha: Jodo Shinshu Buddhism and Same-Sex Marriage in the United States,” he analyzes why Buddhism in general and Jodo Shinshu in particular doesn’t have a problem with sexual orientation and gender-identification issues as other world religions do. In the basic teachings of Buddhism all living beings are seen as equal but throughout Buddhist history, monastic practice developed into system that justifies “more” enlightened people looking down on their “less” enlightened fellow humans. With Pure Land and other lineages focused on lay followers, there is the emphasis that no matter how morally imperfect one is, you are equal to any one else in the viewpoint of ultimate reality (symbolized as Amida, the “unbounded Life and Light”). While monastic Buddhism insisted on celibacy as the purest expression of non-attachment, lay-oriented Buddhism such as Jodo Shinshu accepts the fact that men and women will be involved with each other emotionally as well as physically.

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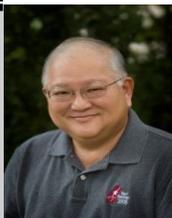
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WHM newsletter is published by friends of the Dharma. Volunteers are welcome to serve on the committee. Please send comments and change of address to WHM office or email at news@wahiawahongwanji.org. Roy Higa, Editor
Caity Ohashi, Co-Editor



President's Message

We are moving quickly into 2015, and the temple has already been busy with activities and projects.

First, here is an update on key maintenance and improvement projects. We have completed the room lighting upgrades for the school area, the social hall and other areas. This was contracted with funds from our capital campaign. We hope to see benefits in the area of reduced electrical costs. The temple spends over \$1,700 per month on electricity. Our plan is to reduce the costs in those rooms through the newer energy efficient LED technology lighting. Our photovoltaic electricity project is also underway and will help reduce costs in the temple, office and residence. We are in the planning stages for repair and upgrade of our plumbing facilities serving the BWA room and the old residence. The old residence is being cleaned and repainted to serve as additional meeting space. This cleaning is being done by the parents and students of the Buddhist Education program led by Charlene Acohido and Damon Bender. Many volunteers are working on the other renovations led by Calvin Takeshita and Alfred Paulino.

I hope you had a chance to attend the New Year's Party in February. It is always a great opportunity to gather and interact with our Sangha, and we continue to invite back former ministers who served us at the temple. Reverend Thomas Okano and Reverend Kevin Kuniyuki were able to attend again this year, and also played Shakuhachi (Japanese bamboo flute) during the entertainment. We also had calligraphy, taiko, hula and

ukulele. Fun for all.

In early March, we also had a great talk on Mindfulness by Professor Thao Le, of the University of Hawaii. Her talk was entertaining and very engaging. Thao is an internationally recognized scholar on this subject. Her talk included stories about her teaching mindfulness to disadvantaged youth in Hawaii and Southeast Asia. Mindfulness is one of the areas of self-improvement of high interest around the world. We are excited to begin a collaboration with Professor Le that may extend to additional visits to our Sangha. This has the potential to complement the work that is already being done by Reverend Hashimoto, and by Damon Bender with his Buddhist Education program, including meditation. In addition, one of our new temple members, Patrick Jichaku, also teaches meditation at the Buddhist Studies Center. Thanks to Rod Moriyama for arranging Professor Le's visit.

My vision is that we [the temple] can become a resource to our members, their families and the community in helping them learn and practice a skill that can help them appreciate and live fully in the present moment and deal with the current complexities of the world. It is intriguing to me that this very old discipline, which predates the Buddha's practice, is being rediscovered today in the United States and the remainder of the Western world. We can be the catalyst to introduce it to our part of the island.

In Gassho

Glenn Hamamura



REVEREND'S MESSAGE

Dharma Talk Theme for this month is Shin-Jun "Follow the teachings of the Buddha"

World of Oneness:

The forty eight vows are Hozo Bodhisattva's vows to become a Buddha. After he achieved all of his vows, he became Amida Buddha. So, when we hear his forty eight vows, we can imagine how the Pure Land is.

4th vow: If, when I attain Buddha hood , humans and devas in my land should not all be of one appearance, and should there be any difference in beauty, may I not attain perfect Enlightenment.

21th vow: If, when I attain Buddha hood, humans and devas in my land should not all be endowed with the thirty-two physical characteristics of a great men, may I not attain perfect Enlightenment.

