

Hongwanji Buddhist Mission of Australia

シドニー本願寺報

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2019年度 報恩講を厳修しました 11月10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10日に、今年度も親鸞聖人の遺徳を讃え、ご苦勞を偲ぶ報恩講の法要をキャンベラからパラスケヴォボロス師を英語のご講師に迎え、この日集った13人の皆様と共に勤め致しました。

この日は、18年前の北シドニー男子高校のス

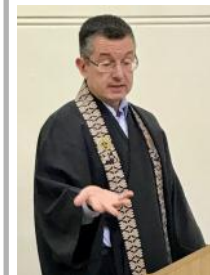


お焼香をするレオ君

クリプチャーの生徒だったレオ・ホー君と奥さんのアキ・チャンさんが、そして、以前仏前結婚式を挙げたビード・ドレイパー&シルビア・ヴィアッジョ夫妻、そして開教事務所の力強いサポーターのノーマン・フォングさんがお参りして下さいました。

そして、いつもお参り下さる三井綾子さん、ジョナサン・シェアマンさんらもお参り下さり、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



法話をされるジョン師(10/11/19)

の後、『報恩講の歌』の唱和、『正信偈』(行譜)の読経と続き、参拝者が順にお焼香を行いました。

次に、ジョン・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)

(2ページへつづく)

12月22日(日)は10時からお内陣の仏具のお磨きをする大掃除の日です。一年間の感謝を込めてお仏具を綺麗にしたいと思います。(お参りはありません。)お手伝い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	1 (Sun)	11:00 am	十二月祥月法要 / December Shotsuki Service (BCNSW)
		1:30-3:30pm	End of Year Blessing @慈濟基金/Tzu Chi Foundation
	7 (Sat)	11:00-19:30	日本の祭り/Matsuri Japan Festival @Tumbalong Park
	8 (Sun)	11:00 am	日曜礼拝/Sunday Service (BCNSW)
	15 (Sun)	11:00 am	日曜礼拝/Sunday Service (BCNSW)
	22 (Sun)	10:00 am	大掃除 (おみがき/Year End Clean Up Day)
	31 (Sun)	大晦日 / NYE	5 pm 除夜会/Joya-e
			Happy New Year! 2019 (子年/ねずみどし/ねどし Year of Mouse)
Jan	1 (Tue)	元旦 / NYD	10 am 修正会/Shusho-e
	5 (Sun)	11:00 am	一月祥月法要 / January Shotsuki Service (BCNSW)
	6 (Mon)		〔本願寺報発行 / New Bulletin Issue〕
	9-27		【渡部所長 一時帰国 / Rev Watanabe - Out of office】
			ご本山報恩講参拝 本願寺国際センター訪問/Rev Watanabe visit H.I.C.
Feb	2 (Sun)	11:00 am	二月祥月法要 / February Shotsuki Service (BCNSW)





「…懸命に生きて、かけがえない自分のいのちをすごしていく、悔いのないいのちを精一杯生きて、生まれてきて本当によかった、といえる『恩を無駄にしない』という生き方をしていくことが大切なのではないかと思います。…」

(本文より抜粋)



報恩講の歌を参列者で唱和しました(10/11/19)

そして日本語法話では、まず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、有り難いお念仏の教えを今を生きる私たちに残して下さり、阿弥陀様がお念仏を通して私たちが安心して幸せに暮らせるよう見まもっていることに感謝するためであることをまずお話ししました。報恩講は、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ご縁の日なのです、という紹介から始まり、次の様なお話を致しました。



お焼香する三井さん(上)とノーマンさん(中)、アキ・チャンさん(下)



2019年 報恩講法話 『恩(おん)』

浄土真宗のお寺では、11月には宗祖親鸞聖人に対する報恩謝徳のご縁の法要、「報恩講」が勤まります。この法要は、浄土真宗のご門徒が一年で一番大切にしている仏事です。この時期に報恩講を勤めることにより、年が明けた1月の9日から16日まで京都の本山でお勤めされる報恩講にお参りをさせて頂くのです。

さて、みなさんは生活の中でどんな時に『恩』を感じるでしょうか。私たちは生きていく中で沢山のご恩を頂きながら過ごしています。親からの恩、先生(師)からの恩、友達からの恩、いろいろなご恩があります。こうした方々からのご恩を大切にしながら毎日を元気に暮らすことが出来ています。

