



# THE GEPPPO



*A publication of the Ogden Buddhist Temple*

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## ***Faith from Within and Without***

By Roshi Tenkei Coppins

Zen River Temple

**A**t Zen River, we often talk about Zen practice as a way to find one's specific function in life. According to the Mahayana tradition, we all have something to offer to this world, even though we may be confused about what that could be. Everyone has buddha-nature, which means that each one of us is endowed with excellent bodhisattva qualities. But those qualities are not always apparent or wisely used, and they can flourish only if we are willing to let go of the highly conditioned narratives we have of ourselves and others. This process involves challenging and unexpected yet enlightening transformations that over time allow for more flexibility, giving us a better sense of how to navigate life with wisdom and compassion. It's no wonder Buddhist practitioners are called 'Followers of The Way'.

The Western approach to Zen usually emphasizes individual responsibility: "Nobody is going to practice for me; I have to do it. I have to sit many hours a day, make bows, recite sutras, follow the precepts, and realize The Way for myself. Ultimately, it's all up to me." However true this may be, there is a lot of 'I' and 'me' in this approach, and that can become a hindrance in itself. Jodo Shinshu, a form of Pure Land Buddhism that is also known as Shin Buddhism, refers to this as *jiriki*, or 'self-power', and contrasts it to *tariki*, or other-power – meaning the reliance on Amida Buddha. It emphasizes the basic Mahayana tenet that, indeed, each one of us may someday experience enlightenment, but only if we are willing to ask for help. *Shin* means 'faith', and Shinran (1173-1263), the founder of Shin Buddhism, made faith the foundation of his teaching. According to him, we live in a degenerate age of the dharma, far removed from Shakyamuni's life, and are therefore unable to realize the Way all by ourselves. Fortunately, we can call upon Amida Buddha, who is happy to welcome us into his Western Paradise where conditions are much more beneficial for attaining realization. That is why Shin Buddhism has a strong devotional character and relying on *jiriki* is seen as a form of pride.

This approach has more in common with the Zen teaching of Dogen Zenji than many of us may realize. In *Genjo-koan*, he clearly states that the 'I' we usually identify with is not the one who can become enlightened; in fact, it is the one we are supposed to forget! What is required is a leap of faith into the unknown. Interestingly, Dogen was a contemporary of Shinran and both had a Tendai background. Some scholars even believe that they may have met.

It is indeed fruitful to compare the approaches of Zen and Shin Buddhism, as I have often noticed in conversation with Rev. Jerry Hirano, the head priest of the Shin Buddhist Temple in Salt Lake City. He became a close friend when Myoho Sensei and I lived there in the nineties, and since then we've maintained an ongoing discussion on exactly this topic. I saw him again last September after the inauguration of the new zendo of Senseis Musho and Mugaku in Southern Utah. Even though Rev. Jerry and I often talk about the same thing, it is always exciting because we approach it from very different, almost opposite directions. I tend to emphasize the importance of *jiriki*, taking it as our individual responsibility to practice, while he relies more on *tariki*, and often expresses his faith in Amida Buddha. But we always end up finding a dynamic common ground that honors and clarifies the need for both aspects.

Perhaps Zen is for intense people; for those who are determined to try the impossible. We are encouraged to do everything we can to get enlightened – the *Sandokai* tells us not to waste any time by night or day – until the self is totally exhausted and gives up. That seems to be our policy. It may take a long time, but one day you simply run out of steam and throw in the towel. In a way, the 'I' destroys the 'I'. Yet, in my experience, if you follow through on the instructions of an experienced master, you don't end up feeling diminished or depressed, but actually fulfilled, as if you are suddenly blessed with immense grace, joy, and appreciation. In Shin Buddhism, those qualities are seen as coming directly from Amida Buddha. So we might ask, “Why not put all of one's faith in him from the very beginning? It would save a lot of trouble!” Rev. Jerry is one of the happiest and open-minded people I have ever met; and in terms of faith, he is definitely my great example. But he is also very energetic and works hard for his community. He actually seems to have a lot of positive *jiriki*. So I always wonder how our practice can be inspired by faith from within *as well as* by faith from without. Where can we find Amida Buddha in Zen? He is said to radiate light that can be found in everything and everyone. The question is do we see it? Where is our *tariki*?

