

Hongwanji Buddhist Mission of Australia

シドニー本願寺報

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ロシア連邦による ウクライナ侵攻に対する声明

2022年2月24日、ロシア連邦がウクライナへの軍事侵攻に踏み切りました。

ウクライナの各都市では子どもを含めた多くの民間人が犠牲となり、加えて100万人を超える国民が難民として避難を余儀なくされていると報道されています。

私たち浄土真宗本願寺派は、いかなる理由があろうとも、人命を軽視し、武力で一方向的に現状を変更しようとする暴力的な行為に抗議し強く反対の意を表します。

このたびのウクライナへの侵攻だけでなく、世界各地でテロや武力紛争が続いている現実があります。あらためて、あらゆる場での暴力の行使を非難するとともに、一刻も早く対話による平和的な解決がなされ、ウクライナに再び平和が訪れますようお願いするものです。



本願寺派総長 石上 智康

思想文化や制度による厳しい対立や相互の排除をのり越えて、自他共に心豊かに生きていけるよう、共に努力する先にこそ、恒久的な平和を実現する道が切り拓かれてくるものと確信いたします。

2022(令和4)年3月8日

浄土真宗本願寺派総長
石上 智康



もくじ

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★ お寺の予定表 - Calendar ★

Apr 12 (Tue) 5:00 pm NSW Premier's Ifter Dinner @CommBank Stadium
NSW州首相イフター晩餐会

17 (Sun) 11:00am 花まつり法要/ Hana-matsuri Service ★ お昼は持ち寄りです!

Please bring one dish to share

24&25 リズモア平和式典/ Anzac Day Peace Ceremony in Lismore

26 (Tue) [本願寺報発行 / New Bulletin Issue]

May 1 (Sun) 11:00 am 五月祥月法要/May Shotsuki Memorial Service

15 (Sun) 11:00 am 降誕会&年次総会/Gotan-e & HBMA AGM Guest: Rev M Healsmith

29 (Sun) 11:00 am 日曜礼拝 / Sunday Service

Jun 12 (Sun) 11:00 am 日曜礼拝 / Sunday Service



ジョージ・ゲッテンビー師 一周忌



Shikoku Jō-Kyō

葬儀の日に用意された ジョージ・ゲッテンビー 師を追悼するカード

In Loving Memory of
Rev. George Alfred Gattenby
18/10/1943 - 17/10/2021

佛

Living and loved partner of
Rev. Centre

ジョージ師の聞法の場であ った道場「浄教庵」



アデレードで今年の3月7日に77歳を一期として往生されたジョージ・ゲッテンビー師の一周忌が、今年の同日開教事務所に執り行われました。

生前ゲッテンビー師は本願寺の僧侶として得度されてからはアデレードの自宅での月2回の勉強会を通して、浄土真宗のみ教を伝える堅実な活動を長く続けておられました。また南オーストラリア州仏教連盟の会長も長く務められました。

そうした活躍が讃えられ、今年の葬儀の際には京都本願寺より院号「顕信院(けんしんいん)」が下付されました。

私自身、シドニーに赴任して以降、ジョージ師には、特別法要でのご法話を始め、寺報の校正、開教事務所の今後についての相談等々でずっとお世話になっていました。今後、まだまだ活躍をして頂きたかった方を失ってしまったことは、今後のオーストラリア開教を考える上でも、彼の協力を必要としていらしゃった西本願寺関係者の皆様に取りましても本当に残念な事でした。しかし、彼がこれまで続けてきた活動を通じて念仏の教えに導かれた人々も多く、その人たちによりこれからも教えがアデレードはもとよりオーストラリア国内で綿々と伝えられ今後の発展につながっていくものと信じてやみません。

一周忌にあたり、ジョージさんの生前の活動に今一度深く感謝の意を表させて頂くことです。

合掌



親鸞聖人750回大遠忌に 出席した際本山にて写し たジョージ師の写真。



開教事務所のご本尊



2007年にアデレードの道 場に仏壇を迎えた際に浄教 庵にてジョージ師と



親鸞聖人750回大遠忌に出席した際 に、橋正信総長(当時)との面会を行っ た際の写真、右端がゲッテンビー師 (15/10/11).