以前、ある先生が次のように仰ったことが大変印象に残っています。

『ご恩は返すのではなく、無駄にしないことが大切です』

「恩返し」という言葉がありますが、何かをして貰ったらその人に何かをして返さないと

いけないような負債のように恩を理解していた私にとって目から鱗が取れるような言葉でした。受けた恩を返すのではなく、その事から何かを学び、無駄にしないで次に繋げることが大切であるという風に理解しました。時々、自分に問いかけます。

— 自分は色々な人に受けてきた『恩』をどのように受けとめ、そしてそれをどのように自分の人生の中で生かしてきただろうか？無駄にして来ていなかっただろうか？ — と。

生活のなかで、おまいりで手をあわせることや「いただきます」等の食事の言葉を言う場面がありますが、自分が今こうして手をあわせることができていながらも、食前の言葉を言えるのも沢山のお支えや導き、ご縁があったからこそだ、と感じます。

もしこのように手をあわせる瞬間がなければ様々なご恩に気づくこともないままむなしく人生を過ごしてしまっていたかもしれません。本当にご縁を得て身についた習慣を大切にしていこうと思えるのです。

わたしたちは食事を頂く前に、次のような言葉を言います。

『多くのいのちと皆さまのおかげによりこのごちそうを恵まれました、深くご恩をよろこび、ありがたくいただきます。』

なぜこのような食前の言葉があるかというと、目の前でこれから頂く食事は決してあたりまえのように食べることが出来ているものではなく、わたしひとりを生かすためにその命を捧げてくれたものがあったからこそその食べ物である、と理解しているからなのです。

それは決してわたしたちにささげるために生まれて来た『いのち』ではない、しかしご縁があってそのようないのちをいただいている私たちだからこそ、懸命に生きて、かけがえない自分のいのちをすごしていく、悔いのないいのちを精一杯生きて、生まれてきて本当によかった、といえる『恩を無駄にしない』という生き方をしていくことが大切なのではないかと思います。

たくさんのご恩を感じ、いただきながらそのご恩を無駄にしない『いのち』を大切に歩んで行きたいと思うことです。

私たち浄土真宗の教えを聞く門信徒は、釈迦牟尼如来、阿弥陀如来、そして恩の最たるものとして、宗祖、つまり親鸞聖人への恩を大切に思い、この報恩講というものがずっと伝えられています。最初は娘の覚信尼(かくしんに)やその孫である覚如上人がおじいさんのメモリアルの行事として報恩講式や、親鸞聖人伝絵を作られ、それを今も守り、報恩講が執り行われています。750年以上経った今もその歴史は綿々と伝えられ、浄土真宗の寺院

(3ページへつづく)



焼香する由紀美(上)と嬢君(下)(10/11/19)



での一年の行事の中で最も大きなそして、重要なお勤めになっています。

「報恩講」は、まさしくそんな親鸞さまとその教えに出遇わせていただく尊いご縁です。是非、これからも大切なご縁として受け止めて、親鸞聖人、阿弥陀仏に対する感謝の念を捧げる日と頂けたらと思います。 合 掌

法要の後は、記念撮影をして、そして待ちに待ったお斎(とき)の時間。参列者の皆さんが持参して下さいました一品一品に舌鼓を打たせて頂きました。

お料理を用意して下さいました、三井ブラウン綾子さん、シェアマン・ジョナサンさん、レオ・ホー&アキ・チャンさんご夫妻、フォング・ノーマンさん、ビード&シルビア夫妻、そして家内の由紀美へ感謝申し上げます。本当に有り難うございました。

それにお参りしてくれた子供達、我が家の亜美、鈴、頌君もみんな有り難うございました。本当によろしくそのご縁でした。

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



皆が持ち寄った御馳走を美味しく頂きました！(10/11/19)

今月のことば

Words of this month

真の知識に

あうことは

かたきがなかに

なおかたし

親鸞聖人(一一七三—一二六三)

高僧和讃(源空讃)

*"To encounter a true teacher
is difficult even among
difficult things."*

Hymns of the Pure Land Masters (Master Genku)



by Shinran Shonin (1173-1263)



(『2019(令和元)年 法語カレンダー』真宗教団連合 刊より)

