

Hongwanji Buddhist Mission of Australia

シドニー本願寺報

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2017年度

報恩講 を厳修しました

11月12日(日)



今年の報恩講法要にお参り下さった皆さんと記念撮影



去る11月12日に、今年度も親鸞聖人の遺徳を讃え、ご苦労を偲ぶ報恩講の法要をキャンベラからパラスケヴォポロス師を英語のご講師に迎え、この日集った20人の皆様と共に勤め致しました。

この日は、アデレードからのゲッテンビー師、つい先日結婚されたばかりの黄レオさん、アキ(陳秋媛)さんのカップル、開教事務所の力強いサポーターのフォング・ノーマンさんが、末っ子のラズロ君を連れて一緒に連れてお参りして下さいました。そして、いつもお参り下さる奥山裕子さん、三井綾子さん、そして、最近



親鸞聖人
(1173-1263)

毎週お参りされるようになったマックス・ラドナーさん、今年のお盆にお参りされた高橋文絵さん、堀出美代子さんと友人のイスマイル・タジョルさん&石黒道子さん夫妻、湖城律子さんもお参り下さり、賑やかな報恩講をお勤

めすることができました。

法要では、参拝者に対する歓迎の言葉の後、『真宗宗歌』の唱和、『正信偈』(行讃)の読経と続き、参拝者が順にお焼香を行いました。



お荘厳されたお内陣
(12/11/17)

次に、子供たちへのお話として、何故報恩講をお勤めするのかについてを私の方から離させて頂きました。

私たちが報恩講のお参りをするのは、浄土真宗の祖師、親鸞聖人が、有り難いお念仏の

(2ページへつづく)

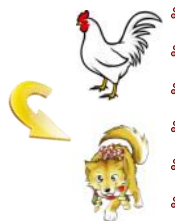
12月17日(日)はお内陣の仏具のお磨きをする大掃除の日です。お手伝いを宜しくお願い致します。お掃除のあとは、お昼を一緒に頂きたいと思えます。お持ち寄りを宜しくお願い致します。合掌

もくじ

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★ お寺の予定表 - Calendar ★

Dec	3 (Sun)	11:00 am	十二月祥月法要 / December Shotsuki Service
	9 (Sun)	11:00- 19:30	日本の祭り/Matsuri Japan Festival @Tumbalong Park
	10 (Sun)	11:00 am	日曜礼拝/Sunday Service
	17 (Sun)	11:00 am	大掃除 (おみがき/Year End Clean Up Day)
	24 (Sun)	< 休 座 >	/ No service >
	31 (Sun)	大晦日 5:00 pm	除夜会 / NYE Service
Happy New Year! 2018 (戌年/いぬとし Year of Dog)			
Jan	1 (Mon)	元旦 11:00 am	修正会 / NYD Service
	7 & 14 (Sun)	< 休 座 >	/ No service >
12-18【渡部所長 休暇 / Rev Watanabe - Out of office】			
	21 (Sun)	11:00 am	一月祥月法要 / January Shotsuki Service
	22 (Mon)		〔 本願寺報発行 / New Bulletin Issue 〕
	28 (Sun)	11:00 am	日曜礼拝/Sunday Service
Feb	4 (Sun)	11:00 am	二月祥月法要 / February Shotsuki Service



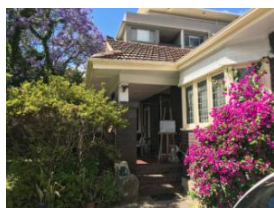


「…お釈迦様の説法は、「対機説法」と言われており、「機」とは相手のこと、つまり、悩みを持つ人のことです。そうした人たちの話を聞くことによりそれぞれ違う悩みを持つ人々に合ったお話をされ、それぞれの悩みを解決する様は、「応病与薬」と呼ばれていました。…」

(本文より抜粋)



開教事務所入口
(12/11/17)



教えを今を生きる私たちに説いて下さり、阿彌陀様がお念仏を通してみんなが安心して幸せに暮らせるよう見まもって下さっていることを教



お焼香する三井綾子さん

えて下さったからでした。今日は、常にみ仏から見まもられている事を喜び、「有り難うございます」と感謝の言葉を親鸞聖人に述べさせて頂く日なのです。」というお話を致しました。