オーストラリア
開教事務所長 渡部重信



開教事務所今後の運営について

オーストラリア開教事務所は、1993年に開所式が行われて以来、京都本願寺から任命された開教使が赴任し、以降この地での開教活動を粛々と行ってまいりました。

この開教事務所の運営は、これまで京都本願寺からの助成金を主な活動資金として、会員の皆様より納めて頂く会費や寄付、法事でのお布施をはじめ、その他様々な寄付により行われて参りました。

しかしながら、コロナ禍が始まって京都本願寺を取り巻く社会状況も大きく変わり、本山自体の経営環境も変化を遂げる中、これまで海外へ向けて行ってきた大きな助成金は今期より継続しないとの通知を受けました。その中には、私の給与も含めたオーストラリア開教事務所へのほぼ全額に当たる94%の助成金も含まれていました。その通知を受け、今後の運営費の財源は、現在開教事務所の口座に入っている預金、定期、そして開教事務所に登録して頂いている会員、サポーターの皆様からの会費と寄付が全てとなり、今後の運営は大変厳しくなることが予想されることと相成りました。

ご縁のある皆様には大変ご心配をおかけ致しますが、このシドニー、ひいてはオーストラリアの地で浄土真宗本願寺派の拠点を保ち続けることを最重要責務と捉え、私が開教事務所長として今後もここに残り、法務以外の他の収入方策を模索しつつ、開教を継続して行くことを決意致しました。

今年度からのオーストラリア開教事務所の運営方法につき、必要に応じて変更する部分が出てくることになることと思いますが、それらが開教拠点がこのシドニーで存続する上で必要な変更であることとお察し頂き、引き続き皆様からのご理解、ご協力、ご寄付、サポートを切にお願いする次第でございます。

現在考えている変更計画としまして、日曜礼拝日の隔週化、開教事務所兼開教使宅にて安置されているご本尊をNSW 仏教連盟オフィス(あるいは他所)へ移転させ礼拝所を別にする、等を検討しているところです。もし、この記事をご覧になった方で、他に適した場所をご存じの方がいらっしゃいましたら、是非一報下さいますようよろしくお願い申し上げます。また、来月行われる総会でも会員の皆様と話し合いを深めたく思っておりますのでご出席されますようよろしくお願いいたします。

また、開教事務所の整理も始めたく思いますので、倉庫に保管してある低い折り畳みテーブルをはじめ使われていない付属品をお分けしたく思っておりますので、ご希望の方はご連絡くださいませ。 合掌



ペロテットNSW州首相主催 イフター晩餐会に出席

Hon Dominic Perrottet氏



Premier's Iftar Dinner

Hosted by

The Honourable Dominic Perrottet MP
Premier of New South Wales

Tuesday 12 April 2022

4月12日にパラマッタのCommBankスタジアムにて開催されたNSW州首相主催のイフター(Ifter/イフタール)晩餐会に招待を受けて参加してまいりました。イフターとはイスラム教での一カ月のラマダン(日中の断食を行う月)の期間が終わった後、皆でともに美味しい料理を頂く行事のことで、これをイスラム教の皆さんはもちろんのこと、他の宗教者の代表や、政治家が行い、できるだけ多くの人を招待することで、調和した平和なコミュニティが機能していることを確認できる貴重な交流の場となっています。

晩餐会では、最初に水、ジュース、炭酸水等と共に、ナツメヤシ(デーツ)がふるまわれ、これを日没後すぐに頂くことで、断食の終了とし、イスラム教のコーランからの一節が聖職者の代表によって唱和され食事が始まります。

今回は、お会いする事を楽しみにしていたペロテット首相が病気のため残念ながら欠席となり、多文化省のMark Coure大臣が代わりに歓迎の挨拶を行うこととなりましたが、久しぶりの大きな会場での集まりで、これまでコロナ禍のせいでなかなか会えなかった他の宗教指導者や政治家の皆さんと再会することができたことは有難いことでした。

こうした集いが広く行われているオーストラリアは平和な国であることを実感するとともに、現在ウクライナで起きている武力行動が一日も早く終結することを願ったことでした。合掌



NSW仏教連盟チェアマンのGawaiane氏(左上写真、赤いネクタイの方)や、オーストラリアデー協会副会長を務めるカーカシェリアン氏(右上)とも久しぶりに会うことができました。(12/04/22)



(上)会場入り口で飲み物とデーツが提供され、(下)コーランの一節が唱和され晩餐会が始まりました。(12/04/22)



