



DELTA DHARMA

The Walnut Grove Buddhist Church Newsletter

November 2025

NOVEMBER

Sunday	2	1:30	PM Shotsuki/Monthly Service
Tuesday	4	7:00	PM Board Meeting (Hybrid)
Sunday	23	10:00	AM Adult Study
Sunday	23	1:30	PM Hoonko Service

DECEMBER

Sunday	7	1:30	PM Shotsuki/Monthly Service
Saturday	13	10:00	AM Board Meeting General Board and Board Elections (In Person)
Sunday	28	10:00	AM Adult Study
Wednesday	31	5:00	PM Virtual Year End Service

Need to contact us?

We are located at

14105 Pine Street

Our mailing address is

PO Box 336

Walnut Grove, CA 95690

Our email is

walnutgrovebuddhistchurch@gmail.com

Our phone number is

916 776 1312

Dear WGBC Members and Friends,

The members and friends of the Walnut Grove Buddhist Church have the precious opportunity to participate in the Kieshiki Affirmation Ceremony to receive a Buddhist name at our annual Hoonko Service on November 23, 2025 at 1:30 PM. We are honored to have Rev. Marvin Harada, Bishop of the Buddhist Churches of America, as our guest speaker who has kindly agreed to conduct this ceremony for individuals who have not yet received their Buddhist name. Participating in this ceremony indicates an important step in our lives of affirming one's reverence for the Buddha, Dharma, and Sangha.

The cost is \$50.00 per person and requires an application to be filled out by each participant and Rev. Shibata. Checks can be written to the Buddhist Churches of America.

You should have received the application and the kanji information needed in an email from the WGBC dated 10/27/25. An application has been added to this newsletter for your convenience.

If you have any questions, please contact Rev. Shibata at (209) 810-5601 or revshibata@gmail.com.

In Gassho,

Rev. Candice Shibata

FROM THE PRESIDENT

Greetings from Walnut Grove Buddhist Church. Autumn has arrived with its unpredictable weather. We've had beautiful, warm, sunny days interspersed with clouds and rain (more like drizzle) reminding us of the transitory nature of life.

Our small temple is moving forward with plans underway to celebrate the centennial in the Fall of 2027. We're looking forward to celebrating the legacy of those that came before us. The founding members worked tirelessly to build and sustain not only the temple but an active sangha. While the membership may have dwindled many of the original families remain involved and often share childhood memories of church activities. The planning committee is looking for photos and other memorabilia to showcase. Please contact the church for more information (walnutgrovebuddhistchurch@gmail.com) or better yet join us for monthly Shotsuki service and November's Ho-Onko service on November 23rd. Bishop Marvin Harada will be the guest speaker.

In closing I'd like to remind members of the upcoming annual Board elections. Now's your chance to have a voice in church matters by casting a vote and/or serving on the board. Please e-mail the church if interested in being added to the board slate.

In Gassho,
Holly Pauls, Co-President 2025

*The Autumn colors
remind us that beauty comes
in every stage of life.*



The Walnut Grove Buddhist Church Gratefully
Acknowledges the Following Donations

SHOTSUKI

Holly Pauls	
IMO Rev. Roy Mayhugh	50.00
Steve & Donna Hiromoto	150.00
Ted & Mary Oda	
IMO Rev. Roy Mayhugh & Phil Frame	50.00
Carol Tang	100.00
Marvin & Sachi Yokoi	
IMO Roy Yokoi	100.00
John Matsumoto	
IMO Sumi & Sakiye Matsumoto	100.00
David & Christy Ishizuka	
IMO Rev. Roy Mayhugh	50.00
SPECIAL DONATION	
Sandi Kawamura	
IMO Momoyo Ishizuka	25.00



STICKING TOGETHER LIKE MOCHI



Mochi, or rice cakes, were a staple of my childhood while I was growing up in Stockton. It has been an annual tradition at the Buddhist Church of Stockton to prepare it as a Sangha (temple community). Members would wash and prepare the sweet rice and then arrive in the early morning hours to cook it to perfection. The machinery would be set up on tables where lines of temple volunteers would intercept the hot balls of pounded rice and shape them into smooth, round disks. We would end up covered in corn starch and our hands slightly burned from holding and shaping the hot rice. These memories are ingrained in my mind as moments I continue to cherish of my childhood.