We had the Ohigan Service on March. Through this service, I want you to rethink what kind world the Pure Land is and what kind of world we will go to with the 4th Vow and the 21st Vow of 48th Vows.

Through the fourth and the twenty-first vows, let us think why Amida Buddha made these vows.

Here are the some explanations of the thirty-two characteristics_of great men.

<u>Characteristics</u>	<u>Meaning</u>
1. His sole is flat.	<u>To</u> give his compassion to people equally.
2. On his hands and his legs, the patterns of the Buddhist wheel.	<u>To</u> quiet people's suffering.
3. His fingers are delicate and long.	<u>To</u> express long-life and reverence.
4. His heel is wide.	<u>To</u> save people in the future.
5. Both fingers and toes are webbed.	<u>To</u> save all people without exception.

Like the above explanations, each part of the Body has meaning.

First, we should think why Amida Buddha established the Pure Land. He knew where that our suffering comes from;

1-Anger 2-Greed 3-Ignorance

We called these sufferings the **Three Poisons**. We all have the three poisons and suffer because of them. How we can reduce our suffering? One of the keys is to not compare anything with another. Please read the 4th Vow and the 21st Vow carefully again. Amida Buddha wanted to establish no discrimination_in the world. That is why he made 4th vow and 21st vow not to compare with others.

And please look at the altar in the temple called the Naijin. The Naijin is symbolic of the Pure Land. This place defines Amida Buddha's_wish for us.

Our sect uses real flowers and candles to define what we are. The flowers represent that we are all different shapes or characters. The flower base tells us even though we are different, we can make be "One." The flower base expresses Amida Buddha's compassion to us. When we see the flowers and the flower base, we should accept the truth that we are different, and try to strive for oneness in accordance with Buddha's wish.

The candle represents our limited life. When we use the candle, it gradually is getting shorter and shorter. It expresses that our life is limited. The flame of the candle is always moving. It expresses that the condition around us is always changing. When we see the candle stand, we notice that even though our condition is changing and our life is limited, our life is already standing on strong support. The candle stand also expresses Amida Buddha's compassion.

When we see the Naijin, it represents what Amida is wishing for us. Whatever encounter in our lives, we are already in Amida's hands.

Through this service, please remember Amida Buddha is always watching us with his great compassion and embracing our future with his great hands.

In Gassho, Rev. Hashimoto

Mindful Meditation

"Far Exceeded Expectations" is the only term that encapsulates a wonderful morning with Dr. Thao Le, Associate Professor at the University of Hawaii. This morning, March 8, 2015, was the first time Dr. Le came to Wahiawa Hongwanji to present the important work she is doing with at-risk children. In the process, she gave a mixed audience of temple members, Aikido club members, Hoala School parents and students, and members from other temples, a very simple and entertaining look at mindful meditation.

Complete with PowerPoint slides, she mesmerized the group with meaningful cartoons, and actual student reflections of her work with them. She started her presentation with an enthusiastic "Good Morning...how many of you BRUSHED your teeth this morning?" After getting a very strong response from the audience, she then asked: "How many of you BRUSHED YOUR MINDS this morning?" Silence....

Mindfulness Meditation is described by her as a way "to clean all the junk stuff in our thinking." From the moment we are born, our minds are cluttered with mental filters that actually become baggage creating our prejudices...that constant little voice in ourselves that causes misperceptions and prevents "awareness" of the actual reality. This, in turn, affects our values, our speech...our actions. It also affects our own mental health that impacts our overall health. She also discusses the wonder and benefits of being in the present.

*Yesterday is history; tomorrow is a mystery; but today is a gift.
That's why we call it "present."*

Today's environment is filled with "noise" that occupies the mind. For every text message that arrives and we respond to, we experience a "squirt of dopamine" inside our brain. Dopamine is a neurotransmitter that gives us that "feel good" feeling. As you become addicted to that, habits are forming, and before you know it, you have become "dependent" on that cell phone; in essence, that cell phone habit has you!

Mindful meditation provides a way to slow down the process. It gives the mind a chance to "clean house and focus better." It provides us a way to see things as they really are rather than always reacting to outside stimuli. It helps us in the ability to relate to others and behave with empathy in any given situation. By practicing meditation daily, a habit will be formed providing a structured way of cleansing the mind. It is important to begin slowly (two minutes at a time) to not get discouraged. Soon, 5 minutes will no longer feel like a challenge and longer moments will go by faster. By concentrating inwardly on your body functions like breathing, being in the present moment becomes easier.