Rev. Jerry visited Zen River with his wife Carmela last summer on the day of Hossenshiki for Joost Fushin Blom. He told me after the ceremony that he was very impressed and deeply moved by not only the sincerity of Fushin's presentation, but also by the wholehearted support he received from the sangha. He called that support a good example of *tariki*. Perhaps Zen indeed has more in common with Shin Buddhism than we may have thought. Obviously, our environment has great influence on our practice; the place and the people around us can be an inspiration or a turn-off. Each place has its own character, too. Buildings and rooms are like faces; they can be hospitable or forbidding. Ideally speaking, a zendo is designed so that you really feel invited to sit down. And in the zendo of Zen River, you are actually never alone. Even if you would enter just by yourself, the beautiful statue of Manjushri happily welcomes you in. It has a strong presence, and is full of secrets. The statue is hollow, with a small opening and a lid on the bottom. Hojo-san (Junyu Kuroda Roshi) donated this Manjushri at the inauguration of our zendo in 2012. He, and the two Chinese masters who conducted the Eye-Opening ceremony, brought tightly-rolled little scrolls inscribed with special messages in calligraphy. These were inserted into the statue beforehand. This may explain some of the magic that one can feel upon entering our zendo. We are reminded that we are not the first ones, nor the only ones, who sit down and turn our light inward. All the buddhas and bodhisattvas are there to support us.

The *Sutra on the Buddha of Infinite Life* tells the story of a king who, upon hearing the teachings of the buddha of his time, renounced his throne and became a monk named 'Dharmakara'. As an aspiring bodhisattva he made forty-eight vows, which he pursued arduously over many lifetimes. Eventually he became a Buddha called 'Amida'. The most striking of his vows is the eighteenth, known as the 'primal' vow:

*If, when I attain Buddhahood, sentient beings in the lands of the ten quarters who sincerely and joyfully entrust themselves to me, desire to be born in my land and call my Name even ten times, should not be born there, may I not attain perfect Enlightenment. Excluded, however, are those who commit the five grave offenses and abuse the right dharma.<sup>1</sup>*

So whoever has faith in Amida Buddha and recites, “*Namu Amida Butsu*”, will be welcomed into his Western Paradise – where it is apparently much easier to attain enlightenment than in the sinful saha world where ordinary mortals like you and me reside. Many devotees believe, however, that Amida Buddha's paradise is located light years away and can only be entered after one has passed away. But in the *Breakthrough Sermon*, Bodhidharma, who is considered to be the founder of the Zen school, claims that there is no reason to wait. According to him, the practice of invoking Amida Buddha's name can have the very same effect as the practice of introspection — which he repeatedly recommends in this sermon. He even states:

*If you can simply concentrate your mind's inner light, and behold its outer illumination, you'll dispel the three poisons and drive away the six thieves once and for all. And without effort you'll gain possession of an infinite number of virtues, perfections, and doors to the truth. Seeing through the mundane and witnessing the sublime is less than an eye-blink away. Realization is now.<sup>2</sup>*

This view implies that the Western Paradise is right here, right now, so we can enter it any time. Bodhidharma emphasizes, however, that there is a vast difference between blindly reciting Amida Buddha's name and really invoking him.