I still recall that my parents would warm up the mochi in the microwave just until it began to puff up and they would serve it to us with a mixture of shoyu (soy sauce) and sugar. It was such a sweet treat! Savory Japanese mochi soup called ozoni is another favorite way I like to enjoy it. Both very comforting as I think about them today.

As we prepare for this year's mochi making at the Buddhist Church of Stockton, it made me think about how special mochi is and how it represents us as individuals and as a Sangha. We can be seen as individuals, each precious and unique, sustained by so many conditions of our lives that allow us to grow and thrive. This is similar to each grain of rice that begins as a seed in a field that is watered and fertilized, then matures into a stalk of the rice plant. These stalks are harvested and rice is then milled to remove the husk. Each grain of rice is sustained by so many conditions as well.

What makes sweet glutinous rice special for mochi is its high concentration of a starch called amylopectin and very low concentration of another starch called amylose, which make it exceptionally sticky and stretchy when cooked and pounded. This unique starch composition is responsible for the chewy and elastic texture characteristic of mochi.

Our sangha is like mochi. We are all like those individual grains of rice, unique and precious. However, like mochi, there is something that binds us together as a Sangha. Just like the two starches that are essential in mochi rice, the binding agents for us are the Buddha-Dharma. This includes the historical Shakyamuni Buddha who lived in India, attained enlightenment, and who shared the teachings called Dharma. It also includes the all-embracing Wisdom and Compassion of Amida Buddha.

Shakyamuni Buddha shed light on the suffering we will experience during our lives, which might feel like we are being worn down like the rice in the mochi making machines. However, the essential Buddhist teachings like interconnection/interdependence can bring us comfort in knowing that we are not alone in this world. The binding nature of this truth of life reminds us that we are sustained by so many people and conditions, seen and unseen. We are also accepted just as we are. When we are able to expand our awareness of this truth, perhaps experiencing such bumpy roads can have a smoother outcome, and encourage more flexibility, patience, and a deeper understanding of ourselves.

In Gassho,

Rev. Candice Shibata

Our co-president Sharon Yokoi was able to attend this Yoga Retreat and asked to have this Dharma Message, given by our Reverend Candice Shibata, published in the Delta Dharma. This retreat was greatly enjoyed by Sharon, and we thank her for submitting this.

NorCal District Yoga Retreat, September 27, 2025

Good morning and welcome!

Today I want to share a reflection that draws on both the teachings of yoga and Buddhism, and it centers on a simple but profound symbol: bamboo.

Bamboo is a plant that's deeply revered in many cultures. It's known for two things that seem almost opposite: its strength, and its flexibility. When the wind comes, when storms blow through, bamboo bends—but it doesn't break. It moves with the wind, and then it returns to stillness.

In both yoga and Buddhism, we are invited to become like bamboo.

Yoga teaches us to become flexible—not just in our bodies, but in our minds and our hearts.

Flexibility is not just about touching your toes or twisting into a shape. It's about how we meet the moments of our lives. Can we respond with openness, with compassion, with a willingness to adapt—even when things don't go according to plan?

Buddhism teaches us awareness—a kind of mental flexibility. We learn to sit with whatever is arising. Whether it's joy or discomfort, ease or struggle, we learn to stay present. Not rigidly clinging to how we want things to be—but opening to how things actually are.

And in that awareness, we find something surprising: a foundation. A strength. Just like bamboo has roots that run deep, our awareness grounds us.

So, flexibility does not mean being weak. It means being able to move with life—without losing our center.