子供たちへの話に続き、パラスケヴォボロス師から英語の法話を頂きました。(英文面を参照下さい)



パラスケヴォボロス師からの英語法話(12/11/17)

そして大人への日本語法話では、まず日本の新聞に載っていた、日本ではまだまだ一般的ではないチャプレンをされている方のお話を紹介させて頂きました。

ある30代の女性が、ある大阪の病院に入院された際に、そこに常駐していたチャプレンの彼が応対し、その彼に心にあったことを打ち明けたお話しです。その女性はある日突然にして自分が進行した癌に犯されていることを知らされたそうです。彼女は絶望感に陥り、目の前が真っ暗になり、立ちすくみ、不安に押しつぶされそうになっていました。しかし、その胸の内をチャプレンに全て話して行くうちに頭の中が整理され、今何をしなければいけないのかがだんだん分かって来たそうです。

癌などの告知により衝撃を受けた患者の心には、それまでの人生で未解決のままの問題が蘇り、苦しさで治療に望めないことが多々あるそうですが、この女性のケースがまさにこれに当てはまっていました。お子さんもまだ小さく不安だらけだった彼女は何をするにもその一歩が踏み出せないままでした。その彼女に、チャプレンが「今はどうなさりたいですか?」と問いかけることで少し心の整理がつき、やっと、治療を受ける決心がついたとのことでした。

医療の高度化と共に、医師や看護師、薬剤師などによるチーム医療体制の整備が日本でも進んでいるとのこと。そこで、対話型ケアを行うチャプレンは、終末期の人に限らず、治療の早期から精神的ケアに関わり、チーム医療を支えているとのこと。チャプレンは、患者自身の「語り」を通して、病気にどう関

わりたいのかを見だし、治療への意欲を支える存在となっています。それが、患者自身の治療の選択などに参加するこ



報恩講の日の参拝者。(12/11/17)

とへの支えとなり、医療の質向上に繋がっているそうです。一般に医師や看護師は、患者の心にゆっくりと寄り添う時間もなく、その方面の知識も不十分ということで、緩和ケアを充実させるためにチャプレンのような専門職が必要になってきているのが実情です。この病院の取り組みが紹介され全人的な医療を実現するための新たなチームに対する期待が高まっているとの記事でした。

ここで、2500年以上前の時代に目を移しますと、その時代にも、やはり悩みを持つ人たちがいて、その方たちの話を聞きそれに対して悩みから抜け出す手助けをする、という現代のチャプレンがしていることを既に実行されていた方がいらっしゃいました。仏教の祖師、お釈迦様です。お釈迦様の説法は、「対機説法」と言われており、「機」とは相手のこと、つまり、悩みを持つ人のことです。そうした人たちの話を聞くことによりそれぞれ違う悩みを持つ人々に合ったお話をされ、それぞれの悩みを解決する様は、「応病与薬」と呼ばれていました。つまり、一つの病気に対してそれに合う薬を与えるように、それぞれの人の悩みを解決する薬(お話)を施されたのでした。勿論本当に体を病んでいる人には薬を与えるのは当然のことですが、心の悩みにつける薬を与えることはお医者さんではできませんでした。しかし、それを可能にしたのが、チャプレンの功績です。

お釈迦様は、カースト制の厳しいインドに於いて、全ての階級の人たちを平等に扱ったという点では画期的な方でした。王族、つまりクシャトリアの出身で、聖職者であるバラモンとなりながらも、人間の平等を貫いた事の意義には大きなものがありました。全ての命の尊さ、存在を大切にしよう平和な社会を作るためにも、仏教、つまりお釈迦様の教えは全ての人類に通じるものがあると確信しています。



Rev. George(Left) and Rev. John(right) singin Gatha.