ART
GALLERY
NSW

NSW美術館の新館起工式で読経

去る11月7日に、シドニーシティの北、ドメインに位置するNSW美術館の新館の建設が始まるにあたり、この新館の設計を手がけることとなった、日本人建築家、妹島和世氏と西沢立衛氏(SANAA建築事務所)らの希望で、日本式の起工式を行うこととなり、仏式での法要を執り行なわせて頂きました。

世界中で数々の賞を勝ち取り、金沢の21世紀美術館も手がけたというSANAA設計事務所のデザインによる新しい美術館が出来る日を楽しみにしています。 合 掌



新美術館の建設される土地の元々の所有者である先住民アボリジニーへの敬意を表わす子供たち



建築事務所SANAAの建築士、妹島和世(左)と、西沢立衛(中)と手話通訳者(07/11/19)





国際交流基金シドニーオフィスで 「地獄」について講演会を致しました！

去る10月24日シドニーシティにある日本文化基金シドニーオフィスにて、地獄についての講演会のご縁を頂きおよそ50名ほど集まった皆さんに一時間程、地獄の思想の出てきた経緯、それを誰がどういう風に広めたのか、等々についてお話しをさせて頂きました。講演の後の質疑応答では沢山の聴講者



国際交流基金職員で今回担当して下さったエリーシャ・オライリーさんと

が質問をしてきて、このトピックに対して豪州人が興味を持って考えていることを私の方がかえて知らされた思いでした。今回のご縁を下さった和田所長や担当して下さったエリーシャさんに感謝申し上げます。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！

西ゴードン小学校での仏教聖典講読クラスでは、お釈迦様の教えを分かりやすい言葉で引き続き生徒たちにお話しています。



12月8日の成道会に向けて、お釈迦様の覚られた教えを分かりやすくかつ理解しやすい絵を



自分たちの経験を書く
生徒達(30/10/19)



生徒を代表しテキスト
を読む生徒(6/11/19)

描いて説明をし、生徒達の経験も聞きながら授業を進めています。
(渡部)



Please note :

Next month's bulletin will be combined with the January issue which will be published on Monday 6 of January 2020. Please enjoy the holiday season. In Gassho
お知らせ: 今年12月のシドニー本願寺報は2020年1月号との合併号として来年1月6日に発行予定です。

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 1,780ドルのご懇志をご進納いただきました。お賽銭箱には、計15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 \$1,780.00 were offered to the Amida Buddha through the Hongwanji Buddhist Mission of Australia. HBMA members and attendants have also deposited \$15.00 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:

- * Rev/Mrs Takashi Miyajima – Membership Contribution
- * Mrs Ayako Mitsui-Browne – Donations
- * Mr/Mrs Hiroki Nagao – Donation for shop renewal dedication service
- * Ms Akiko Minami – Grandfather's memorial
- * Mr Jonathan Shearman – Donations
- * Ms Hiroko Okuyama – Father's Shotsuki donation
- * Ms Yoshiko Gault – Special donation
- * Art Gallery of NSW – Donation for the Groundbreaking Service
- * Buddhist Council of NSW – Chaplain fund subsidy
- * Japan Club of Sydney – Printing honorarium (Oct & Nov/19)



Thank you very much in Gassho



*Rev Watanabe gave a lecture about
Jigoku Hell at Japan Foundation*
24 October 2019



On 24 October, Rev Watanabe was invited to share a lecture titled "POSSIBLE AFTERLIVES - THE BUDDHIST CONCEPT OF HELL AND THE NEXT WORLD" at the Japan Foundation, Sydney office. He introduced the book "Ojoyoshu" and talked about the ideas why Genshin had to talk about Jigoku/Hell in this book.



*Rev Watanabe officiated Groundbreaking
Ceremony for Sydney Modern Project at the
Art Gallery of New South Wales*
on 7 November 2019

Art Gallery of New South Wales celebrated groundbreaking for Sydney Modern Project, took place at the Roof oil tanks (Sydney Modern Project site) on 7 November started at 11 am.

Rev Watanabe performed Buddhist chanting as the main part of this ceremony and it was well accepted.



Rev Watanabe shared his chanting for the groundbreaking ceremony (07/11/19)



Many people came to Rev Watanabe expressing words of appreciation towards his chanting. We all look forward to seeing a new building in 2022.

(top) With SANAA architects Kazuyo Sejima (right) and Ryue Nishizawa (left). They came to attend this ceremony on the day and returned to Japan on the same day.

