



THE GEPPŌ



A publication of the Ogden Buddhist Temple

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Why Do We Need Our Temple?

J.K. Hirano

Rennyō Shōnin said, “‘Relative to Priests’ discarding any social status to sit among the lay members, Shinran Shōnin said, ‘Those with Shinjin throughout the world are all brothers and sisters,’ I also subscribe to this. Further, he has said, ‘When priests sit among the followers, they are able to ask questions on any points of doubt and are able to receive Shinjin,’ this is my wish also.” Thus, spoke the Shōnin

~The words of St. Rennyō

This has been a very interesting year for me. To some people, a part of the American dream is to own their own home. This year I turned fifty and Carmela, Kacie, Taylor and I have finally been able to purchase our own home. I have never really felt that it would make a difference in my life. Now that I do have this home, I am surprised at the difference it makes. I realize that it is through the effort of many causes and conditions that I am now able to provide a home for my family. It is with a deep sense of gratitude to the temple that I now have a home.

There are many that may be surprised that I have chosen to purchase a home, yet I believe that in thinking about my family, it was a good decision. It also forced me to closely review what is important in my life. In doing this I have been able to review why I believe living in Utah and being the minister of the temples here are important to me. The end of a year is a time for reflection and I wanted to review what our Sangha is about. Although I wrote this article a few years ago, I feel it is worth revisiting. Before you get to the article, on behalf of my family, Carmela, Katie, Kacie, Taylor, and I, we would like to thank all of you for the support we have received this past year. We hope that each of you has had a good year and next year will be even better. How can it not, when we are all embraced in Amida Buddha's compassion. Thank you all so very much.

~Namo Amida Butsu.

Now for this month's article:

When we look at the Buddhist Churches of America (B.C.A.) as one large independent organization, we may at times become distressed about its future. However, B.C.A. is nothing without the individual temples scattered throughout the U.S. Rather than always looking to B.C.A. for some pie in the sky commandments, we must look to our own temples for answers and ways for successfully adapting the temple for future generations.

If we look at the changes and evolution of the temples over the past ninety years or so, I must conclude that we have been successful in adapting from an immigrant religious organization to one that has reflected the changes of our Japanese American community and now the larger Society. Over these many years, our temples have made important progress when the situation called for it and the time has come for us to adapt and prepare once again. By looking to our temples and the resources we have within them, we should be able to see great hope and potential for the future.

Our temples, have provided a valuable service in helping our Sangha adapt to American Society. The Issei and Nisei have worked very hard in establishing and supporting our present temples. As a result of this

success, B.C.A. as an organization has flourished and continued for over one hundred years. Through the hard work and dedication of the Issei and Nisei, we are now in a good position for taking the next step towards sharing the Nembutsu teaching in America. However, it may be necessary for us to re-evaluate some of our current goals, objectives and methodologies towards our various organizations within the temple and BCA.

My relationship to the temple as a child growing up as a member of the Sangha and now as a minister, has afforded me the opportunity of observing the flow of Amida Buddha's compassion in my own life and those of many others. Having served at the San Jose Buddhist Church Betsuin, one of the largest temples in B.C.A. and now having returned to the Salt Lake Buddhist Temple and the Ogden and Honeyville temples, some of the smallest temples. I have been allowed to see how much potential our local temples have.

I have a hope and desire that the temple will remain a place where my children will be able to experience the nembutsu teachings in their lives. Just as the temple has been a place of refuge for myself. I hope the temple remains a place where they will be able to join with others to appreciate and discuss Amida Buddha's limitless wisdom and compassion. I feel that I am not alone in these somewhat lofty sounding aspirations. In talking to many other Sanseis and others, who have also been raised within B.C.A. temples, I hear a similar sentiment. They desire the Temple continue into the future for their own children, grandchildren and themselves.

At the national level we are always wondering about what B.C.A. is going to do about this or that problem. This type of mentality is putting the cart before the horse. B.C.A. isn't going to provide us with miracles. Our temples must set the pace which B.C.A. should follow. B.C.A. should serve as a resource to supplement our local programs, rather than dictate their programs and ideals to us. B.C.A.'s purpose should be as a clearinghouse for communications and a listing of resources. The resources having been created off site, rather than on site. When necessary, we can use the strength of an association such as B.C.A., for activities or projects which require large numbers, such as, insurance for ministers and staff. In addition, our combined strength can work in helping to provide funds for very large and important concerns such as the Institute of Buddhist Studies. Or the newly created Jodo Shinshu Study Center. These are very important avenues for showing the relevance of Jodo Shinshu Buddhism to the English speaking world. However, the focus and primary concern of all B.C.A. members, should be their local temples. Working toward their survival and prosperity, rather than a top heavy B.C.A. We have seen that the simplistic notion of a trickle-down theory does not work. Why are we perpetuating this same experiment within our own national organization?

The emphasis and hope for any future for Jodo Shinshu in America lies with the local temples. For example, in San Jose, the temple has great potential because of the sheer numbers and demographics of their locale. San Jose Buddhist Church Betsuin is a large temple in a major metropolitan area with many different resources to draw from. They should be able to come up with a myriad of programs to fit different aspects of their organization. The Jodo Shinshu teaching can serve as the life blood that unites the various groups under their single temple banner.

Although Salt Lake is very small in comparison, the temple is still able to provide its members with the Nembutsu teachings and a place to meet. Although we may not have the resources of a large temple such as San Jose, our strength lies in the fact that because we are somewhat isolated from other temples and surrounded by the Mormon church. We realize that the Jodo Shinshu teachings are very important for us to understand who and what we are, which is the basic criteria for any Jodo Shinshu organization.