As you may know, *Namu* can be translated in different ways. It is a Sanskrit term that is phonetically represented by two Chinese characters, and is usually translated as: to take refuge in, to be intimate with, or to be one with. So, to invoke is not simply a matter of reciting words; it is an invitation to do something, to radically entrust ourselves to Amida Buddha. The question is, then, what does that mean? We do not know what or who he is. We are asked to take a leap of faith and rely on something we don't know. In the Zen tradition, too, we are urged to surrender to the unknown, and some resistance or trepidation might come up. But if we really do submit, it is extremely liberating; isn't it exactly the one we know that gives us so much trouble? To paraphrase Dogen Zenji, when we really forget the self, we are enlightened by all things. It is not *me* who becomes enlightened, *all things* light up. The world starts to shine in its true colors. The Chinese T'ang master Huang Po speaks of experiencing all-pervading spotless beauty.<sup>3</sup>

We could say that Amida Buddha is a symbol for that beauty. He is the Buddha of Light, and he radiates through everything and everyone – whether you can see it or not. The power of beauty is not to be underestimated. In order to realize the Buddha Way and find our true function in life, we need not only inner inspiration, but also a stimulating environment. This is a real koan: do I find Buddha, or does Buddha find me? I suppose that it would be best if *jiriki* and *tariki* were acknowledged as two sides of the same coin. They can't be separated. Even if I only sit zazen and focus entirely on my faith from within, I still entrust myself to the posture of the Buddha. Similarly, following a teacher, studying scriptures, and connecting with a sangha, can all be seen as forms of

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<sup>1</sup> *Call of the Infinite, the Way of Shin Buddhism*, John Paraskevopoulos, Sofia Perennis, p. 45-461

<sup>2</sup> *The Zen Teaching of Bodhidharma*, translated by Red Pine, North Point Press, p. 112/113

<sup>3</sup> *The Zen Teaching of Huang Po*, translated by John Blofeld, Grove Press, p. 93

*tariki*. In fact, in Zen ceremonies such as *Fusatsu* and *Jukai*, the term *Namu* is repeatedly recited to explicitly express our reliance on the Three Treasures for realizing The Way.

Personally, I have a strong sense that Amida Buddha wishes to express the Western Paradise in the world we live in, but it is up to us to prepare the ground for him. One of my major efforts in the last fifteen years has been to help make Zen River so beautiful that it welcomes all the Buddhas and bodhisattvas. The more the temple can be seen as the Western Paradise manifested, the more Amida's light can shine through every little detail. Of course, the entire universe is already the Western Paradise, but to really experience that for oneself is not easy. So it is wise to start small, by practicing together, cleaning the zendo, organizing the zabutons, setting up an altar, arranging fresh flowers, and learning to make elegant bows. In these ways we create an environment that continuously reminds us of practice, making it easier to attain realization. We may be quicker to surrender if it is to something beautiful. At some point, of course, we can extend this beautiful and inspiring environment to wherever we happen to live. I fondly remember the old days when I cleared out the attic of my house, transformed it into a zendo, and invited friends to sit with me.

Apparently, transformation works both ways: as we change, the environment changes – and vice versa. When Van Gogh moved to the South of France, he obviously went through a major shift. But it seems as if his subject matter -- people, trees, fields, clouds -- did as well; they look so refreshed in his paintings! Even the grass vibrates, happy to be seen and recognized in its full potential. And, to my surprise, since the day I saw that grass jumping off the canvas so jubilantly, the simple lawn outside my house started to look different as well. Or, had something deep inside of me turned around?

I think that it can work the same way around a Zen teacher. While I was living with Genpo Roshi, it did not always feel that he was teaching as such. He seemed, rather, to create a situation in which each member of the community could find their own role; and it was obvious that we, in turn, affected him and his functioning. As another example, when we established Zen River, the building seemed to welcome us in, as if it was aching for a new function. So, we cleaned and got to work renovating the rooms, the kitchen, the hallways, the toilets and showers, the attic and basement, and of course the extensive garden. We found new ways of using the various parts of the property. Yet it always felt as if the building itself was telling us what to do; it's really been a great teacher from the very beginning. Now, after fifteen years, every square inch has been examined and given a specific role in our practice program; and it has become obvious that we, too, have been transformed in the process. Zen River started with a strong little team, but we didn't necessarily plan everything beforehand. Over time, surprising talents surfaced in different sangha members: some were happy to work in the office, others in the kitchen, the maintenance and electric departments, the sewing room or the garden. This development continues organically; it is almost as if the various functions arise as new members join. We have faith in our project, but the project also seems to have faith in us!