Much of Dr. Le's work is with at-risk youth. These children have many unhappy memories that form the foundation of their thinking. Her job has been to help them realize these mental filters and transform them into much more positive ones.

"You may have come into the world with unhappy issues, but what you do from now is what is important." (from Kung Fu Panda)

Dr. Le presented us with a number of metaphors to better understand and simplify complex concepts. She also shared with us some very poignant reflections of her students as they

became more aware of their feelings, and more open in their attitudes to accept reality as it is. One such metaphor is the difference between "The Bee and the Wasp." The Bee sting is a painful, one time experience, but once it is over, it is over. The bee dies in the process. When the wasp stings, it is capable of repeatedly stinging its victim because the end of the sting is not barbed like the bee. This metaphor is about holding on to negative attachments and/or negative memories. The unpleasant sting of a bee is a reality. But hanging on to that experience, to negative thoughts, is like the sting of a wasp, making us repeat the experience over and over again. This is unhealthy.

Throughout her talk, we are reminded of the strong parallels with her lessons and the lessons we learn of living life through Buddhism. She acknowledged that Mindfulness is becoming very popular in the U.S. and the World. She is concerned however, that it is taking on an "American flavor" of a "self-improvement focus." She believes that mindfulness without an ethical foundation can be problematic. We were so fortunate to have her express these very tangible exercises we can adopt to improve the way we live in a more meaningful way.

*"I must keep my link bright and strong. I will try to be kind and gentle to every living thing and protect all who are weaker than myself. I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that what I do now depends not only my happiness, or unhappiness, but also those of others."
- Golden Chain of Love*

Namu Amida Butsu!
In gassho, Rod Moriyama

On Meditation

Rev. Bryan Masashi Siebuhr

Permission to reprint granted by Rev. Siebuhr

Meditation is not a Jodo Shinshu practice therefore Ministers in our tradition do not receive training in this area. I too believe that based upon the teachings and reflecting deeply within myself that in this day and age attempting to attain enlightenment through meditative practice is impossible. Enlightenment is far deeper than a feeling of well-being.

This being said, there are practices within Buddhism though not a part of our tradition and though they may not lead us closer to enlightenment can none the less provide a sense of relief from anxiety and irritation. One of these is meditation.

The following is a meditation “cheat sheet” that provides a basic guide to meditation. Practiced for 7 minutes in the morning, afternoon, and evening, it can provide help in making it through one of “those days.”

Three Phases

1. Adjustment of respiration (3 minutes)
2. Meditation (3 minutes)
3. Repeating the Name (1 minute)

Sitting

1. Sitting with legs folded under you referred too as Seiza in Japanese is the preferred.

- 1.1 To mitigate constricting blood flow to the legs and feet, sit on a cushion with feet overhanging.
- 1.2 Cross the balls of your feet at the root of the big toe.
- 1.3 Knees slightly separated.
- 1.4 Straighten your neck
- 1.5 Pull your chin in slightly pulling the spine up right while looking straight ahead.



- 1.6 Place maximum strength on the lower part of the abdomen.
- 1.7 Adjust your posture moving back and forth then side to side until your body is centered and balanced.
- 1.8 Straighten and stretch your back.
2. Empty the mind of all thoughts.
3. Shorten your focus to 3 meters in front of you.
4. Relax the entire body.
5. Lightly bend elbows
6. Place hands on thighs, arms relaxed.
7. Upper part of the arm should neither be too far or too close to the body.

Phases

1. Method of Breathing Observation (3 minutes)
 - 1.1 Hands are on thighs and hands relaxed.
 - 1.2 Breathe deeply from the abdomen and breathe slowly. Consciously expand your stomach when inhaling compress it when exhaling.
 - 1.3 Exhaling should require more time than inhaling.
 - 1.4 Begin counting each exhalation, if you lose track start anew. If you can count to 100 then you are doing well.
 - 1.4.1 This method helpful in clearing mind of worldly thoughts.
2. Meditation (3 minutes)
 - 2.1 Begin meditating
 - 2.2 Continue the breathing but make respiration shallower.
 - 2.3 Close the eyes a little more.
 - 2.4 Place hands such that the left hand is over the right hand with the fingers of each hand together and the thumbs overlapping. Leave a space between the fingers and thumbs. Place the back of the hands atop the thighs. An oval shape that resembles an egg is formed between fingers and thumbs.
 - 2.5 Allow ideas and thoughts to flow freely.
 - 2.6 Do this for 3 minutes. Longer the better.
3. Repeating the Name (1 minute)
 - 3.1 For one minute repeating
na man da bu.
na man da bu.
na man da bu.