It is at the temple level that all of us experience some of the happiest moments in our lives. Weddings or Dharma School programs such as Hanamatsuri are examples of these. How many of you remember the joys of joining with parents and grandparents to celebrate Hanamatsuri and watch the students in their various dances and programs? In addition, some of the saddest moments, such as the funerals of loved ones are also held at and provided by the temple. These important rites of passage and the teachings which accompany them, help guide us and bring us together as a Sangha. This is the bond that each of us feels for our temples, whether it be in San Jose, California or Salt Lake City, Utah.

In this regard, all of the temples within B.C.A. serve and fill a very special place for each of their members. The temple is a very special place, filled with many memories and life changing experiences. We support one another at the temple level. At any temple, there are a few members who may cause trouble on occasion. Isn't this true with any family? Things don't always go perfect. For the most part, the problems that do arise, are usually caused by a few individuals and their mistaken notions about the purpose of the temple and its relation to the larger Japanese American community or themselves.

The temples within B.C.A. have had a long history of serving as community centers for their respective J-A communities. As all things must change, so has our J-A community. This changing nature of the community has created confusion within our temple membership. This confusion is not only about the welfare of the community at large, but concerning the individual and their family. The personal confusion of the individual affects their approach to the temple. Therefore, the temple is a reflection of the health of the community and the families it serves.

I feel that the worries we feel toward our temple are evidence of a sense of collapse or change that many members feel towards their own families and the J-A community at large. Many members feel that the temple is one of the last bastions of the community they knew as they were growing up. However, a dangerous by-product of this nostalgia and fear of life's changes is to cling to old ways. When the life around you changes, many people often feel left behind or forgotten. As our teachings explain, change is sometimes very hard to deal with. However, change is going to come. It is a part of the rhythm of life. When change is viewed in a negative manner, it is often seen as a disease, something to be stopped or eradicated. This can bring about dire results.

When these natural changes are viewed as negative or that the temple should not change. The minister of the temple must act as a doctor, treating the needs of his or her respective temple's health. The role of doctor is to open the patient's eyes to the true situation. The minister must help the Sangha review what is happening. There are those that may disagree, but the Temple's health is one of the minister's responsibilities. Of course, there is a great deal of reciprocity in the relationship of minister and temple, i.e., membership, just as a patient must hold responsibility for their own treatment. The membership of the temple must take a part in the health of the temple. The minister must work very hard in creating the proper environment for the treatment.

To accomplish this, the minister must be knowledgeable about the community in which the temple is located. I feel that we must identify with the members, "sit among the lay members," as Rennyō Shōnin has said. Sitting with the members allows the minister to relate and become a part of the life situations their membership may find themselves in. These not only benefits the members, but helps the minister better understand their own personal life.

Change is not the sickness the minister must help cure, the real sickness is uncompromising rigidity that can overtake and infect the entire temple. As Rennyō Shōnin has often alluded to, a temple can only work as a democracy, with the minister and laymen working together.

The J-A community within Salt Lake City and San Jose are similar in many ways and I feel the situation is similar to many of our B.C.A. temples. Thirty or forty years ago, these temples were often located in smaller cities surrounded by large farming communities. Within this scheme, the temple was a place to come together and socialize. Those residing in the city and those living on farms could come together as one large Japanese American (J-A) community. The temple was the center of this community.

One aspect of the community was religious, yet another cultural in nature. The two were intertwined and were known as the Bukkyōkai. This Bukkyōkai served as a shield, a cultural icon to protect the member families from the ever present and feared white Christian society, much as a castle serves to protect the peasants and their families. People brought their children to the Temple to learn about what it meant to be Japanese and Buddhist. The guidelines for Buddhism were very broad. The families needed to teach their children how to retain some part of their cultural and religious heritage, i.e., the parent's personal identity.

The goal for the Temple was to protect the families from a seemingly hostile society. As a result, there was no need for the sectarian differences between Jōdo Shinshū and general Buddhism, even Shintō and Confucianism in some instances. Buddhism was Japanese and they were pitted against White Christianity. To the average Issei or Nisei temple member, Christianity wasn't viewed as a myriad of religious beliefs cast under one unifying banner. Christianity was a single, unknown entity, with the potential of swallowing their children. To fight against this threat, Buddhism needed a very broad shield.

During those years of difficult social and economic struggles for our Issei pioneers, the temple served its intended purpose. The minister was the leader, wielding this shield against an overwhelming assailant. Compared to the majority of Issei elders, the minister was an individual knowledgeable about the broad tenets of general Buddhism, equipped to fight off the unknown Christian influences. The minister was a man learned in the ways of the Issei's Japanese cultural heritage as well as Buddhism. Before the second World War, the Issei ministers sent to America were the intellectual elite, not only within the J-A community, but also Japan.

These pre-war ministers were groomed through the Nishi Honganji educational system, to serve as role models for a pioneering effort abroad. As a result of this intense training, they were the model of the ideal

Japanese gentleman, an elder to be looked up to in the traditional sense. Therefore, members of the community deferred to him in many situations, not only religious, but also concerning personal and community problems. The Issei were often very young when they came to this country. The ministers were a very effective parental role model. This was the period in which the Issei ministers were in their prime. This pattern served admirably through the 30's, 40's. As a result of the need of the community and the position the minister held in that community, the temple flourished as a social and religious center. How many of the Niseis' met their spouses at some religious gathering? However, with the relocation and internment of Japanese Americans, things began to change.

The relocation brought about a drastic change within the J.A. community. In 1944 at the Topaz relocation camp the headquarters for the Buddhist Mission of North America was established at the Topaz Buddhist Church. Under the leadership of Bishop Matsukage, the "Articles of Incorporation of Buddhist Churches of America" were registered with the State of California on May 2, 1944. The Issei saw the need for a change and embraced it.