今月のことば

風 ^{かぜ} の よう に 身 に 添 い ^そ
 地下 水 の 如 く に ^{ち か す い}
 流 れ 続 け る ^{なが つづ} 《 平 野 修 》 ^{いらの おさむ}

**"Amida's Original Vow
always envelops us like air
and ceaselessly flows
like spring water."**



Hirano, Osamu
(1943 - 1995)



真宗教団連合刊

「2022(令和4年)法語カレンダー/Dharma Words」より



5月15日降誕会法要並び に年次総会のご案内

来る5月15日(日)に、キャンベラからヒールスミス師を英語法話の講師に招き、降誕会並びに、年次総会を午前11時より開催いたします。

降誕会のお参りを通じて、親鸞聖人の誕生をご一緒にお祝いするとともに、開教事務所の今後について話し合いの場を持ちたく思っております。この大切な降誕会、総会への出席をよろしくお願い致します。お昼に頂くお斎の一品持ちよりもよろしくお願い致します。

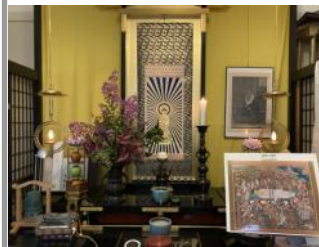


ロイヤルノースショア(RNS) 病院でのチャプレンらの ボランティア活動再開！

コロナ患者が増えたことを受け、昨年末以来アラートの出ていたロイヤルノースショア病院で、規制が緩和されたことを受け、三月の始めより再びボランティアが病院内に入ることが許されることとなり、チャプレンの活動も再開されました。すでに、四週に渡り訪問を行いました。入院患者たちは訪問再開を歓迎して下さいました。合掌



RNS病院外観



訪問を行いました。入院患者たちは訪問再開を歓迎して下さいました。合掌

涅槃会を勤修

2月13日にお釈迦様が完全な悟りに入られた入涅槃を追悼する涅槃会を、

木の実幼稚園の今川学園理事長の描かれた涅槃図を供奉厳修致しました。合掌



由信君、大 学の卒業式 に出席



五月の祥月法要

May Shotsuki Memorial Service

Iriguchi, Kumao

入口 熊男 様(1979)

上記の方が5月にご往生されていらっしゃいます。ご家族、或はご縁のございます方は、来月5月1日午前11時より厳修されます祥月法要にどうぞお参り下さいませ。



ご 懇 念 録

Expression of Dana/Gratitude



今年の2月3日以降、下記の方々より総計 1,548.00ドルのご懇志をご進納いただきました。

また、計 27ドルが本願寺設立基金へ進納されました。有り難うございました。合掌

In the past month, donations to the amount of \$ 1,548.00 were offered to the Amida Buddha through the Hongwanji Buddhist Mission of Australia. HBMA have also deposited \$ 27.00 to the Hongwanji Temple of Sydney Building Fund.

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

- * Ms Ayako Mitsui Browne — Pledge and Donations
- * Ms Hiroko Okuyama — Membership Pledge
- * Mr Fujio Shizuka — Donation
- * Ms Megumi Bennett — Membership Pledge
- * Ms Akiko Minami — Autumn Ohigan Donation
- * Ms Tomoko Mitarai (Japan) — Annual Pledge
- * Ms Yoshiko Gault — Special Donation
- * Mr Hisakazu Akiyoshi — Donations
- * Ms Eriko Ishida — Flowers
- * Japan Club of Sydney — Printing Honourarium
- * Chaplain fund

Thank you very much in Gassho



and converts our evil passions into virtues. And, at the same time, a pure, real, serene and eternal life will be infused into our own life which had been miserable, false, finite and unreal. This true life will be constructed upon a framework of faith which becomes, not only the invisible foundation of our life, but also an inner power which enables us to realize purification beyond the realm of ethics. This awakening results in our reciting the nembutsu with complete thankfulness and in happiness. This is the very essence of the teaching of Shinran, a teaching he realized only after a desperate spiritual struggle.

Kōshō Ōtani (1911-2002)

In Gassho,
Rev John Paraskevopoulos

HBMA NEWS

Future Plan of the Hongwanji Buddhist Mission of Australia

Hongwanji Buddhist Mission was established here in Sydney in 1993 and since then ministers have been appointed by Hongwanji Kyoto to serve the people in Australia.

HBMA's operation has been based on a subsidy from Kyoto Japan, with the addition of membership/pledge contributions and donations from members and supporters.