Think about your own life for a moment. When have you felt bent by the winds of difficulty? Maybe you've gone through grief, loss, illness, anxiety, or the daily struggles of being human. Maybe you're going through something right now.

And yet—you're still here. Maybe a little weathered, maybe a little changed—but still standing. That is your bamboo nature.

In the yoga tradition, we use the breath and movement to bring awareness into the body. Each pose is an invitation to feel—not to force. Each posture, each breath, is like gently swaying in

the wind and returning to stillness. Yoga teaches us how to stretch, to yield, to move with grace—on the mat, and off.

In Buddhism, we turn toward suffering—not to get stuck in it, but to understand it. We practice noticing our reactions—our tightness, our grasping, our resistance. And over time, that noticing becomes a softening. A flexibility of heart.

The Buddha often spoke about the Middle Way—a path that avoids both extremes of indulgence and denial. It's a flexible path. Not rigid discipline. Not reckless abandon. Just like yoga: not too much effort, not too little. Just right.

So how do we live like bamboo?

We stay rooted in awareness.

We allow ourselves to bend when life asks us to.

We let go when holding on creates pain.

And we return, again and again, to this moment—to our breath, to our body, to our being.

So as we move into our practice today, I invite you to carry this image of bamboo with you.

When a pose feels challenging, ask: Can I soften here? Can I breathe here?

When the mind wanders or resists, ask: Can I meet this with gentle attention?

Let your body move like bamboo—firm in the ground of awareness, flexible in the winds of change.

Because in the end, we're not here to become perfect. We're here to become present.

And that presence—flexible, grounded, aware—is enough.

Namu Amida Butsu Reverend Candice Shibata



NOVEMBER SHOTSUKI

Joyous Monthly Memorial

Deceased		Chief Mourner	
Kikunoshin	Hirotsu	Gary	Hirotsu
Ino	Iguchi	Gary	Hirotsu
Shizuye	Kuwabara	Gary	Hirotsu
Tsurue	Goto	Sakai	Family
Tatsuhei	Goto	Sakai	Family
Muroku	Kawahara	Janice	Clintsman
Misano	Okamoto	Janice	Clintsman
Sakuzo	Shimazaki	Dorothy	Koga
Tsunejiro	Ito	David	Ito
Toru	Oda	Ted	Oda
Shigenori	Yamamoto	Ted	Oda
Yoshiko	Yamamoto	Ted	Oda
Mary Akie	Shigio	Margaret	Shigio
Kitayo	Yoshimi	Darrell	Yoshimi
		M/M	
Shizuko	Oto	Hiroshi	Oto
		M/M	
Saburo	Hirose	Hiroshi	Oto
Yoshinori	Ito	Yasushi	Ito
Herbert			
Hitoshi	Hirotsu	Spencer	Hirotsu
Yoshiye	Hirakawa		
Aya	Hirotsu	Spencer	Hirotsu
Robert			
Mitsumasa	Sakata	Janet	
Toshi			
Toshiyuki	Tokuyoshi		
Steve	Sakata	Janet	Sakata
Tom	Okamoto		
Masae	Murai	Murai	Family
Yvonne	Moulton	Linda	Soliven

APPLICATION FOR SARANA AFFIRMATION CEREMONY
(Please print)

Temple affiliation: _____ Ceremony date: _____

Name _____
Last Name First Name Middle Name

Address _____
Street City State

Age: _____ Date of Birth _____ Male / Female Telephone: _____
(circle)

E-MAIL ADDRESS: _____

Name of parent or guardian _____ (if under 12)

HOMYO SELECTION:

Participant to select a favorite *word/kanji (or phrase) chosen by member for Homyo.

Favorite word/kanji: _____

(Resident/Supervising Minister: please be sure to fill-in the favorite word/kanji character) (*word can be in English or Japanese) – see list of kanji for reference.

* * * * *

Homyo Selection: To be completed/selected by Bishop of BCA

Homyo (Kanji): _____ Reading: _____ Meaning: _____