When the Pacific Coast was reopened for the Japanese resettlement on January 31, 1945, the temple in Los Angeles was opened to the first returnees in February, 1945. One by one other temples followed suit, reopening and serving to help families returning after the relocation. From the period of 1945 through the 1950s the Nisei's began to take over the running of the local temples and the National organization. Most of these Nisei were in their late twenties or early thirties and were beginning to have families of their own.

It was during this period where church bylaws, membership, etc. were re-evaluated and established by the Nisei. A great deal of this post war re-evaluation focused on getting the Nisei involved in church administration, activities, modification of the Sunday Schools and youth groups, publication and writing about the Buddhist teachings in the English language. Although difficult, this proved to be a very productive period for the temples. As an example of the success of the temples, think about the attendance of the Dharma School during those years. The Nisei brought their children to the temple for the reasons I had previously mentioned and the Sunday School program thrived. Grandparents and parents encouraged their children and grandchildren to attend Sunday School.

This system and the J-A community at large, had proved successful in allowing the Nisei to succeed economically in America. With the general Buddhist and Japanese (Confucian) emphasis upon family, filial piety, duty and education, the Nisei succeeded while at the same time retaining a part of their parents' *Japaneseness*. This success in retaining what they believed was Japanese, was often attributed to the local temple and minister. These ministers helped the temple meet the future. They foresaw the need for change and actively participated in these changes. The ministers helped guide the membership in developing English programs for their growing English speaking Sangha. How else, could these primarily Japanese speaking Issei ministers, successfully run these Dharma Schools for primarily English speaking students. These earlier ministers, realized change was a natural progression.

However, without acknowledging the benefits of change and not realizing how truly American they had become. The Nisei felt that the temple could help their children as it had once helped them. The Nisei had become a part of the "American Society" and the effects of their economic success within this society had altered the J-A Community. From the 60's through the early 70's the J-A community as the members had come to know it, would drastically change. Its *Japaneseness* had become a taste for Japanese food, Bachan's superstitions and a bastardized form of the Japanese language.

Along with the changing character of the JA community, the cities in which our temples are located had also begun to change. As in the case of San Jose, as the farms were being bought up, the once lower to middle class temple members found themselves thoroughly entrenched within the middle and upper middle class. As a result, the families were able to live in more affluent areas. The Sansei were more readily accepted into their larger communities. The fear of being swallowed by the dominant society had in some ways become reality.

In short, the cultural and sociological needs of the membership of the temple have once again changed. As the membership's need changed, so did the position and requirements of the temple minister. The minister was no longer the acknowledged head of the community. The membership had realized that there were both good and bad points in becoming assimilated. Economic success alone did not necessarily produce well-rounded individuals or families. The Nisei members in looking at themselves, felt that what differentiated themselves from the larger society in which they had become entrenched, was their *Japaneseness*. Yet what they considered being Japanese and what the Sansei and Yonsei consider Japanese, maybe completely different.

Many Sansei are searching for some sense of identity, not only cultural but religious. In Salt Lake City, where 80 percent or more of the population is Caucasian and often Mormon, those who are different, either ethnically or religiously, are often searching for a place to fit in. Some of these third and fourth generation Japanese Americans are searching for a romantic link to Japan and their Japanese identity. They will try to learn some Japanese and learn how their Nisei and Issei parents and grandparents cook certain foods. For a few, this will be enough. They will find their identity within this facade of Japaneseness. However, there are many who need something more.

For these individuals, no matter how many phrases of Japanese they may learn or how well they learn to cook, “like Bachan used to...” something is still missing. They will continue to search for guidelines that they feel their parents had in raising them. Most Sansei have a great deal of respect for their parents and grandparents. They admire how they have lived their lives and persevered in building a life in the United States. However, the Sansei and Yonsei are very different from their parents and grandparents.

The Issei and Nisei struggled to become a part of the American way of life. Many Nisei will recall how during elementary school, as the teacher asked the students what they had for breakfast. Rather than saying, “I had a bowl of rice, miso soup and some Japanese pickles.” They would make up a menu of bacon, eggs, toast, milk and juice. The Sansei have no need to make up stories about their “Americanization.” For the Sansei, their parents idealized menus have become a reality. Although the Sansei may eat many of the foods and live in the nice homes that their parents had only imagined. They may still feel somewhat alienated from the larger community.

In Salt Lake City, they know they are different from the largely, white, Mormon population. Their personal values and feelings don’t seem to fit in. This difference is not something definable in Japanese cooking or a bastardized form of the Japanese language. It is something they witnessed in the way they were raised and the way their grandparents raised their parents. For many Sansei, it is at this point they return to the temple, the last bastion of their childhood’s Japanese American (J.A.) Heritage.

However, when they arrive at the temple and observe the situation. At first the *Japaneseness* quotient such as food or Japanese language is comforting. However, after a short time, many feel as though they need something more. In bringing their children to the temple they need and expect to be given some answers about their spiritual heritage. How do they answer the religious questions within themselves and their children?

At this time, if the Nembutsu teachings are not sufficiently presented and they are merely given Christian ideas masked with Buddhist words, there is often confusion. They are not searching for a place to find similarities between the larger Christian Society and their Buddhist heritage. Most Americans, Sansei and Yonsei included, are quite familiar with the Christian teachings. Unlike the Issei and Nisei before them, they have been indoctrinated into the Christian beliefs. They know what God is, they even know many of the rituals of the Christian Churches. In some cases, they may be more familiar with the Christian rituals than their Buddhist ones. The Sansei have come to the temple, because these Christian rituals and teachings, do not fit their lifestyles and belief system. This is the same for the Non Nikkei seeker. If the Sansei or non-nikkei. seeker enters a church, masked as a Buddhist Temple where in reality it is nothing more than Christianity using Buddhist words. The obvious question comes to mind, “Where is the difference? Why should I come to this Temple?”