*Celebrated 25th Anniversary serving
as Jodo Shinshu priests !*



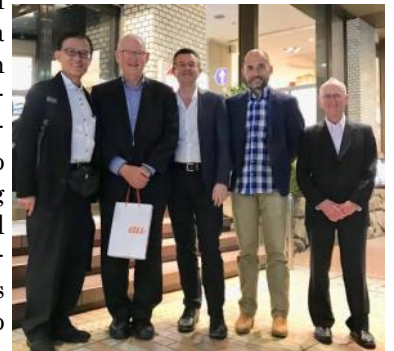
(L-R) Mr Ken'ichi Inagaki, Rev Ichido Tokunaga, Rev/Mrs Esho Sasaki, Ms Bettina langner-Teramoto, Ms Masako Sugimoto, Mr George and Rev Joko John Paraskevopoulos, Rev Jokyo George Gatenby, Mr Roy Cooke, and Rev Watanabe at Minokichi, Shin-Hankyu Hotel, Kyoto (16/11/19)



Congratulations to Rev George Gatenby (Adelaide) and Rev John Paraskevopoulos (Canberra) for their 25th Anniversary since they became Jodo Shinshu priests. They made this special trip to Kyoto Japan visiting Nishi Hongwanji as their act of appreciation.

Rev Esho Sasaki (IABC) organised a welcome dinner on Wednesday 16 October. Rev Watanabe happened to be in Japan visiting his hospitalised mother in Kanazawa during this week and he also joined this dinner.

In Gassho,



(L-R) Rev Watanabe, George, John, George Paras, and Roy. (16/10/19)

liant than the sun and the moon.

This leads one to think that Amida and his Pure Land are, in fact, different aspects of one and the same reality. The most significant thing to understand is that, ultimately, Amida Buddha is actively seeking to bring us 'home', back to His realm of Nirvana, an objective that is common to all schools of Buddhism. The renowned scholar, Edward Conze, beautifully captures the essence of this awakening as follows:



Edward Conze

We are told that Nirvana is permanent, stable, imperishable, immovable, ageless, deathless, unborn, and unbecome, that it is power, bliss and happiness, the secure refuge, the shelter, and the place of unsailable safety; that it is the real Truth and supreme Reality; that it is the Good, the supreme goal and the one and only consummation of our life, the eternal, hidden and incomprehensible Peace.

Can there be any doubt, then, that Amida and the Pure Land as described in the sutras refer to anything other than what has just been described above? This is what ensures that Shin is an orthodox Buddhist path as its goal is, essentially, personal transformation through contact with this reality and nothing else. Many masters have made this important connection between Nirvana and the Pure Land:

The land of bliss is the realm of nirvana, the uncreated... Undefined by passions, unarisen, it is true reality (Shan-tao).

Contemplating the features of the Pure Land, I see that it is infinite, like space, vast and boundless (Vasubandhu).

Nirvana has innumerable names ... It is called extinction of passions, the uncreated, peaceful happiness, eternal bliss, true reality, oneness and Buddha-nature (Shinran).

It is important to realise, however, that the reality of Nirvana is not only something we experience after death. Of course, becoming a fully-enlightened Buddha is not possible for us ordinary people while we are confined to our troubled human state with all its problems and limitations. And yet, one can still experience our indwelling Buddha-nature (which is the potential, within all of us, to eventually become fully awakened) while still bound to this life of ignorance and delusion. We can see the fruits of this realisation in the transformative impact this has in our everyday lives. For example, when flawed ordinary people take refuge in Amida Buddha—exactly as they are with all their doubts and difficulties—they are bestowed with peaceful minds and loving hearts which provide deep consolation, especially when we are afflicted by unpredictable misfortunes. This is a gift that cannot be earned by our own merit or ability. Indeed, even when things in life are very rough, we are given access to the Eternal while living in this perishable world with

its impermanent and unsatisfying seductions. This is a source of genuine well-being that remains unshaken even when our lives are in the midst of great turmoil and uncertainty.

The very presence of the Buddha's light within us confirms, beyond any doubt, what we really are — namely, beings of blind passion in need of Amida's liberating activity that seeks to embrace us with wisdom and compassion. Awakening to this presence, also known as *shinjin*, is possible because the Buddha's light shines everywhere and is not just limited to another world, far away from this one. It illumines us right here where we find ourselves. Shinran says:

Buddha-nature ... pervades the countless worlds; it fills the hearts and minds of the ocean of all beings. Thus, plants, trees and land, all attain Buddhahood. Since it is with these hearts and minds of all sentient beings that they trust themselves to the Vow of Amida Buddha, this shinjin is none other than Buddha-nature.

