



THE GEPPPO



A publication of the Ogden Buddhist Temple

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*Home – *online version**

*Emergency – *online version**

November/December, 2010 Issue

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When the Winds of Impermanence Blow

~ By J.K. Hirano

The fragile nature of human life underlies both the young and the old. We should therefore, all the sooner; turn our hearts to the singularly important matter of True Life. We should recite the Nembutsu upon having completely entrusted all that we are to the Buddha Amida.

Listen to these words, please listen to these words.

Letter on White Ashes

I knew that things weren't going well when all the people seemed to appear out of nowhere. I thought I was on the ground, when I realized I was lying in the hospital bed. These doctors and nurses were stripping off all my clothes and poking me all over with needles. When I tried to look around, there was a bright light shining down and all sorts of worried faces staring at me. My feet and hands were freezing and the cold was slowly moving up. The one source of warmth was from the nurse holding my hand and encouraging me, "Stay with us Jerry. Stay with us." One doctor seemed to be frantically trying to push a needle into the area between my shoulder and chest. It hurt like hell and it was making me mad that he couldn't seem to find a vein. I also kept thinking, "I'm alright, I'm alright," When I heard one of the nurses say, "His pulse is very weak and his blood pressure is dropping."

I don't know why they did it, but about the same time the nurse said this, the doctor stopped pushing the needle around and they covered my face with the bed sheet. Suddenly I thought, "Maybe I'm not alright, but don't give up folks, I'm still here. Thank you for all your hard work." With that realization, I quit fighting things and felt a deep appreciation for the people around me. I thought of my girls and Carmela and hoped if I died, they would be okay, but I didn't want to die. I tried to calm down and accept things as they were. I took deep breathes and began to slowly recite, "Na Man Da Bu...Na Man Da Bu..." The anger began to fade and a feeling of deep gratitude for all these strangers working for my benefit filled me. I thought how easy it would be to just let go. But I could feel the warmth in the nurse's hand, it felt like life encouraging me on.

The next thing I remember was that I was in some sort of operating room talking to a male nurse named Eddis who was Mormon and used to live in Utah. In my groggy state of mind, I remember them telling me a doctor was going to try find why and where I was bleeding. I don't remember much but the next memory was of being in the Critical Care Unit of the hospital. The nurse in there looked exactly like Sarah Palin. She was extremely kind, but stern. I asked if I could get up to go to the bathroom or at least if she would get me a bedpan. She said to just go in the bed, I wasn't to move. I couldn't hold it and just let go, but it turned out it was just a lot of blood. I felt cold again and she called the doctor. I heard them say my color had changed to almost white. They once again began attaching tubes with different types of liquid and blood.

The next step was hearing another doctor introducing himself and explaining that he wanted to take out my entire colon. He said if you don't stop bleeding you will die. If I take out a part of your colon and it isn't the site of the bleeding, I have to go back in and take out the entire colon. I recommend the removal of all of it at once. I asked him to call Carmela since they had told me; she was on the way to the hospital. After I heard him

Rev. Hirano's message continued on next page.

talking to Carmela, I just felt like I wanted to sleep. I could trust Carmela with my life. All of this had happened within twenty four hours.

I am happy to report that I am doing better and resting at home. I ended up spending four days in the ICU and a couple of days in the recovery area of the hospital. It's amazing how so many things can happen so quickly. As the Letter on White Ashes says, "the fragile nature of human life underlies both the young and old." I had been at the BCA Minister's Summer Fuken (study seminar and meeting) in Reno, Nevada. I had just completed chairing the meeting. I felt very relieved and relaxed. My stomach was feeling a little uneasy and when I went to the toilet, I saw fresh blood. I tried to ignore it, but it scared me a little, I tried to call Carmela but she was in a meeting in Salt Lake. I went to dinner with some of my friends and just didn't feel right. When we were leaving the restaurant, I was feeling a little weak and I could barely keep my eyes open since the sun felt so bright. It was as though I had my eyes dilated, the blue sky looked white. I asked Rev. Matsumoto to take me back to the hotel and that I wouldn't be able to attend evening service.