However, since the beginning of the Covid pandemic the position of Hongwanji Kyoto in society has continued to drastically change, and the way Hongwanji itself must now operate has changed. As a result, Hongwanji has decided to no longer support overseas missions from this year on, and this means Hongwanji will no longer provide my salary and 94% of the main subsidy amount.

Now that we have received this notice from the Hongwanji International Centre, we will have to change how HBMA is managed and run. HBMA will now depend on the remaining accumulated funds and on membership dues and donations from our members and supporters. The most recent annual financial report shows donations and membership dues providing only about 10% of the budget. It is clear therefore that we will face a difficult period of running HBMA from this year.

I deeply regret having made this announcement, but I want everyone to understand our present and ongoing situation and to think about how each of you might help HBMA.

As the resident minister I believe that continuing to hold Dharma services here in Sydney is the number one priority for me and my mission. It is for this reason



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son that I have decided to stay here and to continue to serve the people of this country.

We have to change aspects of the structure of HBMA to accord with the new budget, but I believe that everyone who reads this would understand that. Once again on behalf of HBMA I hope that you can fully understand our situation and continue with even more close support of our mission from now on.

Some example of how things will change are:

- Relocation of main shrine to BCNSW office,
- Continuing Sunday services, but every second week, etc.

In Gassho,
Rev Shigenobu Watanabe



The Hon Dominic Perrottet MP

Rev Watanabe was invited to attend Premier's Iftar Dinner at Parramatta

12 April 2022

Rev Watanabe was invited to attend the Premier's Iftar Dinner 2022 requested by the Honourable Dominic Perrottet MP, Premier of New South Wales on Tuesday 12 April at the Cumberland Room, CommBank Stadium in Parramatta.

Iftar dinner is a very important celebration event for Muslim followers. After the completion of the Ramadan month, all the followers invite many friends to share delicious dinner after sun set. Other religious leaders or politician also organise this dinner inviting as many as people to make harmonious community.

We feel so lucky to be such a peaceful country and our thoughts goes to the war in Ukraine, hoping the conflict will end soon.

In Gassho,



INVITATION | Premier's Iftar Dinner 2022


New South Wales
The Honourable Dominic Perrottet MP
Premier of New South Wales
requests the company of
Ven Shig Watanabe
at the Premier's Iftar Dinner
to be held in the Cumberland Room, CommBank Stadium
Gate F, 11-13 O'Connell Street, Parramatta
on Tuesday 12 April 2022, 5:00 pm for 5:15 pm to 7:15 pm
RSVP is essential by Wednesday 6 April 2022
[Please click here to RSVP.](#)
Dress: Business Attire
Enquiries: 02 9513 2009 or email: rsvp.12042022@nsw.gov.au
Please present this invitation on arrival.
Prayer facilities will be made available from 5:00pm.
Please refer to the attached information sheet for additional details.



Minister for Seniors and Multiculturalism, Mr Mark Coure, welcomed all the guests on behalf of the Premier, Honourable Dominic Perrottet MP who was sick and unable to attend for this dinner. (12/04/22)

Light constant, inconceivable, light beyond speaking,
 Light excelling the sun and moon are sent forth,
 illumining countless worlds; the multitude of beings all receive this radiance.

– Shinran

Our tradition teaches that Amida Buddha and the Pure Land are manifested by the realm of Nirvana as forms it assumes in order to reach out and make itself known to us. They aren't just bloodless symbols but the powerful presence of ultimate reality that we can encounter even in our everyday lives. Amida is the 'personal' aspect of Nirvana that embodies its wisdom and compassion, which seeks to give us joy and bring us to our final abode. This 'destination' (which obviously isn't geographical) is the Pure Land which represents the eternally blissful nature of Nirvana.

(The Pure Land) is vast in extent, unsurpassed and supremely wonderful, always present and subject neither to decay or change.

– *Sutra on the Buddha of Infinite Life*

The reason why the sutra descriptions of the Pure Land aren't just fanciful make-believe is that our longing for this realm is so intrinsic to who we are that it's seen as something permanently grounded in the nature of things. In other words, spiritual reality is the core element of our authentic self (or buddha-nature) as disclosed to us in the experience of *shinjin* — the awakening, in our hearts and minds, of the benevolent light that is Amida. This realisation allows us to partake in eternity itself, despite the anxiety and confusion all around us.