親鸞聖人はこのお釈迦様の教えの中でも、

(3ページへつづく)

特に全ての人を平等に救い取って下さる阿弥陀様について仰った部分を大切にされて、お念仏の教えを説かれました。ここでは、仏による救済の相手が、全ての人であることは勿論のこと、悪人が善人に先んじて救われるという大変画期的な理解をされました。ここでは、身分は皆平等と言う理解の上で更に心の問題が出てきています。聖人自身大変素晴らしい僧侶であったにも拘わらず、自分の心の底を見て、自分は何と罪悪深重な存在であることかと嘆かれました。しかし、阿弥陀様は自分のような悪人に対しても真っ先に手を差し伸べて下さる！何と有り難い事か！と喜ばれるのです。

鎌倉時代当時の民衆にとって、そのような無条件で救って下さる仏様がいらっしゃることは信じられない青天の霹靂のような教えでした。

浄土真宗の教えは色々数ある宗教、宗派の中で、単に一つの宗派ではありますが、これを受け取る私たち人間は心を無にしてこの有り難いお念仏の教えに相對するとき、この教えの有り難さに気付かされます。

法要の後は、本堂前で記念撮影し、そして待ちに待ったお齋(とき)の時間。参列者の皆さんが腕に寄りをかけて作って下さった一品一品に舌鼓を打たせて頂きました。



皆が持ち寄った御馳走を美味しく頂きました！(12/11/17)

お料理を用意して下さった奥山裕子さん、三井ブラウン綾子さん、レオ&アキさんご夫妻、フォング・ノーマンさん、湖城律子さん、ラドナー・マックスさん、高橋文絵さん、堀出美代子さん、そして家内の由紀美へ感謝申し上げます。有り難うございました。



(上)焼香するしょう君と、(下)堀出美代子さん(12/11/17)



それにお参りしてくれた子供達、フォング・ラスロ君と我が家の由信&頌君、亜美&鈴ちゃんもみんな有り難うございました。本当によろしくご縁でした。

今年も皆様のお陰をもちまして、無事に報恩講をお勤めすることが出来ましたこと、ここに深くご縁のあった皆様に感謝申し上げます。

合 掌

オーストラリア開教事務所長 渡部 重信



今月のことば

Words of this month

信心の智慧に
しんじん ちえ

いりてこそ

ぶつとんほう

佛恩報ずる

み

身とはなれ

親鸞聖人(一一七三—一二六三)

正像末和讃

"It is by entering the wisdom of the entrusting heart that we become persons who respond in gratitude to the Buddha's benevolence."



by Shinran Shonin (1173-1263)



(『2017(平成29)年 法語カレンダー』真宗教団連合 刊より)

ブミポン・タイ国王の葬儀に参列！

26/10/17

昨年崩御されたブミポン・タイ国王の火葬の儀が本国で行われるにあたりましてここシドニーでも、ルミア(Leumeah)にあるタイ寺院にて葬儀が本国からの実況放映付きで執り



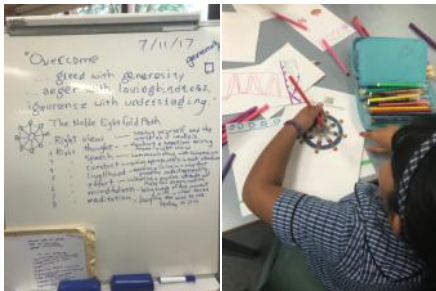
沢山の白い花で覆われた祭壇の前での読経



行なわれ、私も他の仏教国の代表者たちとともに出席し、読経をあげさせて頂いたことでした。 合掌

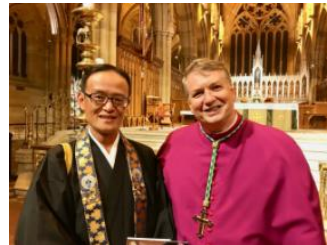
仏教スクリプチャー(聖典講読)クラスで引き続き勉強中！

Lindfield East小学校での仏教聖典講読クラスでは、12月8日の成道会に向けて、お釈迦様の教えの中でも大事な四諦八正道についての勉強をしています。(渡部)



マルティンルターの宗教改革後今年で500年！

シドニーシティの聖メアリー大寺院にて去る10月11日(水)に



フッシャー大司教の歓迎を受ける渡部開教使(11/10/17)