Here in Salt Lake City and I’m sure in other cities where our temples are located, there are Japanese Christian churches of various denominations where the *Japaneseness* quotient I mentioned earlier is being maintained. The Sansei or non-nikkei can go to these places if it is merely *Japaneseness* they are looking for. The temple must provide more than a mere buffer as was the case for the Issei and Nisei. These new members have in many ways become assimilated and become a part of what their parents and grandparents were in some ways trying to protect them from. However, they have not become completely assimilated and choose not to.

The J.A. community, which the Sansei, Yonsei and even Gosei members have established no longer need the Temple for the same reasons as their parents and grandparents. There are a variety of activities available for them to receive their *Japaneseness inoculation*. An example of what I mean by this new American Japanese community can be seen in the profusion of Taiko groups throughout the country. The taiko group in San Jose is no longer the traditional Japanese form of Taiko. It is a very American organization, reflecting off a Japanese and Japanese American heritage. It has become a symbol of American Japanese culture. The purely Japanese form doesn’t quite fit into the lifestyle and thinking of these American born members. Yet, they respect the Japanese tradition. The Taiko group looks to the essence of Taiko, which came from Japan. Our

American Taiko is not a drum and bugle corp. It is still Taiko. It has taken the essence of what makes Taiko, Taiko, infused it with Japanese American ideals and created a new form. This Americanization of Taiko has infused the art of Taiko with new life.

In a similar manner, I feel a change must be encouraged in the temples. The traditions must be respected. The Jodo Shinshu teachings are the essence of our temples. Jodo Shinshu is a living religion and holds great relevance whether in Japan or America, that is what is so great about it. If it is presented in a clear light and we encourage this interaction between ministers and laymen, how can it not firmly take root and prosper.

Although embracing change is a key, our local temples must retain its essence, the Jodo Shinshu teachings. We must meet the needs of the Sansei returning to the temples with their families as the temples in the past had addressed the needs of the returning Nisei from the camps. Along with Nikkei we must embrace the non-nikkei who are coming to our temples for answers. Many of the non-nikkei members of the Sangha have come to the Temple solely to find what it is about Buddhism that can give meaning and significance to their lives. I feel that there are a number of ways for us to meet the needs of both groups.

There are some that question why we need to have meditation in the temples. My answer is why not? Although traditional Jodo Shinshu may not have used meditation as a form of practice. I firmly believe that meditation can be a marvelous tool for teaching Jodo Shinshu. The form may change but that does not change the heart of Jodo Shinshu. Meditation is a means of introducing Jodo Shinshu to new Sangha members. Most non nikkei seekers are somewhat familiar with meditation. Our long standing members may also find meditation as a great addition and benefit for hearing the Dharma. Before saying we shouldn't do it, why not try it. I believe that meditation enhances our listening. It is an example of a change that may serve the needs of our new Sangha.

The Japanese system of hierarchy no longer works. The running of organizations is commonplace to many of the Sansei and nonnikkei. They have responsibilities for running large organizations within the larger society. They are managers of large companies, with a wealth of knowledge as how to run them. They are no longer bound to an agricultural community with the power being held by a few community elders. Therefore, the organizational aspect of the Temple must meet these new criteria for success. However, along with skills brought from their respective fields, it must be emphasized that the temple is different than a corporation. The bottom line for a temple is not financial. The basis for the temple is the teachings. A mission statement could focus on this bottom line.

This is once again where the minister must be very careful. The minister of the temple must be a part of this re-structuring. However, he or she cannot consider themselves the sole authority. The minister is no longer the final word in personal, cultural and community needs. Even the CEO of large corporations are not the sole authority. In some cases, where the minister of the temple is not completely fluent in English it may be difficult. However, they will be given respect and listened to, if they show a willingness to learn. They will be listened to in the same manner that respect is given to a parent or concerned mentor. However, I feel the new Sangha will not tolerate an unquestioned hierarchy. The minister must be an agent working towards change and health. A doctor with the ability to show the positive aspects of the changing community and how Jodo Shinshu can help.

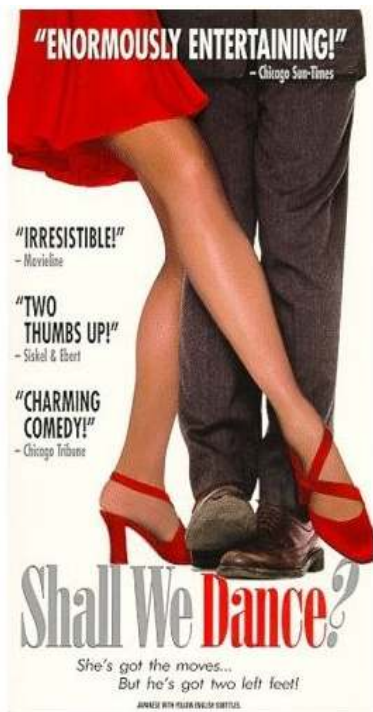
In the organizational aspect, the minister must truly sit with the members, as an adviser of what once was. Ready to address and explain both the good and bad points of their temples progress and growth. The minister is no longer the ideal for the Sansei. The subtleties of the problems the new generation find themselves confronted by, are not always served by the old ways. The new generation are often educated to a level that often surpasses that of the minister. Their organizational skills have succeeded in much larger organizations than the temple. The budgets this new generation work with on an everyday basis may be ten or one hundred times larger than their temple. However, as I stated earlier the temple is not just a corporation and that is where the minister will make a great difference.

Without the minister to share his or her knowledge of the teachings, there is no temple, merely a social community organization. The most important area for the temple is not cultural, but religious and spiritual. The religion of the temple is the glue that holds the entire organization together. It is the Life's blood of the temple. As I have stated, mere American Japanese culture can be found outside the temple. This new generation knows about the variety of options available outside the temple and they have chosen to come to the temple to learn about the teachings of Jodo Shinshu.

