



Buddhist Thoughts

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Our Sangha

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. Although it started out with some difficulties at the temple. It has forced me to closely review what it is that makes our temple special and what we need for its future development. I wrote some of this very long article a number of years ago, however, I feel it is worth revisiting. Before you get to the article, on behalf of my family and I, Carmela, Kacie and Taylor, I would like to thank all of you for the support we have received this past year. The many letters, phone calls and e mail have truly touched and inspired me to become a better person. All Sanghas have problems. However, you have made me realize how truly special it is to be here in Salt Lake, serving the Salt Lake, Ogden and Honeyville temples. We hope that each of you have 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. 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 to 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.

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, one of the smallest temples. I have been allowed to see how much potential our 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, 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 Center for Jodo Shinshu Studies. 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.

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 a 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. This not only benefits the members, but helps the minister better understand their own personal life. Standing apart as a King over one's domain will only alienate the membership and prevent the opportunity for the minister's personal growth. A greedy King only sees change as a disease that must be eradicated, rather than something natural and in the long term something beneficial. Kings' often feel that too much change may only move their subjects towards rebellion. The minister as King, can no longer see. Change is not the sickness the minister must help cure, the real sickness is uncompromising rigidity that can overtake the King and eventually infect the entire temple. The minister may then become the problem, rather than the one helping to solve the problem. Our Jōdo Shinshū temples have never been a place for kings. 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

Bukkyokai 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 Jodo Shinshu and general Buddhism, even Shinto 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 by-laws, 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. In San Jose from the early sixties to the seventies, there were over 600 Dharma School students. If you think of your own local temple, it was a period of large attendance in the Sunday

Schools. 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 J-A 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 grand parents. 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. They are quite familiar with the Christian teachings. Unlike the Issei and Nisei before them, they have been indoctrinated into the Christian society. 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 it's 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 non-nikkei. 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. Creating temples where are 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. Please join me in creating a wonderful refuge where the Dharma can be heard. Namo Amida Butsu.

President's Message

Paul Terashima

On June 25, 2005, the Building Committee had a meeting with the Sangha. At this meeting, it was decided that we would stay here. Now Sensei, Ernie Kyed, Tim Jessep and I are looking at what type of modification we should do for the Temple. We would like any suggestions or ideas that the Sangha might have. You may get in touch with Brenda Koga or any one of us with your suggestions or ideas. The Building Committee will be having a meeting Nov. 28 at 6:00 pm at the Buddhist Temple. Please attend this meeting with your suggestions or ideas. The Temple will need to replace the furnaces and air conditioners in the near future. Also, we plan to replace the gym lights to brighter and more energy efficient ones. These are a few of the many things that have to be upgraded to make the Temple more energy efficient.

I have contacted Mr. Roger Hillam, Real Estate Manager for the Salt Lake County, about selling the driveway and parking lot west of the office building. Mr. Hillam said that he would bring this subject up at the next meeting and tell me what action the County would take. The Temple is still looking for tenants for the office building. We have 2,400 sq. feet to rent. If any Sangha members knows of any one interested in renting it, please have them call me.

The winners for the 2005 Special Awards are Jan-Richard Matsuno, Feb-Dr. David A. Lusty, March-Al Tokunage, April-Richard Sekiguchi, May-Reiko Mitsunaga, June-May Matsuda, July-Andrew Kyed, August-Ruby Doi, September-Marian Hori and October-Mark Minaga. The Temple will be selling 2006 Special Award tickets starting in November. This is the easiest way to help the Building Fund.

BWA News Yoshiko Uno

We held our monthly meeting on November 12th. We want to remind anyone who may want to attend the World Buddhist Women's Assoc. Conference in Hawaii, Sept 2-3, 2006 to please let us know about your interest. A count and room reservations need to be made.

Ballots for 2006 officers have been mailed out and returned. We will be holding an election of new officers at our next meeting which will be December 18th after the service about 11.30 AM.

We decided to conduct a clothing drive for the homeless shelter. We will be gathering them at the Temple. The shelter is in need of winter clothing, new underwear, socks, and blankets.. Your contributions in this effort will be greatly appreciated.

On November 19th the Dharma school held their annual Boutique. I want to give special THANKS to some of our members who met to make and donate omanjus and ohagis for sale. They were: Takeko Doi, Jane Sakashita, Paul & Kathy Terashima, Kazuko Yakumo, Jeanne Konishi, Terry Fujinami, Setsuko Nagata, and Nanae Taketa. These ladies are always willing to volunteer their time and talents to help make our fundraising efforts a success.

Our next special service will be our Bodhi Day, Shotsuki Hoyo, on December 11th. Our members will be contributing salads for the luncheon.

Come join and attend our services and meetings. If anyone is in need of a ride to the temple, arrangements will be made. I can be reached at: 801-560-2433.