他宗教の代表者も集い、マルティン・ルターの宗教改革から500年経った事を記念する式典に招待を受け参列して参りました。 合掌



裏千家春のお茶会に出席

去る10月15日に今年も王立植物園にて執り行なわれました裏千家淡交会の春の茶会に出席して参りました。日曜の午後の一服を楽しませて頂きました。 合掌



お知らせ: 今年12月のシドニー本願寺報は2018年1月号との合併号として来年1月第3週に発行されます。

どうぞお体に気をつけられて楽しく有意義な年末年始を過ごされますよう念じております。 合掌

ご 懇 念 録

Expression of Dana/Gratitude



この約2ヶ月間で、下記の方々より総計 4,390ドルのご懇志をご進納いただきました。お賽銭箱には、計60ドルが浄財として参拝者より喜捨して頂いておりました。皆様のご寄付を、心より感謝申し上げます。 合掌

In the past month, donations to the amount of \$4,390.00 were offered to the Amida Buddha through the Hongwanji Buddhist Mission of Australia. HBMA members and attendants have also deposited \$60.00 in the donation box which deposited to the Hongwanji Temple of Sydney Building fund.

The HBMA acknowledges the donors and would like to express our sincerest gratitude to the following for their generous donations:

- * Mr Isao Morimoto – Mother's Funeral service
- * The Turner's – Atilla Turner's Funeral service
- * Ms Kaoru Morioka – Donation for Peace Run
- * Ms Mayumi Saito – Husband's 3rd year memorial
- * Rev Takashi Miyajima – Special Donation and HBMA maintenance
- * Akiko Minami – Grandfather's memorial
- * Mrs Ayako Mitsui-Browne – Donations
- * Mr/Mrs Briant and Megumi Bennett – Special donation
- * Ms Hiroko Okuyama – Father's Shotsuki donation
- * Rainbow project – Donation for the Cowra service
- * Japan Club of Sydney – Printing honorarium
- * Rev Watanabe – Father's Shotsuki contribution



Thank you very much in Gassho



Rev Watanabe was invited to join the official funeral service for the Great Well Beloved King of Thailand, His Majesty King Bhumibol



On behalf of the Royal family of Thailand, and Consul General of Thailand in Sydney, Wat Pa Buddharangsee Thai temple (at Leumeah NSW)'s chief abbot, Maha Chao

kun San Mai Vipotsiliporn, invited me to attend the official funeral service for the Great Well Beloved King of Thailand, His Majesty



King Bhumibol.

Tibetan, Korean, Chinese

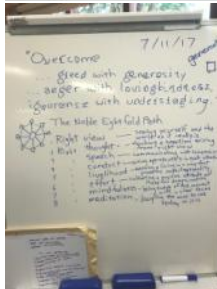
monks are also presented and shared their prayers on this special occasion.



Learning core teaching of Sakyamuni Buddha at LEPS

Lindfield East Public School's Buddhist Scripture class

students studying about the Noble Eightfold Path, after learning of core teaching of Sakyamuni Buddha, the Four Noble Truth. In Gassho,



BULLETIN



Rev Watanabe attended "500th Anniversary of the Reformation Commemoration Inter-Religious Prayer Gathering" at the St Mary's Cathedral Sydney

"In Wittenberg on 31 October 1517, Martin Luther posted ninety-five theses concerning abuses he saw in the church. The consequences of that action were no doubt unforeseen by him at the time, yet their effect has shared the religious and cultural history of the west ever since. The date and event have become symbolic of the beginning of the Protestant Reformation..."



Rev Watanabe and Most Reverend Anthony Fisher OP Catholic Archbishop of Sydney (11/10/17)

On 11 October, I was invited by Most Reverend Anthony Fisher OP Catholic Archbishop of Sydney to attend "500th Anniversary of the Reformation Commemoration Inter-Religious Prayer Gathering" at the St Mary's Cathedral

Sydney. Archbishop and Sr Giovanni Farquer RSJ, Director of Ecumenism and Inter-Religious Relation warmly welcomed Rev Watanabe. Mr Tanaka, Consul-General of Japan (right) was also there to witness this commemorative ceremony.