Although sentient beings are impermanent, still their Buddha-nature is eternal and unchanging.

– *Nirvana Sutra*

The fulfillment of our deepest need as human beings must, therefore, result in the experience of our most abiding joy. Shinran calls this *kangi*, which means to be gladdened in both body and mind, rejoicing that "one is assured of attaining what one shall attain"; namely, Buddhahood or perfect enlightenment.

If sentient beings encounter the Buddha's light, their defilements are removed; they feel tenderness, joy and pleasure, and good thoughts arise. If sentient beings in the ... realm of suffering see this light, they will be relieved and freed from affliction. At the end of their lives, they all reach emancipation.

– *Sutra on the Buddha of Infinite Life*

How, then, can we come into contact with this transcendental joy in the midst of our workaday routines? Jōdo Shinshū teaches that the initiative behind our awakening to what is 'true and real' comes from the

side of Amida, who seeks to deliver us from our ego and its torments. This 'will' to emancipate all beings from spiritual darkness is embodied in the Buddha's Primal Vow (*hongan*) which urges that we surrender to its working.

Entrusting is the mind full of truth, reality and sincerity; the mind of ultimacy, accomplishment, reliance and reverence; the mind of discernment, distinctness, clarity and faithfulness; the mind of aspiration and ... exultation; the mind of delight, joy, gladness and happiness; hence, it is completely untainted by the hindrance of doubt.

– Shinran

This call to entrust is the *nembutsu*, which is both the beckoning Name of Amida as revealed to us and our response to this summons in the form of saying *Namu Amida Butsu*, while keeping the Buddha in mind.

Sentient beings who solely think on Amida Buddha ... are constantly illumined by the light of that Buddha's heart, grasped and protected, never to be abandoned.

– Shan-tao

And yet, all this happens as a result of Other-Power (*tariki*) when our karmic maturity is ripe and we're able to 'hear' (*monpo*) this call for the first time. Only enlightened reality itself can bring about our enlightenment because flawed and fragile beings such as ourselves cannot contrive that which is 'true and real'.

Faith does not arise from within one's self;
 The entrusting heart is given by the Other-Power.

– Rennyo

Therefore, this can only be a gift that is offered freely, without conditions. If we can accept it, our lives become uplifted and meaningful. This is because the forceful sway of the Dharma helps us to relinquish the futile grind of self-power (*jiriki*), for our minds are filled with 'snakes and scorpions' as Shinran reminds us. This is not to end on a despondent note but, rather, to have us see the only direction where real hope and true well-being can be found.

Any attempt, based on reason, to sanctify our lives will fail, no matter how hard we try. Only when we are led by the power of Amida, and by aspiration for rebirth in the Pure Land, can we conquer this life. It does not matter how bad our karma is; it does not matter how imperfect our reason is. The power of Amida purifies us

(Continues on page 4)

WHY SHIN BUDDHISM? (Part Three)

John Paraskevopoulos

Nirvana is called extinction of passions, the uncreated, peaceful happiness, eternal bliss, true reality ... it fills the hearts and minds of the ocean of all beings.

— SHINRAN



This part of our discussion aims to dive into the very heart of Jōdo Shinshū by exploring its key message. In doing so, it's important to keep our language clear and accessible. We encounter much obscurity among Buddhist writings today, including in our own tradition. This vagueness is usually caused by doubt, confusion or a lack of confidence in what's being taught. However, it isn't enough to simply be lucid; one must also explain *why* the Dharma matters. What does Shinran have to say that would make any difference to our lives? If teachers and ministers cannot explain the relevance of this doctrine to our contemporaries, then they will have failed them with regard to the most important matters that concern us.



We have previously touched on some of the questions that might prompt us to want more from life than just comfort, security and pleasure. In our self-aware moments, we may sense the need to connect with a dimension of reality that is consistently fulfilling and which makes us feel whole, even when our attempts to discover this prove elusive. The frustration that's felt when we fall short of finding it can be revealing.

The Buddhist seeks for a total happiness beyond this world. Why should he be so ambitious? Why not be content with getting as much happiness out of this world as we can, however little it may be? The answer is that, in actual practice, we are not seen to be content ... Our human nature is so constituted that we are content with nothing but complete permanence, complete ease and complete security. And none of that can we ever find in this shifting world.