Perhaps we are living in a degenerate age; the news channels of today certainly paint a very dark picture. In response, we not only need to muster all the faith we can find within, we may also need to muster all the faith we can find without in order to discover our true functioning. After turning my own light inward during morning zazen, I am happy to start service and take refuge in all the buddhas and bodhisattvas.

Please note that this article was included here, exactly as it was written by Roshi Tenkei Coppins.

We appreciate Reverend Hirano sharing this article with us.

## PRESIDENT'S MESSAGE

# HAPPY NEW YEAR!!!



We both, hope everyone's Holiday season was safe, fun, and enjoyable. We'd like to thank everyone for the support provided to both of us over the past year. We know it will continue for the coming year for us and our 2018 church officers and board members.

In February, Suzan will be our temple representative in attending the National Council meeting in Sacramento, California. She will learn about the Buddhist Churches of America current budget and other topics impacting our church. Thank you again and see you at the Temple.

In Gassho,

*Suzan Y. and Shauna R.*



## BWA NEWS

By Brenda K.



*Greetings from the Ogden BWA ...*

As we bid a fond farewell to 2017, we would like to wish everyone a "Happy New Year!" and our best for a healthy and happy one. We ended the year with several important events.

November 19, 2017 was the BWA annual general meeting with elections for BWA officers for 2018. The elections resulted in the following officers:

President: Tami H.

1st Vice President: Lorraine S.

2nd Vice President: Ruth S.

3rd Vice President: Annette K.

Recording Secretary: Linda R.

Corresponding Secretary: Christy F.

Treasurer: Ellen K.

Auditor: Suzan Y. and Julia F.

Congratulations to these individuals.

On December 3<sup>rd</sup> the BWA had their annual Esshiniko/Kakushini Service and luncheon. A huge thank you to the toban group who prepared the delicious luncheon. This was followed by our special memorial service dedicated to *Alice Hirai, Tokiye Miya, Yukiko Ryujin and Masae Nishimoto* who sadly passed away this past year. We were fortunate to be able to hear our Dharma message from Annette K. who enlightened us regarding Esshiniko's life and Molly K., a devout follower.

December 10 was our Bodhi Day service and the BWA ladies from that toban group provided a scrumptious meal for all to enjoy. Our gratitude is extended to that group for the luncheon for that celebration. We were also very fortunate to have Dr. Rev. David Matsumoto from Berkeley speak for that occasion. The Hosha

committee under the direction of Ruth S. prepared and delivered gift bags to those members who are limited in their ability to visit us at the temple and who we miss. Thank you to Ruth and other members who delivered the bags and visited with those members. If you are aware of someone who we may have inadvertently missed, please contact Ruth or any BWA member.

January 14, 2018 will be the Ho'onko service and lunch. Again, the BWA toban group assigned for that event will prepare the traditional meal for that occasion.

Upcoming will be the  
**BWA Annual Membership Party on February 25, 2018.**

Again, the group will gather for lunch at the Greenery Restaurant at 11:30 a.m., followed by a brief service and Bingo. Please bring a gift for a prize for the games. Again, we welcome anyone who would like to join the organization. Membership fees are \$20; and although you are not required to be a temple member, it is highly encouraged that you join the temple as well. Please contact **Lorraine S.** for more information on joining.

The next BWA meeting is scheduled for January 28, 2018 at 10:00 a.m  
Please attend if possible.

We look forward to another great year and as always thank you everyone for supporting the BWA.



## ***BWA DONATIONS***

Omitted for Online Version

### **BWA Memorial Donations**

Omitted for Online Version



# ***DHARMA SCHOOL NEWS***

## ***Superintendent Message***

Our Dharma School students have been very active closing out 2017. The Dharma School students, parents and a number of temple member volunteers made and sold fukashi and mochi manju, along with mochi bites at the Salt Lake Buddhist Temple Holiday Boutique on November 18<sup>th</sup> and 19<sup>th</sup>. Our appreciation to all the temple members who donated both their time and supplies to help out.