Rev Watanabe joined Spring Tea Ceremony on 15 October 2017



It was lovely spring like day on Sunday 15 October, when Urasenke Tankokai had their Annual Tea Gathering. Mr Matsunaga, President of



Urasenke-Tankokai warmly welcomed Reverend Watanabe to their ceremony and he really enjoyed it!

Please note : Next month's bulletin will be combined with the January issue which will be published in the third week of January 2018. Please enjoy the holiday season. In Gassho

ran during his twenty-year monastic confinement on Mt. Hiei. It was the inability to do anything, or enough, to bring about his own enlightenment that precipitated a terrible spiritual crisis that was to completely transform his outlook and liberate him once and for all.



T'an-luan
(476–542)

What this crisis taught Shinran was the ineffectual nature of his own efforts to perfect himself. It shed a painful light on his ineradicable blind passions that repulsed him so much that he simply abandoned everything to do with them. How was this possible? And why did this abandonment not lead him to a state of spiritual despair? In the light of the Tendai teaching, such an attitude would have meant a complete betrayal of the fundamental Buddhist teachings that Shinran was studying on Mt Hiei - teachings that would have urged him to persist in his meditational practices. Indeed, he saw his position as untenable and left the mountain for good in pursuit of a spiritual path more in keeping with his radical new insights. While this was a painful period in Shinran's life, it was also exhilarating as he felt liberated by Amida's Vow whose power he felt for the first time.

So why was Shinran's experience such a breakthrough? What made it so different to anything he had encountered before? The answer lies in that passage from T'an-luan quoted above. Shinran was greatly influenced by this great Chinese master to the extent of using the Japanese form of his name (Donran) as the basis of his own. The kernel, then, of T'an-luan's insight is that the Buddha (in the form of Amida) makes the approach towards us in order to deliver us from our samsaric distress. Amida takes the initiative in saving sentient beings as he recognises that we are unfit to do so. We no longer have to look up to the Buddha as some kind of remote and impersonal reality to which we must attain through dint of difficult and ineffectual practices. No more this seemingly unbridgeable chasm between us and the prospect of final liberation.

As hard as it may be to believe now, this was actually a radical notion at the time and T'an-luan's pioneering insight paved the way for a revolution in spiritual thought. Since then, this notion was shown in images of Amida Buddha depicting him as standing in a welcoming stance rather than sitting in meditation. It shows that the Buddha has risen from his seat of contemplation to share the fruits of his attainment with suffering beings in the world. This was a fundamental reorientation in Buddhist thought including the Pure Land tradition which, until that time, had not fully articulated the other-power perspective inherent in its outlook.

Of course, such a view of the Buddha and of practice was bound to cause controversy and friction with other schools which advocated a more conventional

view of enlightenment and of what was required for its attainment. At first sight, it appears as a provocative suggestion that seems to go against what the Buddha taught regarding practice. However, in taking the first steps to approach us in our fraught condition, Nirvāna itself (in the form of Amida Buddha and the Pure Land) assumes the true practice on our behalf as it is true reality and we, who are but imperfect and ephemeral realities in light of the eternal, have nothing genuine to contribute to effective practice.

So we return to T'an-luan's original statement. 'Dharmakāya-as-compassion' arises out of 'Dharmakāya-as-Suchness' means that Nirvāna manifests an aspect of compassion for the sake of sentient beings. In other words, true compassion arises from the side of this reality, personified as Amida Buddha; such compassion cannot be generated by limited beings. 'Dharmakāya-as-Suchness' emerges through 'Dharmakāya-as-Compassion' means that this same compassion is the means through which we are able to become awakened to the reality of the Buddha and the Pure Land of Nirvāna .