Continued from page 1...Rev Nakai

Monogamous opposite sex partnerships are seen as the social norm but not as set forever in cement –Buddhism teaches that nothing is fixed in the flow of impermanence. Through the shifting convergence of causes and conditions, marriages come about, fall apart, or continue despite long separation (e.g. Shinran and his wife Eshinni) or other partners (e.g. Haya Akegarasu’s second marriage). A society may define the legal state of “marriage” as between one man and one woman, but in human history, relationships occur in myriad combinations. Buddhism does not comment on the one-man-one-woman combination as having any special sanctity over other relationships.

A few years ago I was at a Buddhist gathering in the Bay Area and I asked retired minister Rev. Laverne Sasaki if he had conducted any same-sex weddings and he responded, “For over twenty years,” letting me know it was no big deal to him. The Wilson article points out that unlike many Christian denominations, there was hardly any controversy in the Buddhist Churches of America over performing same-sex weddings.

There was only a report that one woman quit her temple over the issue and that only one minister campaigned against it. At our temple the only person I’ve heard expressing disagreement about the subject of same-sex couples was the young Japanese minister we let go of a few years ago. Otherwise at our Sunday services and other activities, we’ve become used to seeing members and friends who are gay and transgender as part of the increasing diversity of our temple. Still we get phone calls and e-mails from people who want to know before they attend if we accept LGBTQ persons. I tell them our temple has no problem but I warn them that some immigrant Buddhist groups may have some cultural prejudices that have nothing to do with the Buddhist teachings.

Christian churches are making a point of advertising themselves as “open and affirming” to let LGBTQ people know they will be welcomed and that their committed partnerships will be recognized as marriage. But for Buddhists we can claim that our temples have been open and affirming for centuries. Historically there have been instances of discrimination against people who were seen as not fitting into “proper” gender roles and relationships. At our temple, I heard that there were some members who grumbled that modern dance artist Kim On Wong shouldn’t be around children because he was so “flamboyant,” but when I was a Dharma School teacher, I

thought it was great that Mr. Wong performed for the children and showed them that a man can be graceful and expressive.

I write this after performing my first same-sex wedding. The main challenge was getting used to different ways to refer to the two people instead of the standard “bride and groom” and “husband and wife.” (At the end of the ceremony, I introduced them as “the awesome couple.”) But it was the same as any wedding – seeing two people lovingly committed to each other and all their relatives and friends expressing joy and support for the union.

Being “open and affirming” when it comes to gender and sexuality feels dramatic because it challenges our own sense of identity and feelings of physical attraction to other humans. The Buddhist teachings help us get through our discomfort by reminding us of the principle of dependent arising (Japanese *engi*, Sanskrit *pratitya samutpada*) that shows there is a web of countless factors that influences what we are at each moment, how and what we think, perceive, act etc. The characteristics of what is “male” and what is “female” go beyond a simple list of physical features and even physical features don’t all fall neatly in either-or categories as we already know in dealing with race and ethnic classifications. And throughout Buddhist history, there’s been the recognition that people don’t come together in relationships for any simple reason or anyone’s conscious intention. “Hard is it to be born,” reminds us how unlikely it was that our particular parents met and developed a relationship that resulted in our birth. So in the many biological, psychological (and even geographical) factors involved in dependent arising, we can’t blame any one for being different from what our current society wants to define as appropriate appearance and behavior for each category of humans. The historical Buddha and all the great teachers keep exhorting us to go beyond “name and form,” that is, to appreciate reality as it is and to revere each of our fellow living beings for their own unique life and not according to what we think they should be.

Note: LGBTQ stands for (Lesbian, gay, bisexual, transgender and Queer)

In Gassho,
Rev. Nakai



Temple News

BWA BRIEFS

Tokkuri Tei Restaurant was scene of this year's BWA New Year Party, where about 50 enjoyed the most wonderful Japanese buffet. Lunch was followed by a great time getting to know one another on a new level -- and you thought you already knew your friends well! Three new members were also introduced and welcomed into the club. Everyone is now looking forward to next year's party!