The Dharma School also would like to extend their appreciation to all temple members who supported and contributed to the students' annual Dana project on December 3<sup>rd</sup>. Our students were able to shop for six deserving children through the Salvation Army's Angel Tree program this year. This project helps our Dharma School students learn the principles of giving to other and to shop within a budget. Hopefully, our students realize how grateful and appreciative they should be of their own living conditions. Again, we are very grateful to our Sangha for their donations, supporting our Dharma School students and the Ogden community.

Another shout out to our temple members and friends for supporting the YBA mochi fundraiser in conjunction with our Bodhi Day service held on December 10th. We appreciate the support from temple members and family, helping teaching our YBA students the skills to make mochi. Our thanks to the temple members who donated the use of their mochi makers and to those who came to help make and package the mochi. Also, a big thank you to Stan and Tammy H. for organizing this event for the YBA.

In January, we have tentatively scheduled our annual Perch at the Church ice fishing event on Sunday, January 21<sup>st</sup>, weather permitting. Steve and Ellen K. have graciously volunteered their time again this year to organize the event. Steve will be letting us know more details if the temperature accommodates our planned activity. Please check the church calendar for more details.

On February 4<sup>th</sup>, our Dharma School will be conducting our annual omigaki (alter cleaning) starting at 10 am. If interested in helping, please plan to attend that day.

*In Gassho,  
LaVerne K.*



### **Dharma School Donations**

Omitted for Online Version

### **Angel Tree Donors**

James & Marisa A.  
Maya C.  
Candace & Cy F.  
Christy F.  
Thomas & Marcie F.  
Julia F.  
Bart & Robyn H.  
Stan & Tami H.  
Kevin & Justine H.  
Steven & Ellen K.  
Brenda K.  
Mike & Annette K.

Sharon K.  
Ernie & LaVerne K.  
Gerald & Teruko N.  
Kunie O.  
Shauna R. & Date S.  
Geoff & Linda E. R.  
Lorraine S.  
Ruth S.  
Steven & Kris Y.  
Kirk & Betty Y.  
Blaine & Suzan Y.







**2018 Ogden Dharma School Winter Party**  
**21 January 2018**  
**Ice fishing at PINEVIEW RESERVOIR, Cemetery Point**

When

1. On the ice at 7:30am. If you want to carpool, meet at the Church by 7:00am.
2. We'll fish until about 1:00pm and plan on lunch at 2:00pm.
3. If you can't make it fishing, please feel free to come to the Church for lunch!!!!

How to Get There

1. Travel up Ogden Canyon and pass the dam as if going to Snowbasin ski resort (do not turn and cross-over the dam as if you were going to Powder Mountain ski resort).

OR

Up Weber Canyon (I-84 East) and exit at the HUNTSVILLE exit (Exit 92). Continue east on Old Highway Road (Hwy 30) and turn left at the Sinclair gas station (Trappers Loop Road 167). Continue pass Snowbasin ski resort and down to the stop sign. Turn right at stop sign.

2. Continue east past the reservoir. The road will curve to the north and you'll pass the Chevron gas station.
3. Turn left at the intersection to "HUNTSVILLE" and "BEACH MARINA"
4. Follow road to end (about 2 miles) and park in parking lot. **DO NOT PARK ALONG THE MAIN ROAD – YOU WILL GET A TICKET.** Signs are posted by the parking lot requiring a \$9 parking fee and a \$2 per person "walk-in" fee – these fees **DO NOT** apply in the winter!!!
5. We'll be on either the North or South side of the parking lot depending on fishing conditions. I'll let you know beforehand which side. Look for the red, fishing tent with the red University of Utah banner.