**Amida
Buddha**

We only come to know about Amida's Dharma because the Buddha reaches out to us in order to shake us from our spiritual slumber. Earlier forms of Buddhism certainly accept that Shakyamuni led people to the Dharma though his teaching among people in the world but the emphasis was still very much on our merits and effort in attaining Nirvāna which, in relation to us, was rather static, remote and completely impersonal. For the first time in the history of Buddhism, T'an-luan explicitly stated, through his profound awareness of Amida's boundless compassion, that the realm of enlightenment is actively seeking our own emancipation from *samsāra* by calling us to surrender to its spiritual influence.

We come to see, then, that what appears as a somewhat abstruse philosophical statement from T'an-luan is actually pregnant with profound implications for our spiritual life. The notion that the Eternal Buddha is actively pursuing us by all manner of means so that we may 'embrace the light' is a liberating and deeply comforting one. We no longer have to berate ourselves for our countless failures in following the Buddhist path, where we constantly stumble in our attempts to become better human beings.

It is, of course, natural to strive to increase our wisdom and compassion but, in the end, these are not ours to create. Enlightenment can only come from Enlightenment itself and Buddhahood from the Buddha. We must, therefore, immerse ourselves in this reality and pay no heed to the limitations that separate us from Nirvāna , for these will pass and – even now – can be eclipsed by the radiance of Amida's Eternal Light.

In Gassho,
Rev John Paraskevopoulos

Then, I delivered a message to the children, explaining about the meaning of Ho-on-ko, and told them, "Today we gathered here to say, 'Thank you' to Shinran Shonin who introduced the wonderful gift of Onembutsu for all of us. Let us recite 'Namo Amida Butsu', this is the way we show our appreciation to Amida Buddha and Shinran Shonin."



Shinran Shonin
(1173–1263)

After listening to the very meaningful Dharma talk about T'an-luan's quote by Rev Paraskevopoulos (**Please find this Dharma message in the next page.**) I talked to the adults in Japanese about "How should we give advice to the people who worry about their lives", introducing a story told by a chaplain in Japan. Then, also introduced the way how Sakyamuni Buddha taught troubled people.

After the service, we took a commemorative group photo in front of the HBMA shrine. Then, we had a delicious pot-luck "Otoki" lunch.

Thank you very much to the following people who prepared dishes: **Ms. Hiroko Okuyama, Mrs Ritsuko Kojo, Mrs Ayako Mitsui-Browne, Mr Norman Fung, Mr/Mrs Leo Wong & Aki Chan, Mr Maximilian Ladner, Ms Miyoko Horide, Ms Fumie Takahashi, and Yukimi.**



We shared delicious food and enjoyed our conversation.

"Arigato Gozaimashita" for all of your generous contribution.

It was also so nice to see children: Laszlo Fung and our children Yushin, Ami, Rin & Sho. The presence of all of guests, members and their children made our service a very special one!

Once again, without the attendance of each and every person at our annual Ho-On-Ko Service for Shinran Shonin, it would not have been as successful as it was. Thank you and "Yo-koso!"



in Gassho,
Rev Shigenobu Watanabe



Ms Ayako Mitsui (Top), Ms Hiroko Okuyama (Middle), and Mr Leo Wong (Bottom), paying respect to Amida Buddha by offering incense. (12/11/17)



The following message was delivered by Rev John Paraskevopoulos at the Ho-On-Ko service on 12 November 2017



BULLETIN



HOONKO 2017 DHARMA TALK

Rev John Paraskevopoulos

Among Buddhas and Bodhisattvas, there are two aspects of Dharmakāya: 'Dharmakāya-as-Suchness' and 'Dharmakāya-as-Compassion'. 'Dharmakāya-as-compassion' arises out of 'Dharmakāya-as-Suchness', and 'Dharmakāya-as-Suchness' emerges [into the realm of human comprehension] through 'Dharmakāya-as-Compassion'. These two aspects differ but are not separable; they are one but not identical.



T'an-luan

The above is a famous passage from the Chinese master T'an-luan (476-542). While it may, initially, seem a bit dry and technical, it contains a crucial insight that proved to be a hallmark of Pure Land teaching ever since. In fact, T'an-luan's statement contained the seed of what was to become unique in this school of Buddhism; something which Shinran saw clearly and developed to a new level.