Please continue to fold cranes for the Tsuru Project. Paper should be cut into 4" squares. Keep cranes folded. Count and leave in Dale's box in temple office. Remember the goal is: 199,000 cranes.

Next BWA meeting will be on Sunday, April 12, 2015.

HANAMATSURI SERVICE Don't forget to bring flowers for our Hanamatsuri Service on Sunday, April 12, 2015, at 9:00am. At this service, everyone will have a chance to come up to offer flowers and pour tea over the Baby Buddha.

We also need flowers for decorating the Hanamido. Orchids work especially nicely for the roof of the

Hanamido, but we will take any small flowers and ferns that you might have in your yard. Please drop off at the temple office Saturday morning, April 11, between the hours of 8:00-10:00am.

BUDDHA DAY CELEBRATION HANAMATSURI

Sunday, April 5, 2015 at 9:00am

Soto Mission of Hawaii

(1708 Nuuanu Ave., Honolulu)

Guest Speaker– Dr. Jay Sakashita,
Professor of Religion at LCC and
University of Hawaii

SPECIAL MOTHER'S DAY SERVICE We will be having a special Mother's Day breakfast and service in the Social Hall on Sunday, May 10, 2015 at 9:00am.

We will be serving "Omelet In A Bag", waffles and fruits. So that we can prepare adequately for this "cook your own breakfast" experience, we need to get a head count.

Kindly sign up in the temple office, or at the next Sunday Service. We hope you will all come!

In Gassho,
Dale Shimaura



**ONE YEAR BLESSING FOR
SEBASTIAN SZUKALA**

SANGA DAY @ PCH

The Oahu Hongwanji Council sponsored Sangha Day on March 1st at Pearl City Hongwanji. Many of us were not aware that Pearl City was not a plantation town but a town made up of small businesses. Much of the life in Pearl City occurred below Kamehameha Highway and into the peninsula. The theme this year was "Peace: A Lifelong Dharma Journey."

With that theme in mind, the event focused on that eventful day of December 7, 1941 when the United States was plunged into a war with Japan through the bombing of Pearl Harbor. Sharing their experiences were a panel of four members from Pearl City Hongwanji and Rev. Thomas Okano.

Each of the panelists shared memories of their early life in Pearl City and Waipahu. Ellen Muramoto and Gladys Shijo are sisters.. Ellen remembered picking kiawe beans in the summer time and the farmers paying them 10 cents a bag, while Gladys remembered digging for clams and swimming in Pearl Harbor. Gladys Okayama remembered accompanying her parents to the rice fields to ride the plow. Florence Ishihara remembered that a wide river filled with koi flowed by the present Bank of Hawaii in Waipahu and on weekends people would camp on the banks to fish for the koi.

But on that fateful day, their lives changed forever. Ellen and her sister Gladys were delivering vegetables and they heard the planes and the bombing. They quickly ran home. After lunch they had to evacuate to Pacheco Park and later up Waimano

Home Road and hid in the cane field where they spent the night. The next day the military came to get them Gladys O. lived closer to Pearl Harbor by the present Hawaiian Electric plant since there was a large flood in the Waiawa area. She saw planes going over Pearl Harbor but did not realize they were Japanese planes until her father told her. She saw a Japanese plane shot by the Americans hit the Arizona. Another plane bombed the Utah and the ship capsized. For several days smoke filled the air and at night they could hear men banging on the hull of the Utah.

Florence, living in Waipahu, had a panoramic view of Pearl Harbor. She heard the planes and siren, but running home found no one there since her father had volunteered for the Civil Defense. Her mother found her and her two brothers. They all climbed up and sat on the roof of their house. She saw the planes, almost at eye level, coming through the mouth of Pearl Harbor,, dropping their bombs, heading toward the Koolaus, and circling around to make another pass over the ships.

Though the span of their ages were from 6 to 17 years old at the time, they all understood that this bombing of Pearl Harbor by Japan would have a significant impact on their lives.

Rev. Thomas Okano was born in Pearl City while his father Rev. Ryoshin Okano was the resident minister at the Pearl City Hongwanji. Being only four years old, he does not remember specific details except for what his mother told him later in life. He knew his father was taken away by the FBI from the cane fields up Waimano Home Road. At the time, his family did not know whether his father was safe or not. They found out that he was okay when a message was sent from his father to send

a change of clothing.