When I got back to the room, I finally got Carmela on the phone and she told me to call 911 and go directly to the emergency room at the nearest hospital. I told her absolutely not. I was going to go to sleep and things will be better in the morning. I think this was my first stupid mistake. I didn't want to feel embarrassed about going to the hospital. My ego was telling me that it wasn't dignified. She had me set up the skype video phone service on my laptop so she could monitor me throughout the night. I agreed to that, but felt silly. The next morning she told me she had called my primary care physician and he had told her to tell me to go directly to the hospital. Once again, I didn't want to call for an ambulance, how embarrassing. I told her I was going to pack up, check out and have Rev. Matsumoto take me to the ER. By the time I was to the front desk, I felt a little disoriented and tired. I must have looked pale, because Rev. Matsumoto looked worried and took my suitcase and Rev. Harada checked me out. Some of the other ministers were checking out and wondering what was going on. I just said I felt a little weak, so I was leaving early. Getting to the hospital, they immediately admitted me and set me up for colonoscopy and observation. I told Rev. Matsumoto to just go home and I would be fine. He must have been in the waiting room for at least 5 hours as they waited for a room to open up. I called and told him to go home, he once again refused and told me Rev. Harada had changed his flight and was staying in Reno with me.

Rather than being grateful, I felt embarrassed at all the trouble I was causing my friends. It turns out my friends would be saving my life. Right before the ordeal I began this article with, I asked Rev. Harada to call the nurse that I needed to go to the bathroom. He called her and as I was trying to go to the bathroom, I collapsed and ended up losing about half of my blood volume. The healing physically and mentally began when I began to accept rather than resist this flurry of Bodhisattvas that surrounded me.



In the Letter on White Ashes, Rennyō encourages us to focus on True Life. I believe that True Life is realizing that we cannot live on our own. We live as the result of countless causes and conditions beyond our personal ability. We live because of the good intentions of others; it is this deep compassion that surrounds us in spite of ourselves that we survive. I was lucky enough to see it very clearly manifested by this important life experience.

I hope that my ego has diminished a little and my mind has opened to allow me to be a little more open to the compassion that surrounds me. Yes, even someone like Sarah Palin holds a place in my life. I realized that she is more than just the character I have seen portrayed in the media. I can no longer judge a book by its cover. Death is easy. It really doesn't scare me, yet, I will hold on to this precious life

for as long as I can. Until the winds of impermanence once again blow and my eyes are closed forever. This life that I think is mine, is a gift given to me by countless bodhisattvas, sending forth oceans of wisdom, compassion and love. I hope and will strive to live my life worthy of this net of compassion that embraces me, by living a life of gratitude. Thank you everyone for your well wishes.

President's Message

Hello - I hope this message finds everyone well.

First of all, I want to express a big "Thank You" to everyone for making this year's Bazaar another success – success only made possible by your many hours of hard work and generous donations. The funds generated will help sustain the Temple's viability for our many members and friends.

At the October 12th Board meeting, a lengthy discussion was held reviewing this year's Bazaar. Many insightful suggestions were provided that could be implemented to help improve this event in the future.

When you refer to this GEPP0 issue's calendar, you'll see many special Temple services and events taking place the next couple of months. One particular date of note is November 21st when Eitaikyo service will be held, followed by this year's General Meeting. Please attend for discussion of several important subjects and election of next year's Church officers. If you have a topic you'd like discussed, let me know.

Hope you have a safe and enjoyable Holiday season with your family and friends.

In Gassho,
Steven K.



BWA NEWS

By Ruth K.S.



The BWA has been working very hard to make this year's bazaar a success. Long hours were spent making manju and preparing sushi. THANK YOU ladies for all your dedicated hard work. I am truly thankful for all the time and effort put forth this year. We are grateful that we have extra help when we need it - thank you Betty Y., Kris Y., Mackenzie H., LaVerne K., Maya C. & Linda O.

We would be in such trouble if we did not have Ellen K. to insure that we have everything on hand when we make manju. Thank you Ellen for your organization and foresight

Linda R. folded origami cranes, made wasabi flowers and donated cups with ginger (with help from Geoff) to add to our sushi plates. Thanks Linda for going above and beyond the call of duty and making our plates so special and appealing. I would also like to acknowledge Aiko H. and Masako R. for donating all the fish for the sushi and Aiko for donating all the mochiko.

The BWA quilt turned out so pretty this year - thanks to Yoshiko Y. who did all the finish work on the quilt and to Lorraine S. for sewing the matching pillow cases. Kristen Y. was the big winner of the quilt - I am sure she will love it and appreciate it, as well.

Next Meeting: Sunday, November 14 at 1:00 p.m. General Meeting to follow

Gassho,
Ruth S.

Thank You

BWA DONATIONS

* Omitted for Online Version*

***DHARMA SCHOOL NEWS***

Superintendant: Suzan Y.

WOW, we barely started church in September and we are already off to a quick pace. I would like to thank everyone for helping with Bazaar. Bazaar is the church's main fundraiser that the public takes great pleasure in attending. One of Dharma School's responsibilities is the children's activities and I want to thank Justine H. and Robyn H. for organizing the children's games. Thank you to Dana and Bob M. for lending us their games, they were a great hit this year.