Jr. YBA

Christy Fong

The Jr. YBA would like to thank all who supported their Chow Mein dinner on November 5, 2005. The event was a big success and the group earned over \$2,200 for their efforts.

We would like to thank the following for their generous donations:

Dru & Joni Sueoka – 30 lbs. Bean Sprouts
Paul, Karen & Katherine Seo – Mochi ice cream, ice cream tubs and Gift basket
Paul Imamura – Quality Produce – 50 lbs. onions and crate of bok choy
Koyo Restaurant - \$30.00 gift certificate
Pagoda Restaurant - \$25.00 gift certificate
Dave, Erin & Andrew Sekino – raffle baskets
Karen & Kelsi Tohinaka – Hawaiian basket
PJ & Merissa Nakamura – items for Japanese basket
Maya Chow – gift wrapping basket
Bruce, Christy, Jennifer and Kenny Fong – gift baskets & crafts
Jeanne Konishi - \$10.00
Yosh & Akiko Kato - \$20.00
Kazuko Yakumo - \$10.00
Jr. YBA kids – baked goods

We would also like to thank **Jim Eng**, who volunteered his help in the kitchen as well as **Connie Sakashita, Sharon Matsuura**, YBA advisors **Wes & Debbie Koga**, and **Dave and Erin Sekino**. Also to **Gordon Terakami** for providing the Karaoke entertainment and YBA'ers **Michael Fong, Keith Chow, & Chad Tohinaka** who assisted with the dinner.

If you need help with your gift giving for the holidays, we will be taking Scrip orders on **December 4th** and **December 11th**. Orders taken will be ready the following Sunday for pick up.

We will also be taking orders for Chocolate caramel dipped pretzels. Orders will be taken on Bodhi day and will be ready the following Sunday.

Visit our Holiday craft table on Bodhi day for small gift items for friends.

Thank you for your continued support and the Jr. YBA extends their wishes for a Happy Holidays and Happy New Year!!!!

Shotsuki Hoyo

Deceased	Date of death	Next of kin
Aramaki Yasu	12/8/86	Hiroshi Aramaki
Hideshima Hideji	12/28/90	Tad Hideshima
Hirano Kiyoshi	12/18/73	Henry Hirano
Ikari Hideyoshi	12/31	Sachiko Tohinaka
Ikegami Akitaro	12/2/60	
Iwasaki Bunjiro	12/11/65	Fujio Iwasaki
Katsuki Yoshio	12/9/87	
Kawaguchi Sato	12/1/83	Bill Kawaguchi
Kida Kiyoji	12/9/65	Taka Kida
Komatsu Fumie	12/30/88	Kiyoshi Komatsu
Matsuno Albert	12/21/93	Yuriko Matsuno
Mitsunaga Kiyoshi	12/16/94	Helen Mitsunaga
Mori Michiko	12/3/87	Tami Mori
Nishimura Chiyono	12/7/83	Tadao Nishimura
Nodzu Kentaro	12/22/70	Ken Nodzu
Okubo Riyo	12/24/83	Harry Okubo
Omura Roy	12/22/87	Jane Sakashita
Osako Sadao	12/16/88	Yaeko Osako
Sasaki Omatsu	12/15/92	Shigeru Sasaki
Shimamura Michiko	12/14/94	Geraldine Chappell
Suyehiro Fusa	12/6/46	Doris Matsuura
Sueoka Joanne	12/1/83	Rhu Sueoka
Sueoka Lillian	12/17/88	Rhu Sueoka
Usui Yoshio	12/1/83	Beth Usui
Yakumo Chijun	12/13/91	Kazuko Yakumo
Yakumo Aya	12/1/82	Kazuko Yakumo
Frank Nishimura	12/31/99	Chiyoko Nishimura
Hamamoto Kiyoko	12/20/01	Aiko Okada

December Toban

*Tomio Mitsunaga	*Buster Mayeda
Junko Mitsunaga	Rose Mayeda
Bill Mizuno	Shigeko Mizuno
Kyle Matsumura	Evelyn Matsumura
Reiko Mitsunaga	Kazuko Yakumo
Jimi Mitsunaga	Barbara Mitsunaga

With Deepest Sympathy

Our Temple offers our deepest sympathies to the family and friends of

John Masaharu Imada
3/15/1915-10/24/05

Sumiko Hattori
10/11/1921-11/4/05

We hope that through the nembutsu teachings and the strength of your family and community, you will find comfort in this difficult time. Namo Amida Butsu.

BWA Donations

Yuriko Dennison

Jeanne Konishi	\$150	Jim's Memorial
Noburo Aoki	\$200	Mrs. H. Aoki Memorial
Maya Koga Chow	\$20	Special
Shizue Nakagiri	\$25	Special
Frances Akimoto	\$50	Genevieve's 1 year
Lisa Imamura	\$25	Memory of Hiroshi Ikegami
Yoshiko Uno	\$100	Fresno conf.