When the war began, temples were closed and the ministers were sent to internment camps on the mainland. If the family had older children, the wives would stay with the children in Hawaii. In the case of the Okanos, the children were very young so the whole family was sent to Crystal City. This internment camp does not sound familiar because the internees were to be exchanged for Americans. The Okanos were sent in a Swedish ship to Gao, in the Indian Ocean, since it was neutral territory and the exchanges occurred there. Rev. Okano related that he was able to travel the world at government expense. He had such an interesting historical background that he was encouraged to write his memoirs.

The children who stayed in Pearl City and the peninsula, on the other hand, played games with significant items in Pearl City's history. Since water-cress was grown in the area there were many fish and ducks. They played games in which they could win cups of fish or win prizes by snagging ducks. They were also able to make airplanes. In the peninsula the clipper ships would fly in during the early days of aviation.

Following the theme of "Peace: A Lifelong Dharma Journey", adults and children were able to experience life in Pearl City in the late 1930's and 1940's. As each participant reflected on these experiences, the hope of the Pearl City Sangha Day committee was that it would promote the awareness of peace into people's everyday lives.

In Gassho,
Carolyn
Uchiyama



Exploring Quakerism

In November 2014 at one of our Dharma discussions at the Buddhist Study Center, the Tatsuguchis invited Ron and Nancy Gibbs to talk about their religion, Quakerism. Knowing very little about the religion, I was fascinated at the depth and parallels with Buddhism as well as its impact on American history.

The following is a summary of Nancy's explanation. She was very articulate!

Quakerism is a very simple concept. Quakers believe that there is "that of the divine" in every person. Meditation is used as the vehicle to get in touch with this divine spirit. Quakers do not consider themselves "Christians" as defined by the Council of Nicea. (The Council of Nicea convened by the Roman Emperor Constantine I in AD 325, was the first ecumenical council that defined Christianity for the first time.)

Quakers understand that the world is constantly changing and that there is more than one way to finding the "truth." Theirs is a religion of "seeking the Truth" rather than believing in one book, like the Bible. The Bible itself is made up of a series of gospels according to four of Jesus' disciples, Mathew, Mark, Luke and John. Other gospels by other disciples were not included in the Bible. Contrary to popular opinion, the Bible was not defined at the Council of Nicea but

evolved many times through the centuries.

There are no "golden" anything in a Quaker service. Everything is very basic and simple. Their motto is "to live simply, so others can simply live." Their religion is viewed as a "stewardship" and known as "Friends" or the "Religious Society of Friends."

During the mid-1500's and 1600's, England was in great turmoil. In the early 1500's, Henry VIII broke away from the Roman Catholic faith and established the Church of England, making himself the secular ruler and the head of the Anglican Church. During this time, great religious differences became very evident and wars were common because of it. Dissatisfaction with the Anglican Church caused the formation of the "Religious Society of Friends" by George Fox in the 1550's. This society later became informally known as the "Quakers."

In 1681, King Charles II in repayment for a debt owed to William Penn (Senior), gave William Penn (Junior) a large piece of property in America. This land was roughly the equivalent of the states of Pennsylvania and Delaware. William Penn, born in 1644 to a wealthy Admiral, was kicked out of Oxford, and ostracized by society for his beliefs as a Quaker. Because Quakers believe that they communicate directly with their internal "god," they do not believe in the hierarchy of the Church, or any organization. There is no "oath taking" as they always believe in telling the truth.

Such beliefs were not very welcome in English society.

Once William Penn moved to America and established a government in Pennsylvania, he founded the fundamental tenets of American idealism. These ideals came from a backdrop of English hierarchy and the oppression of the Anglican Church. These ideals are:

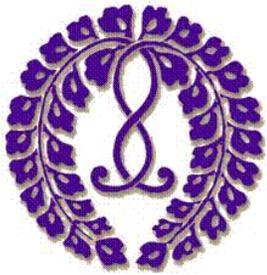
- All men are created equal
- Freedom of religion
- Freedom of speech
- Freedom of assembly
- Separation of state and church

One belief in Quakerism that may be perceived negatively is their stance on "non-violence." During the Vietnam era, Quakers showed tremendous courage as "conscientious objectors" by refusing to carry a weapon. Instead, they chose being corpsmen (ambulance drivers and rescuers of wounded soldiers). In more current times, Quakers have been vocal supporters of gay rights and gay marriages.