For the minister to assist these new members in their search, he or she must be willing and allowed to study and study with the Sangha. As I had stated previously, the broad general definitions of Buddhism no longer serve the purpose for which they were once developed. Buddhism can no longer be a mere shield that will be used to keep away the influence of the larger society. In many ways, this new generation is an integral part or perceived larger society. They have adopted many of the American ideals for success.

The broad shield of general Buddhism has been breached. Let us not let the life blood of the Sangha become diseased. The time has come for us to make some very real choices. We can either let the real enemy, that of stagnation, take effect and allow our Sanghas to rot. If this is the choice, we will die a slow quiet death. Leaving our children and grandchildren with nothing more than a graveyard of gyms and barbecue teriyaki pits. Or we can identify the disease, make the necessary changes and infuse a healthy dose of vitamins into the blood of our temples, the Nembutsu teachings.

It is my hope that we can create a temple where our children, grandchildren and new seekers may experience the joys and fulfillment of true American temple life. Just as the temple was a special and important place in the lives and times of our parents and grandparents, our temples can continue on through future generations. Our strength is our unique Jodo Shinshu teachings, inspired by new methodologies of delivery. This can only be done, with ministers and the members sitting together to clearly evaluate, where they have been and where they want to go. I am looking forward to a bright future for our Sangha. I truly hope that you will share in this vision of a harmonious Sangha. A wonderful refuge where the Dharma can be heard. Shakyamuni Buddha was once asked by a disciple, "What part of the Dharma is in working with good friends and fellow seekers of the way." Shakyamuni Buddha replied, "It is the whole way." Merry Christmas, Happy New Year and Namu Amida Butsu.



Shall We Dansu?"

Starring Koji Yakusho and Tamiyo Kusakari in the JAPANESE version of "Shall We Dance?"

He's an overworked accountant. She's an accomplished dancer. Passion is about to find two unlikely partners.

We will be showing the original Japanese version of "Shall We Dance" (with English subtitles) on January 6th after our 1pm service. We hope you come out and spend time

"Shall We Dance" has won awards from numerous film festivals and film organizations and won 14 Japanese Academy Awards including Best Picture, Best Actor, Best Actress and Best Director.

We hope you will join us after service. It's a great movie to see with great friends!

PRESIDENT'S MESSAGE

By James Aoki

Dear Members and Friends,

Do you believe that 2007 has come and gone already? Happy New Year, wishing you and your families all the best in 2008. That was easy but I feel something was missing in this greeting. Every year I have to practice the Japanese New Year greeting numerous times so when I meet my business contacts and friends during the first few weeks of the year I can say the whole greeting properly. In Japanese, the formal greeting goes something like this: Akemashite Omedetougozaimasu; Sakunen wa taihen osewani nari, arigatou gozaimashita; Honnen mo doozo yoroshiku onegai itashimasu. The translation is: Happy New Year, thank you for all your support this past year, I look forward to (need) your support in this coming year. No words could be truer for anyone than for me this past year as the temple president. I have been amazed at the energy that our Sangha (Congregation) has shown, the countless hours that have been volunteered, and the attitude change within our Sangha. The interesting thing is that we are not doing anything different from the past; we just seem to be having more fun doing what we are doing. I hope that you all feel the same way and can count on your support.

Now, I have to tell you about the selfless giving that has gone on for over the past 40 years. Our Church's water main has given us over 40 years of water pressure without any complaints or problems. Just before Thanksgiving, the water main could no longer support the pressure and sprung a leak. I am happy to report that the water main was replaced and the water has been restored in the Church. The Board and we as a Sangha were not expecting this costly and unexpected repair. We would gladly accept any offerings to offset this costly repair and we as a Sangha must remember that our Church has been here for us and from time-to-time, we will have to step-up for her.

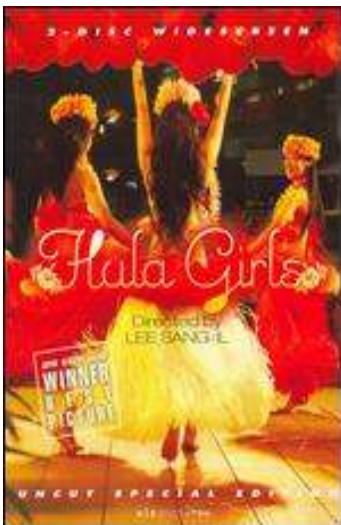
As I said in my past messages, there are many great things happening at the temple and I urge you to come support our different programs.

I hope to see you all at the temple.

In Gassho,
James

Hula Girls

Our February movie will be "Hula Girls"
Sunday, February 3rd after 1:00 Service



Based on a true story, "Hula Girls" is a heartwarming comedy about coal miners' daughters who takes a once-in-a-lifetime chance to escape their monotonous lives and become unwitting heroes in their depressed town and the whole of Japan in 1965. A small town up north comes up with an idea to develop Japan's first Hawaiian Village. And what's a Hawaiian Village without a troupe of Hula dancers? Problem is, no one knows how to do the dance, or even knows what the Hula is! Starring Yasuko Matsuyuki, Etsushi Toyokawa, Yu Aoi, Shizuchan, and Shizuyo Yamasaki and with music from Jake Shimabukuro. This movie has won lots of awards including several Japanese Academy Awards and was the official submission from Japan in the Best Foreign Language Film category for the 2007 Oscars.



BWA NEWS

By Ruth Kawashima



Thank you to the following members for taking care of the Bodhi Day lunch: Yuko Aoki, Marci Fujikawa, Tami Hirai, Yuri Inouye, Aki Kato, Annette Koga and Suzan Yoshimura. Thanks also to Yuko Aoki for bringing the Sekihan (Rice with azuki beans) and to Date and Elsie Shiramizu for the tsukemono (Japanese pickled vegetables).