What to Bring

1. Fishing License – If you are 12 years old or older you need a license to fish. Buy your license at any license agent (egs: Sportsman's Warehouse, K-Mart, etc.) or on-line at <http://wildlife.utah.gov>.
  - a. 365-day (12 to 13 years of age) - \$5
  - b. 365-day (14 to 17 years of age) - \$16
  - c. 365-day, resident (18 years of age or older) - \$34
  - d. 3-day (all ages) - \$16
2. Warm Clothes (dress in layers) – gloves, hat, snow pants and especially insulated (preferably waterproof) boots.
3. Optional –
  - a. Something to sit on – small, collapsible camp chairs work well.
  - b. Sleds or Tubes – The south side of Cemetery Point has areas suitable for sledding.
  - c. Drinks and snacks.
  - d. Change of clothes (just in case).

What to be Careful of

1. The Cemetery Point access road and parking lot are generally not plowed and can be slippery. Four-wheel drive vehicles are preferable.
2. There may be a path in the snow down to the ice – it may be slippery.
3. Be very careful when walking on the ice - it can be very slippery. Also be aware of drilled ice holes – some can be as large as 10 inches in diameter and you don't want to step in them.
4. Don't worry if you hear the ice crack...that means the ice is safe (really!!!)



## TAIKO DONATIONS

Thank you to the following family for their donation to the Ogden Buddhist Taiko Group:

Linda E.      \$50.00      Masao 1-year memorial



## YBA DONATIONS

Thank you to the following family for their donation to the OBC YBA Organization:

Linda E.      \$50.00      Masao 1-year memorial



**SUPER BOWL 2018!**

**Sunday, February 4, 2018  
3:00 pm**

**Bring your MONEY and your BEST pot luck food item to share!**

# 2018 Ogden Buddhist Church Officers

## OGDEN BUDDHIST CHURCH BOARD

President.....Shauna R. & Suzan Y.  
 President-Elect.....Annette K. & Mike K.  
 1st VP.....Geoff R.  
 2nd VP.....Kris Y.  
 3rd VP.....Toby Y.  
 4th VP.....Kirk Y. & Steve K.  
 Treasurer.....Betty Y.  
 Assistant Treasurer.....Tami H.  
 Recording Secretary.....Ruth S.  
 Corresponding Secretary.....Ellen K.  
 Historian.....Maya C. & LaVerne K.  
 Auditor.....Janice S.

## 2018 BOARD OF DIRECTORS

Charles A., James A., Maya C., Christy F., Tom F., Julia F., Fran H., Todd H., Marie H., Stan H., Tami H., Ellen K., Steve K., Annette K., Brenda K., Mike K., Sharon K., Greg O., Kunie O., Shauna R., Geoff R., Linda E.-R., Lorraine S., Ruth S., Janice S., Roland S., Harry S., Kris Y., Steve Y., Betty Y., Kirk Y., Toby Y., Blaine Y., Kristen Y.-A., Suzan Y., LaVerne K., and Ernie K..

## OGDEN BUDDHIST WOMEN’S ASSOCIATION

President.....Tami H.  
 1st VP.....Lorraine S.  
 2nd VP.....Ruth S.  
 3rd VP.....Annette K.  
 Recording Secretary.....Linda E.-R.  
 Corresponding Secretary.....Christy F.  
 Treasurer.....Ellen K.  
 Auditor.....Julia F. & Suzan Y.

## OGDEN DHARMA SCHOOL

Superintendent.....LaVerne K.  
 Religious Chair.....Annette K.  
 Secretary.....Kris Y.  
 Treasurer.....Betty Y.

### **Ogden Dharma School Board:**

Justine H., Robyn H., Suzan Y., Stan H., LaVerne K., Kris Y., Betty Y., Lorraine S., Ellen K., Geniel S., Tami H., Kirk Y., Annette K., Sharon K., Maya C., Shauna R., and Stacie H..