There are so many parallels with Buddhism and Quakerism that it would be interesting just to have an open discussion about it. The Wahiawa Hongwanji Mission has invited Ron and Nancy Gibbs to share their religion at a special service on April 19 at 9:00 am. Please invite friends and relatives interested in this discussion.

Namo Amida Butsu!

In gassho, Rod Moriyama



William Penn's Holy Experiment— April 19, 9:00

WAHIAWA HONGWANJI MISSION—1067 CALIFORNIA AVE,
WAHIAWA, HAWAII 96786

What is Quakerism?

- Guarantee of Religious Freedom and civil liberties
- Rule of Law through representational government
- Public funded education for all
- City designer in the promotion of health and egalitarianism
- Building inclusive community and encouraging diversity



Ron and Nancy Gibbs

Ron: Retired professor and R&D engineer. Student of history, celestial navigation. Avid boater, builder of wooden boats.

Nancy: Retired translator (Chinese into English), retired Director of the Arch Street Quaker Meeting House. Student of useless knowledge.

A little bit of religion...
With a **whole LOT**
of **FUN!**

*Managing the Art of
Happiness, accept-
ing impermanence,
and the limitations of
being human while
striving for excel-
lence as part of a
community*

**High Schoolers
Young Adults
Parents
Grandparents**

Please call us M-F
8:30-12 PM to ensure
a seat:

Phone: 808-622-4320

E-mail:
office@wahiawahong
wanji.org



Acknowledgements

Gojikai

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Every effort has been made to accurately present these records. Please call the office 622-4320 to report any errors. If you do not want your name to be published, please mark your donation. "Do Not Publish." *Thank you very much.*

April 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 6pm-7pm Japanese Conversational Class 7:30pm-8:30pm Dancersize (BWA RM.)	2 7:30am-10:30am Hosha Kai 9:30am-10:30am Japanese Conversational Class	3 Good Friday 8am-8pm 2015 Oahu District Minister's Wives Assoc. Seminar (SH/BWA Room) 1pm-4pm Mahjong (BWA Room)	4
5 Easter 9am-12pm Hanamatsuri Service at Soto Mission, Nu'uanu. Guest Speaker Dr. Jay Sakashita	6 9:30am-10:30am Calligraphy Class (BWA Room) 7:30pm-8:30pm Mindful Meditation (Buddhist Ed.) (BWA Room)	7 World Health Day	8 6pm-7pm Japanese Conversational Class	9 9:30am-10:30am Japanese Conversational Class 7pm-8pm Club Asoka Meeting (BWA Room)	10 1pm-4pm Mahjong (BWA Room)	11
12 9am-10am Hanamatsuri Ser. Guest Speaker- Rev. Ryo Ishii 10am-11am Buddhism 101 (Book Reading) (BWA Room) 10:30am-11:30am BWA Meeting	13 9:30am-10:30am Calligraphy Class (BWA Room) 7:30pm-8:30pm Mindful Meditation (Buddhist Ed.) (BWA Room)	14	15 Tax Day (Taxes Due)	16 7:30am-10:30am Hosha Kai 11am-12pm Hospital Visitation (PD)	17 8:30am-10:30am Quilt Club (BWA Room) 1pm-4pm Mahjong (BWA Room)	18 5pm-12am Oahu Youth Retreat (PC)
19 9am-10am Sunday Ser. Guest Spks. Ron & Nancy Gibbs 10am-11am Mindful Practice (Children) (BWA Room) 10am-11am Q&A/Refreshments with Gibbs' (BWA Rm)	20 9:30am-10:30am Calligraphy Class (BWA Room) 7:30pm-8:30pm Mindful Meditation (BWA Rm.)	21 8am-9am Aloha Visitation-Wahiawa	22 Earth Day	23	24 Arbor Day 8am-9am Aloha Visitation-Other 1pm-4pm Mahjong (BWA Room)	25 5:30pm-12am Dharma Shaka Sleepover (Social Hall)
26 9am-10am Sunday Service 10am-11am Buddhism 101 (Book Reading) (BWA Room) 10am-11am Sangha Strummers 10am-12pm Board Meeting (BWA RM)	27 7:30pm-8:30pm Mindful Meditation (Buddhist Ed.) (BWA Room)	28	29	30 7:30am-10:30am Hosha Kai	Notes:	<p style="text-align: center;"><u>Songfest</u> May 3rd at the Aiea Hongwanji</p>