The radiance that shines throughout the Pure Land of bliss is the very same Nirvana which also pervades all things here in this precarious condition in which we find ourselves. Amida Buddha, who is the 'personal' face of this reality, gives us the ability to entrust in Him and to know that we are embraced by His light. In this sense, once can say that although this world is certainly not the Pure Land, the presence of its light can be experienced here and now in the turbulence and adversity we find in this 'impure' land which is how we largely experience our everyday world.

Once we have 'tasted' this light for ourselves, there can no longer be any doubt as to the truth of what countless faithful have testified to regarding the reality of Amida Buddha and the Pure Land in their lives. This is no longer wishful thinking but the most compelling of proofs. When you find yourself bathed in the warm loving embrace of the Primal Vow, the sting is taken out of our fear and suffering and there is no more room for uncertainty. So seek refuge in the only thing that is 'true and real' as Shinran says — the light and life of Amida Buddha — and let it change your life by giving you the abiding joy and serenity that you have always longed for but which the world has never been able to give you.

In Gassho,

Rev John Paraskevopoulos



[Learning about the teaching of Sakyamuni Buddha at GWPS](#)



Gordon West Public School's Buddhist Scripture class students studying more about the basic teachings of Shakyamuni Buddha, and will be learning about the day when he was enlightened, called Jodo-e.



In Gassho,



not have been as successful as it was. Thank you and “Yo-koso!”

in Gassho,
Rev Shigenobu Watanabe



The following message was delivered by Rev John Paraskevopoulos at the Ho-On-Ko service on 10 November 2019

HOONKO 2019 DHARMA TALK

Rev John Paraskevopoulos

Today I want to talk about a matter that causes some confusion to people who encounter Shin Buddhism for the first time. One often hears about this place called the *Pure Land* and imagine a distant realm that we go to after we die but which isn't very relevant to our everyday life or helpful in addressing our daily problems. In fact, many modern people are often embarrassed by such talk and tend to dismiss this idea as an escapist fantasy that has nothing to do with Buddhism; that it is simply wishful thinking or too similar to the Christian notion of heaven to be taken seriously.



Before considering this rather common reaction to the notion of a Pure Land, it is important for us to get 'back to basics' and think about the original sources for this belief which has had, it must be said, a profound spiritual influence on the lives and aspirations of millions of people for over two thousand years and which still remains today, the most vital and widespread faith in all of East Asia. Of course, when you read the sutras at face value, it does indeed seem that they are talking about a paradise located far away. For example, one often encounters passages such as the following:

In that Buddha-land, the earth is composed of jewels which have appeared spontaneously. The land itself is so vast, spreading boundlessly to the farthest extent, that it is impossible to know its limit. All the rays of light from these jewels intermingle and create manifold creations, producing a dazzling illumination. Those pure, superb and exquisite adornments are unsurpassed.

When we reflect on this description, we can see that this is but an attempt to indicate a sense of the blissfulness of that realm by the use of highly imaginary symbolism. It is not to be taken as a literal description of what this place is like; neither is it describing a physical location in the universe billions of miles from earth. Rather, it is an attempt to suggest a mystery: to indicate, through reference to experiences that we value in our world, something of the inconceivable splendour of Nirvana which can never adequately be captured in words. For example, 'jewels' represent the permanence and indestructibility of Nirvana in contrast to the changeable conditions of our world. The Indian master Vasubandhu says:



BULLETIN

When I consider the features of that world, I see that . . . it is infinite, like space, vast and boundless.

We are limited creatures bound by language and, when ordinary words inevitably fail us as we try to describe the indescribable, we must use words and images that are out of the ordinary, which force us to suspend the habitual thinking that dominates our lives, so that we are jolted into a radically new way of seeing things.

Therefore, and more importantly, the Pure Land is the aspect of Nirvana representing 'Utmost Peace and Bliss', a phrase used in the sutra to describe the experience of those who are born there. This is not a realm distant from our world; it is an active force that is deeply connected to our lives and which is constantly seeking to wake us from our spiritual slumber. We read that:

The Pure Land is vast in extent, unsurpassed and supremely wonderful, always present and subject neither to decay nor change.