**THANK YOU TO ALL OUR VOLUNTEERS!**



**Ho-onko Service**  
**January Shotsuki Hoyo**  
**Installation of Officers**  
**Sunday, January 14, 2018 - 1:30 p.m.**  
**Otoki Lunch - 12:00 a.m.**

Guest Speaker: Rev. Kenji Akahoshi

Rev. Dr. Kenji Akahoshi is the resident minister of the San Diego Buddhist Temple. Rev. Akahoshi is originally from San Jose where he practiced dentistry for over 30 years and was an active member of the San Jose Buddhist Church Betsuin. He conducted study classes under the Betsuin's BEC program and was involved with Dharma School. Rev. Akahoshi received a Master's Degree in trans-personal (spiritual) psychology. He attended and graduated from IBS in 2010, while he was transitioning out of dentistry. Rev. Akahoshi was ordained in the tokudo ceremony in 2010 and received Kyoshi status from the Hongwanji in Kyoto in December 2012. Around September 2014, he received his Kaikyoshi status as a minister.

***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*



**Nihan-E Service**  
**February Shotsuki Hoyo**  
**Pet Memorial Service**  
*(Please bring pictures of your pets to place on the altar)*

**Sunday, February 4, 2018 - 1:30 p.m.**

*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.*

## ***January & February Shotsuki Hoyo***

### **January Shotsuki Hoyo**

January 14, 2018 at 1:30 p.m.

Jan 15	2009	Lily S. Endow
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 27	2015	Steven 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 13	2014	Hisaye Shiki
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 17	2010	William Yamane
Jan 16	1997	Namiye Yamamoto
Jan 2	1960	Matsujiro Yamashita
Jan 23	1956	Morikiyo Yei

### **February Shotsuki Hoyo**

February 4, 2018 at 1:30 p.m.

Feb 21	1995	Harue Enomoto
Feb 17	1968	Otojiro Fukuda
Feb 10	1965	Hitoshi Hoshiko
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 10	2017	Tokiye Miya
Feb 28	1989	Shigeso Frank Nishimoto
Feb 21	1978	Jerrod Nisogi
Feb 25	1993	Mitsuye Oda
Feb 18	1994	Yukiye Omori
Feb 1	2008	Kiyoshi "Kay" Shimada
Feb 18	1965	Hiroshi Shioji
Feb 16	1986	Teruo Ted Suekawa
Feb 8	2015	Roy Gosaku Taketa
Feb 12	1994	Kazuye (Kathy)Taniguchi (Yagi)
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. During these services, the temple will list the names of those members who have died during the month in the preceding years. The families will 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.

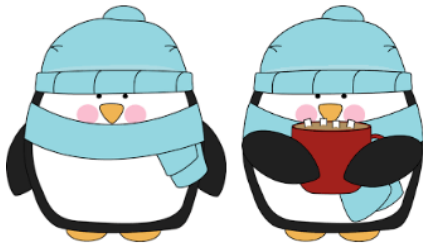
Rev. Hirano contact information - Office: 363-4742,

Home: 299-8727, Emergency: 819-2648

#### **2018 Memorial Service Schedule for those who passed away in:**

2017 - 1 year	2006 - 13 year	1984 - 33 year
2016 - 3 year	2002 - 17 year	1969 - 50 year
2012 - 7 year	1994 - 25 year	1919 - 100 year

Corrections/Additions to the Shotsuki Hoyo list, please contact Ruth S. (*phone number omitted for online version*)