— Edward Conze (1904-1979)

If the purpose of our lives is simply to obtain what only money and health can give us, we wouldn't continue to feel restless when these goods have been secured. If we were made only for what is ephemeral, we'd be perfectly satisfied with perishing everyday things. Our generation, in particular, can certainly boast of greater material prosperity



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than any before it in human history. But anguish and unhappiness appear to have never been so prevalent as they are today. So, what is going on?

The dissatisfaction that we often feel seems to indicate that the needs of our deeper self remain unmet. What are these needs? Jōdo Shinshū would say that what we hunger for most is *Immeasurable Life* and *Boundless Light*. In other words, we want to experience a fuller existence than what this transient world, with its countless pains and disappointments, can give us. This is not, of course, to condemn or renounce the ordinary joys and pleasures that help to make our difficult lives a little more bearable — just that, sooner or later, they too will fall short of giving us what we really long for.

If we think about it deeply, we may notice that life is simply an endless cycle of birth, suffering and death, and that most are simply engaged in a futile struggle not to die. Whatever our life span, we can choose either to resign ourselves to existing in the shadow of these inevitable truths, or to enjoy our lives to the fullest, with a confidence instilled by knowing the teaching of the Buddha. This existence is then enhanced by the brilliance of limitless life, in which death is merely a rite of passage.

— *Jōdo Shinshū: A Guide*

Jōdo Shinshū offers to take us on a great spiritual journey in the midst of life's hurly-burly. It promises to grant that for which we truly yearn in our very brief time on this planet. The language of our tradition speaks about this higher reality in terms of a supreme Buddha (Amida) and a realm of utmost bliss (the Pure Land). When cynical people hear such things, they'll say that these are fairy tales intended for gullible people to help them deal with their fear of death. Such mockery betrays a grave ignorance, not to mention a lost and precious opportunity for attaining liberation.

All forms of Buddhism believe that Nirvana is the consummation of human life. The *Larger Sutra* tells us that it is "pure and serene, resplendent and blissful" and the *Nirvana Sutra* declares that "it is eternity, bliss, true self and purity ... forever free of all birth, ageing, sickness and death". Attaining this is the only reason for our being because it spells the end of all suffering and brings us to a state of spiritual completeness. Although we cannot enjoy the full experience of this perfection while bound by a limited human form, its all-pervading reality still permeates our world of birth-and-death.

Pure light, joyful light, the light of wisdom,

(Continues on page 3)

BULLETIN

Message from Kyoto Hongwanji

Statement on Russia's Invasion of Ukraine

On February 24, 2022, Russia aggressively began its invasion of Ukraine through military force.



It has been reported that in cities across Ukraine, many civilians including children have become victims in addition to the well over one million Ukrainian citizens forced to flee becoming refugees.

We, the Jodo Shinshu Hongwanji-ha Buddhist organisation, strongly condemn taking human life lightly as well as using military force to unilaterally try to change reality through violent actions for no matter what reason.

In addition to the invasion of Ukraine, the reality is that terrorist attacks and military warfare continue across the world. Reiterating our stance against violence, it is our fervent hope that a peaceful resolution may be realized as soon as possible and that there be a safe return to peace for the people of Ukraine.

Overcoming conflict that arises through mutual exclusion and differences in thinking and values, I firmly believe that through joint efforts, the path to perpetual peace will open up to a life of spiritual richness.

In Gassho,

March 8, 2022

Rev. Iwagami, Chiko
Governor General

Jodo Shinshu Hongwanji-ha



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Commemorating One year memorial of the late Reverend George Gatenby (1943-2021)

As the first year anniversary date has come on 7 March, we had a memorial service of Reverend George Gatenby at the Hondo of HBMA, cherishing the wonderful memories of him. He was tirelessly working to spread the teaching of Nembutsu throughout his whole life.

Because of his devotion, Gero - san received a posthumous Buddhist title (*ingo*) from the Hongwanji - 顕信院 (Ken Shin In : means "*exemplify the heart of entrusting oneself to Amida Buddha*"). Looking back his wonderful Dharma activities, Rev Gatenby was a person of true shinjin who had a deep understanding of Shinran Shonin's teachings, and once again we deeply express our appreciation to him.



Rev Gero Gatenby
(1943 - 2021)



HBMA shrine

Rev Gatenby will be remembered by many people who received much precious support and guidance from him on the nembutsu way.

In Gassho,
Rev Shigenobu Watanabe
Hongwanji Buddhist Mission of Australia