Our annual **BWA Membership party** will be Sunday, February 17. We would love to have new members! Members enjoy rewarding activities and strong camaraderie. We will meet at Rainbow Gardens for lunch at 11:30 a.m. followed by a short service at the temple and, of course, BINGO! Please call Ellen Kato at 771-1761 to make your reservations.

The BWA held our annual board meeting in November and all the current board members agreed to serve in their same capacity for another year. Thank you ladies for all your hard work this past year!

2008 BWA Officers:

President	Ruth Kawashima
1 st Vice-President	Tami Hirai
2 nd Vice President	Jeannie Painter
3 rd Vice President	Annette Koga
Recording Secretary	Suzan Yoshimura
Corresponding Secretary	Fran Hamada
Treasurer	Ellen Kato
Auditor	Linda Russell
Co-Auditor	Yuki Kawaguchi

Next meeting: January 13, 2008 at 1:00 p.m.

In Gassho,
Ruth Kawashima



BWA DONATIONS

Omitted for Online Version



STUDY CLASS



WORKSHOP/STUDY CLASS

There will be a workshop/study class with Guest Speaker, Rev. Ken Yamada.
Saturday January 19, 2008 at the Salt Lake Buddhist Temple at 4:00 p.m.



SERVICE SCHEDULE CHANGE

Due to Rev. Hirano's schedule, the February service schedule has been changed from our regular schedule to insure that Rev. Hirano will be in Ogden for 2 services in February. Please look at the calendar dates closely.

2008 EXECUTIVE BOARD MEMBERS

At the General Meeting held in November, the current board members agreed to a second term.

2008 Ogden Buddhist Temple Board

President	James Aoki
President Elect	Steve Kato
1st VP	Kirk Yamashita
2nd VP	Kris Yamada
3rd VP	Suzan Yoshimura
4th VP	Mike Koga
Treasurer	Betty Yamashita
Asst. Treasurer	Tami Hirai
Recording Secretary	Ruth Kawashima
Corresponding Secretary	Ellen Kato
Historian	Marcie Fujikawa
Auditor	Tom Fujikawa

Board of Directors: Mas Endo, Stan Hirai, Marion Hori, Yuki Kawaguchi. Mike Monson, Kunie Oda, Jeannie Painter, Geoff Russell, Harry Suekawa, Blaine Yoshimura.

Please congratulate these awesome volunteers for their commitment to making our temple such a success!

“Member Spotlight”

The HIRASUNA Family

WELCOME



Thanks for coming to our church! We are excited to have you as part of our Sangha!

Kevin and Justine have been married for nine years. They dated for seven years before they got married. Justine wanted to finish her accounting degree at Weber before getting married. Kevin works as a contractor for UTA and Justine is a Business Credit Analyst for Wells Fargo.

Kevin and Justine have 2 children, Kyra and Kobe. Kyra is seven and in second grade. She loves school and is doing very well. Kobe is four and will start kindergarten next fall. Kobe goes to daycare three times a week and is already learning a lot, so he will be ready for kindergarten. Both Kyra and Kobe like to read, swim (especially when on vacation in California) and spend time with all of their cousins. Kyra loves drawing and making crafts. Kobe loves Transformers, Hot Wheels and Power Rangers. Kyra and Kobe both attend Dharma school regularly.

When it is warm the Hirasuna's like to go to the park and have a picnic. They also like playing board games and watching DVD's together. Once a year, they try to plan a fun vacation; usually somewhere warm so the kids can swim. This year their family went to California where the kids loved the ocean and Legoland!!!

Justine is the daughter of Dave and Judy Kawabata and Kevin is the son of Dick and Emy Hirasuna. Justine is currently serving on the Dharma School Committee.

MEMBER NEWS

Congratulations to Ms. Eiko Kishimoto and Ms. Yoko Mai! They have opened their own restaurant!

KOTO JAPANESE RESTAURANT

Address: 428 E. 2600 N., Ste. #1
North Ogden
(801)737-8885

Hours: Tuesday - Thursday 11:00 am - 2:00 pm (Open for Lunch)
Friday & Saturday 5:00 pm - 8:00 pm (Open for Dinner)



Do you have any member news? Please e-mail it to Kris at KYamadaUT@comcast.net

DHARMA SCHOOL NEWS

Dharma School Schedule

<u>Date</u>	<u>Class Chair</u>	<u>Pianist</u>	<u>Altar Fruit</u>
1/6/08 1:00	Jr. YBA/YBA	Marisa	Hirasuna Family
1/13/08	Altar Clean-up		
1/20/08 1:00	Board	Marisa	Annette
1/27/08	Winter Party		
2/3/08 1:00	2nd thru 5th	Marisa	Heslop Family
2/10/08 10:00	6th thru 8th	Pam	Sugihara Family
2/17/08 10:00	Jr. YBA/YBA	Pam	Yamashita Family
2/24/08 1:00	Board	Marisa	Annette



Dharma School Donations

Akiko Kato 1-year memorial Yosh Kato \$50.00

MOCHI Fund Raiser

By Courtney Sugihara

Thank you everyone for supporting the Jr. YBA/YBA Mochi fundraiser! It was a great success. We sold approximately 150 trays! All the money raised to towards educational trips for the Jr. YBA/YBA students. Thank you again for all of your continued support and generous donations! We hope you have a wonderful holiday season and an extraordinary New Year!

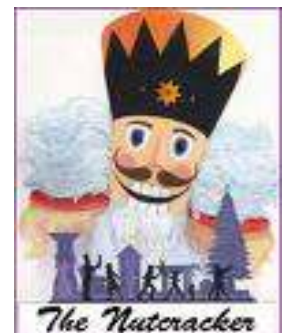
Ogden Junior Young Buddhist Association (YBA)

The Jr. YBA Officers for 2008 are:

President	Daley Yoshimura
Vice-President	Courtney Sugihara
Treasurer	Val Kato

The Nutcracker Ballet

Our own Catherine Aoki was featured in The Nutcracker Ballet performed by Imagine Ballet Theater ~ December 13 – 15, 2007 at the Perry Egyptian Theater. We are so proud of her! What an accomplishment. When asked what her next goal is, Catherine said, "I want to be Claire next time! Can there be a Japanese Claire?" With Catherine's talent, she will be the first Japanese Claire! Watch for this rising dance star!