# January 2018

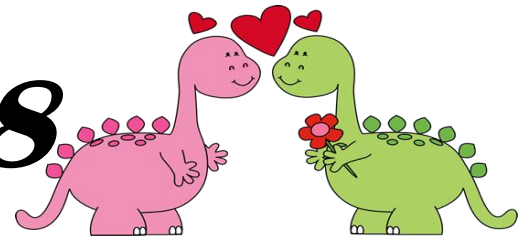
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3 10:00 am Buddha's Round Table	4	5	6
7 12:00 pm – Mediation 12:00 pm – Dharma School Meeting 12:30 pm – Discussion Group 12:45 pm – Dharma School 1:30 pm – Family Service	8	9 7:30 pm OBC Board Meeting	10 10:00 am Buddha's Round Table	11	12	13 9:00 am BWA Ho'onko Food Prep
14 9:00 am – BWA Food Prep 11:00 am – Finance Committee Meeting 12:00 pm – Mediation 12:00 pm – Ho'onko Otoki Lunch 12:30 pm – Discussion Group 12:45 pm – Dharma School 1:30 pm – Ho'onko Service January Shotsuki Hoyo Installation of Officers	15  Martin Luther King Jr. Day	16  Shinran Shonin's Memorial Day	17 10:00 am Buddha's Round Table	18	19	20
21 Ogden Dharma School's PERCH AT THE CHURCH Ice Fishing Event!  *Please see flyer for information.*	22	23	24	25	26	27
28 10:00 am – BWA Meeting 11:00 am – Obon Ad Hoc Committee Mtg. 12:00 pm – Mediation 12:30 pm – Discussion Group 12:45 pm – Dharma School 1:30 pm – Family Service	29	30	31 10:00 am Buddha's Round Table			

**Toban Cleaning Group:**

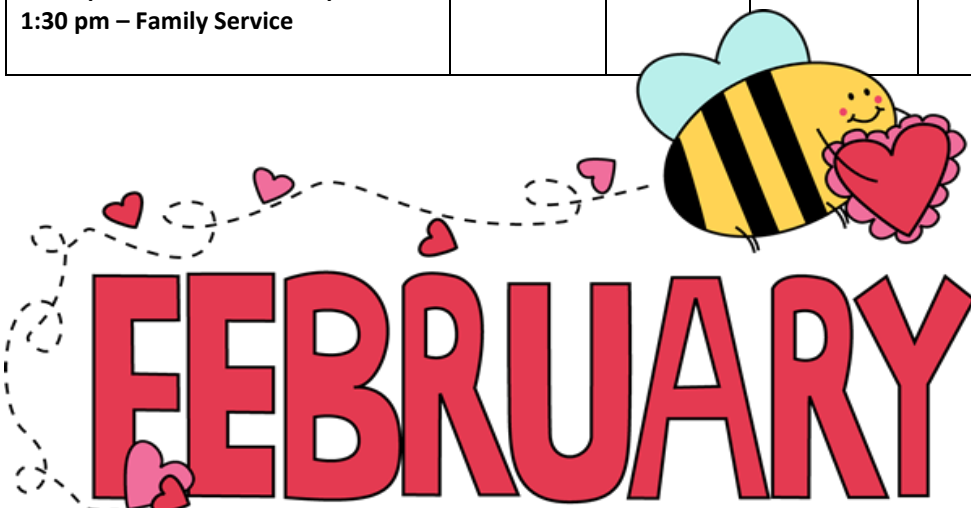
Blaine & Suzan Y. (Toban Cleaning Leader)  
Kunie O.  
Greg O.  
Karen D.



# February 2018



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4 10:00 am – Omigaki Cleaning 12:00 pm – Mediation 12:30 pm – Discussion Group 12:45 pm – Dharma School 1:30 pm – Nehan-E Service February Shotsuki Hoyo Pet Memorial Service 3:00 pm – Super Bowl PARTY!	5	6	7 10:00 am Buddha’s Round Table	8	9	10
11 12:00 pm – Mediation 12:30 pm – Discussion Group 12:45 pm – Dharma School 1:30 pm – Family Service	12	13 7:30 pm OBC Board Meeting	14 10:00 am Buddha’s Round Table 	15  Nirvana Day (Nehan-E)	16	17
18 12:00 pm – Mediation 12:30 pm – Discussion Group 12:45 pm – Dharma School 1:30 pm – Family Service	19  President’s Day	20	21 10:00 am Buddha’s Round Table	22	23	24
25 BWA Membership Party 12:00 pm – Mediation 12:30 pm – Discussion Group 1:30 pm – Family Service	26	27	28			



**Toban Cleaning Group:**

Craig & Geniel S.  
(Toban Cleaning Leader)

LaVerne & Ernie K.  
Andrew K.