

Keynote Speaker:

Rev. Tatsuo Muneto, Retired Minister
Honpa Hongwanji Mission of Hawaii

Topic of Presentations:

Never Alone: Shin Buddhism and End-of-Life Care

Are you or someone you know a caregiver to someone facing the end-of-life?

Or, have you begun thinking about the spiritual care you would like to receive when the time comes? If your answer is “yes,” this seminar is for you.

Join us for an Online Buddhist Seminar and discussion on “End-of-Life Care.”

Brief Biography:

Born in Hiroshima on March 8, 1941. Attended Tokudo and Kyoshi sessions at Honzan. Received BA in Buddhist Studies from Ryukoku University, and MA in Asian Study and Religion from Claremont Graduate University.

Assigned as minister to Hawaii Betsuin, Hilo Betsuin, Kona Hongwanji, Lihue Hongwanji, and Moiliili Hongwanji and Director of BSC.

Areas of interest in his 50 years of ministry were: Buddhist education, ministerial training, counseling and hospital chaplaincy, End-of-Life care, and visiting Buddhist sacred sites in India and China. Activities after retirement: Inter-faith community and Hospice volunteer work at Navian Hawaii.

Time Line:

- 1) Keynote Speaker: Rev. Tatsuo Muneto, Retired minister (30 min.)
- 2) HDMA Ministers' presentations through the “Faith” *Shinko* booklets published by some ministers of Honpa Hongwanji Mission of Hawaii from 1957 to 1959.

Rev. Yamagishi & Rev. Takahashi (15 min.)
Rev. Kamuro & Rev. Tomioka (15 min.)
- 3) Q & A Facilitator: Rev. Higa (30 min.)

Outline of presentations:

1. What is “End-of-Life Care”?
“The goal of end-of-life care is to control pain and other symptoms so that the patient can be as comfortable as possible.”
-National Institute of Aging
What does “End-of-Life Care” mean in Shin Buddhist life?

2. A case study

A middle-aged lady invites a minister to conduct a bedside service for her mother receiving hospice services at a care home. The mother was going to pass away at any time. She was told by the minister that she was not to die; she is going through a transition. She did not die that day. The daughter became free from her heavy burden with peace of mind. She continued to take care of her mother for the next 4 years at home with tender loving care. The minister made home visitations a couple of times during that time.

For the meaning of “transition” in Case study, the following Shinran’s Wasan was used as a reference:

Rivers of blind passions, on entering the ocean—
The great, compassionate Vow
Of unhindered light filling the ten quarters—
Become one in taste with that sea of wisdom.

3. Amida’s call of compassion

Amida’s love and compassion is directed at an ordinary person (Bonbu) who cannot get rid of the heavy responsibility of taking care of his/her loved one who is facing the end-of-life.

Amida’s call of compassion is directed toward such a person through this call. When this call is heard or acknowledged, and responded in the saying of nembutsu, his/her burden during the end-of-life care becomes light.

4. Spirit of Never Alone

End-of-Life care in Shin Buddhism is an extension of this act of hearing the Nembutsu in this present life, not after death. In hearing the Nembutsu, Namo Amida Butsu, one realizes that Amida Buddha is with him/her here and now, and in the life to come. Surrounded by families and friends of dharma, a Shin Buddhist is not left alone in the end-of-life care.

5. HDMA Ministers’ presentations through the “Faith” *Shinko* booklets published by some HHMH ministers from 1957 to 1959:

Rev. Yamagishi & Rev. Takahashi

Rev. Kamuro & Rev. Tomioka

We will give two presentations about the Shin Buddhist perspective of “End-of-Life Care” by studying the predecessors on the Big Island through the “Faith” *Shinko*: 5 volumes of a magazine published by Honpa Hongwanji Mission of Hawaii from 1957 to 1959. The editor was Rev. Kenyei Hatta. We will learn and deepen our understanding about Shinjin that assures birth in the Pure Land and gives us peace of mind through the words of wisdom from Rev. Yoshio Hino (Honokaa), Rev. Shonen Tamekuni (Kona), Rev. Kakusho Izumi (Papaalooa), Rev. Ryuchi Fujii (Hilo) and others from 65 years ago.

6. Discussions with the district ministers with Rev. Higa as the Facilitator.