Have You Ever Wondered?

Have you ever wondered who writes the letters that we send out for each special service? The author of these letters is Harry Suekawa. We would like to acknowledge Harry for coming up with something different and informative for each letter. Please let Harry know what a good job he is doing.

THANK YOU HARRY FOR ALL YOUR HARD WORK AND DEDICATION TO OUR TEMPLE!

Wedding Congratulations

Congratulations to DERRICK YOSHIDA and ANN MARIE DIAZ!

They were married on November 10, 2007
Derrick is the son of Carl and Marilyn Yoshida



Voluntary contributions to help with BCA assessment

By Geoff Russell

For many years now, the annual dues for membership in Ogden Buddhist Temple have been \$100 per year for adult members. We have exempted members over 80 years of age from the annual dues, and appreciate that many of our senior members continue to pay their dues anyway. Every year the Buddhist Churches of America assess each of the temples on a per member basis to help defray the costs of the Institute for Buddhist Studies, training of pastors and other national activities. Over the years, the BCA assessment has increased steadily, and is now over \$80 per member. In addition, BCA does not exempt members over 80 from the assessment. As a result, the amount of our local dues that is available for our own programs has shrunk steadily, until now we can only use about \$20 of each members dues for our own temple needs. This year the board would like to ask members to make a contribution of \$50 specifically for the Ogden Temple when they pay their annual dues.

This will allow us to continue and expand our programs locally while still meeting our national assessment. Working together, we can help to ensure that the Ogden Temple will continue its recent growth for many years to come.

Ed Kenley Ford

The Ogden Buddhist Church would like to apologize to Ed Kenley Ford. We inadvertently left them off our donations list for our annual Bazaar. Please be sure to patronize their business should you have the need. They have been a long time, very strong support of our temple!

Our sincere apologize to the Ed Kenley Family for this mistake!

“Sensei Social”

Don't forget that we now have our Sensei Social after every 1:00 service. This is a time for you to relax and socialize with Reverend Hirano and your other temple members. We always have lots of treats, lots of good stories to tell, lots of good fun and we would LOVE for everyone to join us!



Center for Buddhist Education
Presents
Crossing Over to Shin Buddhism
At the Jođo Shinshu Center
February 1 – 3, 2008

Guest Speaker:
Rev. Don Castro

“Crossing Over to Shin Buddhism” is a seminar geared for newcomers from a non Jođo Shinshu Buddhist tradition background. Rev. Donald Castro from the Seattle Betsuin will be the guest speaker at the Opening Service. Panel discussions and workshops have been planned to provide members with a stronger foundation in Buddhism and our Shin Buddhist way of life.

REGISTRATION IS \$60 PER PERSON
The deadline date is January 10, 2008.

For information call:
510-809-1460
e-mail: admin@cbe-bca.org
Website : cbe-bac.org

In Memoriam

The Ogden Buddhist Temple Sangha extends its deepest sympathies to the families of the following member who recently passed away.

*May the family members find solace and comfort in the Nembutsu.
Namo Amida Butsu*

Ms. Shizu Miya – December 23, 2007

SPECIAL SERVICES



**Ho-onko Service
January Shotsuki Hoyo
Installation of Officers
Sunday, January 20, 2008 - 1:30 p.m.***

Lunch at 12 Noon

Guest Speaker: Rev. Ken Yamada

Rev. Yamada attended Chuo Bukkyo Gakuin with Rev. Hirano in Kyoto, Japan. He received his ordination from Nishi Hongwanji. On his return to the states, Rev. Yamada worked as a reporter for the Wall Street Journal for a number of year. He then went back to Japan and received his ordination from Higashi Hongwanji. Rev. Yamada is currently serving as the minister at the Berkeley Higashi Temple.

Goshoki Hoonko (Observance of Anniversary of Death and Repay Debt of Gratitude)

Shinran Shonin's Memorial Service - Within the Nishi Hongwanji tradition this is the most important observance of the year. It is held to acknowledge our debt of gratitude to Shinran Shonin for opening the Nembutsu teachings for us.

Shotsuki Hoyo - Monthly Memorial Service

*PLEASE NOTE THE DIFFERENT TIME FOR HO-ONKO



**Nihan-E Service
February Shotsuki Hoyo
Pet Memorial Service*
Sunday, February 24, 2008 - 1:00 p.m.**

Nihan-E - When Shakyamuni Buddha attained Enlightenment, he achieved the state of Nirvana. However, in retaining his physical body, he did not achieve complete Nirvana. This observance is to commemorate Shakyamuni Buddha's death and entrance into complete Nirvana.

Shotsuki Hoyo - Monthly Memorial Service

***NOTE: Please bring pictures of your pets who have passed away.
They will be placed on the altar for the Pet Memorial Service**

SHOTSUKI HOYO LISTS JANUARY 2008

January Shotsuki Hoyo

January 20, 2008, 1:30 p.m.

February Shotsuki Hoyo

February 24, 2008, 1:00 p.m.