Rev John Paraskevopoulos delivering his Dharma Message. (12/11/17)

In life, we find ourselves pursuing all manner of objectives (wealth, fame, success, health and so forth.). We strive and struggle to attain our goals, which we think will satisfy our various needs. Our quest for these things is often difficult – they do not come easily and many sacrifices are involved in obtaining them. Sometimes, they do not come at all despite our best efforts. In any event, what we covet and pursue is always 'out there', outside ourselves. Sometimes it is within our grasp; at other times, it appears quite remote. Of course, the things we pursue in this way are not confined to just worldly goods.

A similar outlook can be observed in various spiritual practices as well. One often hears 'If I practice enough good deeds, I will accrue valuable merit; if I meditate diligently, I will attain to a higher level of awakening; if I give enough *dana*, I will generate good karma for a better rebirth' and so on. As with other pursuits, we also find that such spiritual objectives are difficult if not altogether elusive. Sometimes, it seems that our personal efforts make little or no difference regardless of how hard we try. Occasionally, we experience a momentary break-through in our practice only to lapse again into our old benighted ways. This frustration was felt quite acutely by Shin-

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A Successful 2017 HO-ON-KO Service Observed on Sunday, 12 November 2017



Members and supporters once again gathered at HBMA and commemorated Shinran Shonin's memorial day observing Ho-on-ko service. (Front row: L-R): Sho Watanabe, Rev Watanabe, Rev George Gatenby, Rev John Paraskevopoulos, Ms Michiko Ishiguro, (Back row: L-R) Yushin, Rin, Ami & Yukimi Watanabe, Mrs Aki Chan, Mr Leo Wong, Ms Hiroko Okuyama, Laszlo & Norman Fung, Mrs Ayako Mitsui-Browne, Mr Maximilian Nilsson-Ladner, Ms Fumie Takahashi, Miyoko Horide, and Mr Tajol Ismail. (12/11/17)



On 12 November, we once again observed the annual Ho-On-Ko service, commemorating Shinran Shonin, the founder of Jodo Shinshu.

HBMA members and supporters gathered at the HBMA Hondo for the service to show our appreciation to Shinran Shonin, who passed away on 16 January 1263. The HBMA Hondo welcomed twenty people who came to participate in this important service,



Shinran Shonin
(1173—1263)

including five children. Ho-On-Ko literally means, 'A gathering to repay our debt of gratitude'. This name for the service is used by other schools of Buddhism too, when they observe a memorial service to express their gratitude for their founder.

Our tradition started when the third Hongwanji Gomonsu, Kakunyo Shonin, officiated the 33rd Memorial service for Shinran Shonin,



Entrance of HBMA Hondo

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HBMA shrine was beautifully decorated with many flowers (12/11/17)

and wrote "Hoonko Shiki" in which he described how we, as followers of Jodo Shinshu, observe the founder's memorial service, - praising the virtue of Shinran Shonin and repaying the debt of gratitude to him.

Ever since that time, the memorial service of Shinran Shonin has been called "Ho-On-Ko".

For this special observance, we were very fortunate to welcome Rever-

end **John Paraskevopoulos** from Canberra as a guest speaker, and **Rev George Gatenby** from Adelaide. This was their first visit to the new HBMA in Gordon. We also welcomed newly-weds - **Mr Leo Wong** and **Mrs Aki Chan** from North Sydney. **Mr Norman Fung**, a very reliable supporter, attended with his youngest son, **Laszlo**; and Ms



Rev Paraskevopoulos sharing the Dharma message



Rev George (top), Max (bottom) paying their respect to Amida Buddha. (12/11/17)



Fumie Takahashi, **Mrs Miyoko Horide** and her friends; **Mr Tajol Ismail** & **Mrs Michiko Ishiguro**.

We also welcomed regular members, such as **Mrs Hiroko Okuyama**, **Mrs Ayako Mitsui-Browne**, **Mr Maximilian Ladner**, and **Mrs Ritsuko Kojo**. After my welcome message, we all chanted "Shoshin Nembutsu-ge" in the "Gyofu" style and the "wasan". Then we offered incense in front of the shrine one by one.

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