The *Larger Sutra of Immeasurable Life*, the most important scripture of the Pure Land tradition, also describes the Pure Land as the 'Land of Immeasurable Light'. It clearly tells us about the nature of this light and what it means for our lives when it touches us:

Sentient beings who encounter this light have their defilements swept away, and they become soft and gentle in body and mind. They dance with joy, and the good mind arises in them. When those suffering pain and travail . . . see this light, they all find respite and are freed of afflictions. After their lives have ended, they all gain emancipation. The light of the Buddha of immeasurable life is resplendent . . . pure and immense; it brings joy and happiness to sentient beings everywhere.

The Pure Land, being a realm of spiritual light, is precisely where such peace and happiness can ultimately be found and perfectly fulfilled. The sutra also describes it as the 'Land of All-knowing Wisdom'. Therefore, it is also a place of enlightenment and liberation from the anguish caused by spiritual ignorance.

One must not forget that the Buddha to which the Pure Land tradition is devoted, *Amitabha* (or *Amida* in Japanese), is also called the Buddha of Infinite Light and Eternal Life. Elsewhere we read:

The light of Amida Buddha is surpassingly good; it is luminous and wondrous among all that is good. It is pleasing beyond compare, boundlessly excellent. Amida Buddha's light is pure, without the least defilement or diminution. Amida Buddha's light is superbly beautiful, a hundred million times more bril-

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A Successful 2019 HO-ON-KO Service Observed on Sunday, 10 November 2019



Members and supporters once again gathered at HBMA and commemorated Shinran Shonin's memorial day observing Ho-on-ko service. (L-R): Ami Watanabe, Mr Leo Ho, Rev Watanabe, Mrs Aki Chan, Mr Jonathan Shearman, Rev John Paraskevopoulos, Ms Silvia Viaggio, Mr Bede Draper, Mrs Ayako Mitsui-Browne, Mr Norman Fung, Rin and Sho Watanabe. (Photo taken by Yukimi Watanabe on 10/11/19)



On 10 November, we once again observed the annual Ho-On-Ko service, commemorating Shinran Shonin, the founder of Jodo Shinshu. For this year's service, we decided to use Meeting Room of Gordon Library. HBMA members and supporters gathered there to show our appreciation to Shinran Shonin, who passed away on 16 January 1263. Thirteen people gathered to participate in this important annual observance.



Shinran Shonin
(1173—1263)



Ms Ayako Mitsui (Top), Mr Jonathan Shearman (Bottom), paying respect to Amida Buddha by offering incense. (10/11/19)



Ho-On-Ko literally means, 'A gathering to repay our debt of gratitude'. Our tradition started when the third Hongwanji Gomonshu, Kakunyo Shonin, officiated the 33rd Memorial service for Shinran Shonin, and wrote "Hoonko Shiki (style)" 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

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Reverend John Paraskevopoulos from Canberra as a guest speaker. We also welcomed Ms Ayako Mitsui-Browne, Mr Norman Fung, Mr Jonathan Shearman, Mr Bede Draper & Silvia Viaggio, Mr Leo Ho & Aki Chan. After my welcome message, we all sang "Hoonko no uta", then chanted "Shoshin Nembutsu-ge" in the "Gyofu" style and the "wasan". Then we offered incense in front of the shrine one by one.



Rev Paraskevopoulos sharing the Dharma message. (10/11/19)

After listening to the very meaningful and powerful Dharma talk from Rev Paraskevopoulos (**Please find his Dharma message on the next page.**) I talked in Japanese about "How we should understand 'ON' (恩)".



Norman shows his respect to Amida Buddha.



Silvia (top), Aki (bottom) paying their respect to Amida Buddha. (10/11/19)



We concluded service after we sang "Ondokusan". After the service, we took a commemorative group photo in front of the shrine. Then, we had a delicious potluck "Otoki" lunch.

Thank you very much to the following people who shared the food: **Mrs Mitsui-Browne, Mr Shearman, Mr Fung, Mr/Mrs Leo & Aki, Mr/Mrs Bede & Silvia, and Yukimi.** "Arigato Gozaimashita" for all of your generous contribution.

It was also so nice to see children: **Ami, Rin & Sho.** The presence of all of guests, members and 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

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