Jan 7 1965 Yeijiro Hirai
 Jan 7 1977 Yoshio Horiuchi
 Jan 21 1980 Peter J. Hunt
 Jan 4 1972 Chong Sun Johnson
 Jan 10 1992 Wataru Kamigaki
 Jan 17 1954 Toshio Kato
 Jan 29 1973 Ura U. Kawaguchi
 Jan 16 1977 Eikichi Kawaguchi
 Jan 28 2003 Jake Hideo Koga
 Jan 9 1983 Fujiko Kojima
 Jan 5 1998 Soichi Kojima
 Jan 23 1980 Toshita Mayeda
 Jan 4 1978 Yasuzo Minaga
 Jan 17 1999 Sam Sadao Miya
 Jan 28 1984 Masaji Miyagishima
 Jan 31 1998 Tono Miyagishima
 Jan 5 2001 Masano Morimoto
 Jan 14 1964 Yeitaro Nishihara
 Jan 12 1988 Ichimatsu Nisogi
 Jan 30 1968 Takao Okubo
 Jan 7 2007 Amy Sameshima
 Jan 24 1964 Kenzo Seino
 Jan 22 1992 Yoneko Mary Takabayashi
 Jan 31 1978 George Y. Tanaka
 Jan 3 1974 Aki Toimoto
 Jan 10 1977 Yuriko C. Yamada
 Jan 16 1997 Namiye Yamamoto
 Jan 2 1960 Matsujiro Yamashita
 Jan 23 1956 Morikiyo Yei

Feb 10 1965 Hitoshi Hoshiko
 Feb 21 1995 Harue Enomoto
 Feb 17 1968 Otojiro Fukuda
 Feb 24 1964 Takematsu Inouye
 Feb 28 1986 Matsue Kano
 Feb 17 1969 Shozo Kariya
 Feb 19 1998 Yukie Kawa (Ozawa)
 Feb 2 2000 Izumi Kishimoto
 Feb 19 1966 Wakamatsu Kiyotsugu
 Feb 9 1967 Sahei Kosai
 Feb 23 1975 Gensaku J. Miyagishima
 Feb 2 1973 Kazue Nishikawa
 Feb 28 1989 Shigeso Frank Nishimoto
 Feb 21 1978 Jerrod Nisogi
 Feb 25 1993 Mitsuye Oda
 Feb 3 1994 Junior Okada
 Feb 18 1994 Yukiye Omori
 Feb 18 1965 Hiroshi Shioji
 Feb 16 1986 Teruo Ted Suekawa
 Feb 12 1994 Kazuye (Kathy)Taniguchi
 Feb 29 2005 Jane Tomiko Tsushima
 Feb 19 1992 Niroku Uyematsu
 Feb 29 1968 Michiye Watanabe
 Feb 12 1996 Frank Toichi Yoshida
 Feb 20 1961 Thomas T. Yoshitaka

For those years not having a specific memorial service such as 2nd, 4th, 5th, etc. the temple is holding these monthly Shotsuki Hoyo (Monthly Memorial Service). During these services, the temple will list the names of those members who have died during the month in the preceding years. The families then attend that monthly service in memory of their loved one.

These services are not meant to replace the specific memorial services. Please contact Rev. Hirano to make arrangements for those services. Rev. Hirano contact information:
 Office: 363-4742, Home: 299-8727, Emergency: 718-5755

2008 Memorial Service Schedule for those who passed away in:

2007 - 1 year	1996 - 13 year	1976 - 33 year
2006 - 3 year	1992 - 17 year	1959 - 50 year
2002 - 7 year	1984 - 25 year	1909 - 100 year





<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
		1	2	3	4	5
6 9 am – Adult Study Group 10:30am – Finance Comm. Mtg. 10am – Taiko Practice 12 pm – Dharma School 1 pm – FAMILY Service with Reverend Hirano 2 pm – Sensei Social with MOVIE: Shall We Dance?	7	8 7:30pm – Board Meeting	9	10	11	12
13 9am – Adult Study Group 10am – NO SERVICE Omigaki (Alter Cleaning) 11am – Meditation Service 1pm – Taiko Practice 1pm – BWA Meeting	14	15	16	17	18	19 Workshop Study Class with Guest Speaker (SLC)
20 9 am – Adult Study Group 10am – Taiko Practice 12 pm – Otoki Lunch 1:30 pm – Ho-onko Service, Shotsuki Hoyo, Installation of Officers with Reverend Hirano 2:30 pm – Sensei Social	21	22	23	24	25	26
27 9am – Adult Study Group Dharma School WINTER party 11am – Meditation Service No Taiko Practice	28	29	30	31		

TOBAN CLEANING

Blaine & Suzan Yoshimura (Toban Cleaning Leader)

Marie Hirabayashi

Debbie Yoshimura

Karen DeVries

Bart & Robyn Hirabayashi





FEBRUARY, 2008

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
					<i>1</i>	<i>2</i>
<i>3</i> 9 am – Adult Study Group 10am – Taiko Practice 12 pm – Dharma School 1 pm – FAMILY Service with Reverend Hirano 2 pm – Sensei Social MOVIE: “Hula Girls”	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i>
<i>10</i> 9am – Adult Study Group 10am – Dharma Service 11am – Meditation Service 1pm – Taiko Practice	<i>11</i>	<i>12</i> 7:30pm – Board Meeting	<i>13</i>	<i>14</i>	<i>15</i> GEPP0 articles due	<i>16</i>
<i>17</i> 9am – Adult Study Group 10 am - Dharma School 11 am – Meditation 11:30 am – BWA Membership Party 1 pm – Taiko Practice	<i>18</i>	<i>19</i>	<i>20</i>	<i>21</i>	<i>22</i>	<i>23</i>
<i>24</i> 9am – Adult Study Group 10am – Taiko Practice 12 pm – Dharma Service 1 pm – Nihan-E Service, Shotski Hoyo, Pet Memorial 2 pm – Sensei Social	<i>25</i>	<i>26</i>	<i>27</i>	<i>28</i>	<i>29</i>	

TOBAN CLEANING

Craig & Geniel Summers (Toban Cleaning Leader)
Cohen & Ethan Summers
Pam Sugihara
Courtney & Kevin Sugihara