On September 12, 2010 we held the Dharma School planning meeting for 2011. The Dharma School morning services will be held at 10:00 a.m. We will hold Dharma School's monthly meeting on the 2nd Sunday of the month at noon and the fourth Sunday of the month will be the Dharma School cleaning toban. The monthly Dharma School meetings are open to anyone who wishes to attend. I encourage you to provide input and get involved.

Dharma School will have a booth at the Salt Lake Temple's Christmas Boutique on November 20-21. Last Sunday, October 17 th e Dharma School made Fukashi and Mochi Manju for the boutique. Thank you to Ruth S., Julia F., Linda R., and Annette K. our BWA experts who helped out. On October 24 we began working on our crafts for the boutique. Please stop by the Dharma School booth at the boutique.

As I look over this article and all that we have accomplished thus far, it remains me of a simple and straightforward poem *Shoulders* that captures a moment of attention and care between a father and son. This gives voice to a larger reality in our world: **our interdependence**. Even though Dharma school's news is to keep you informed of upcoming events and acknowledge those who have helped, we truly are interdependent upon each other. Thank you everyone for helping Dharma School get off to a great start.

Shoulders

A man crosses the street in rain,
stepping gently, looking two times north
and south, because his son is asleep on
his shoulder.

No car must splash him.
No car drive too near to his shadow.

This man carries the world's most
sensitive cargo but he's not marked.
Nowhere does his jacket say
FRAGILE, HANDLE WITH CARE.

His ear fills up with breathing.
He hears the hum of a boy's dream
deep inside him.

We're not going to be able
To live in this world
if we're not willing to do what he's doing
with one another.

The road will only be wide.
The rain will never stop falling.

~Naomi Shihab Nye

GUESS WHO'S COMING SOON!!! 2010 SCRIP SCHEDULE



There are only a few more months before Santa will be loading his sled! Are you ready for the holidays? Don't forget to order your scrip cards and be ready for any surprise gifts you may need. Also, don't forget to let your friends and relatives know about the scrip program. This is an easy way to help the Dharma School! Thank you for your support.

Order Deadline

Nov 7
Nov 21
Nov 28
Dec 5
Dec 12

Scrip's Received

Nov 14 (Thanksgiving Nov 25)
Nov 28
Dec 5
Dec 12
Dec 19 (Christmas Dec 25)

Dharma School Donations

** Omitted for Online Version **

Jodo Shinshu Correspondence Course

2011 Spring Enrollment
Applications Accepted from Nov 1



The Jodo Shinshu Correspondence Course Office is accepting applications from November 1 for the spring 2011 enrollment starting March 1, 2011. The popular 2-year, computer-based program continues to offer online instruction in the origins and development of Buddhism, Shinran Shonin's life and teaching, sutras & masters of the Pure Land tradition and history of Jodo Shinshu.

An excellent opportunity for beginners or for those who have already studied Jodo Shinshu, the program reaches out to people all over the world. Students come from Brazil, Canada, Germany, Malaysia, Belgium, Poland, Japan, as well as, Hawaii and the BCA. With over 100 students enrolled, the course has much to offer those interested in deepening their understanding of Buddhism and Jodo Shinshu. The course instructors consist of 14 ministers and professors who specialize in the subjects taught. An optional August Workshop at the Jodo Shinshu Center is held every year.

For more information, please visit the course website at: www.JSCC.cbe-bca.org

Applications may be submitted online at course website. Deadline: February 15, 2011. Course limited to first 20 students.

Questions may be directed to: Jodo Shinshu Correspondence Course Office, 2140 Durant Ave., Berkeley, CA
Tel: 510-809-1441, email: jssc@cbe-bca.org

Planning Funerals and Memorial Services

~J.K. Hirano

I have had a number of requests to explain procedures for our funerals and memorial services. Much of the information was taken from Traditions of Jodo Shinshu Honganji Ha by Rev. Russell Hamada and Rev. Masao Kodani.

Funerals

Understanding death is necessary to understand Life. As Rennyō states in his Letter on White Ashes, —The fragile nature of human life underlies both the young and old.¶ When death comes to a family member or someone near to you, it is often a time of confusion. When your family goes through this experience the temple is here to help you in this difficult time.

It is important that you feel comfortable in knowing that you can depend upon Sensei and the Sangha to help you. Along with Sensei, the temple leaders and elders have experience in assisting with funeral arrangements and we will do all that we can to help you.

Notify Sensei

Notify the mortuary

Sensei will arrive and conduct the *Makuragyo* service. *Makuragyo* literally means, pillow sutra. Traditionally this service was held immediately following the death of a person. Therefore, the sutra was chanted at the pillow, where the deceased's head was laying. Although it is often held, immediately after death, this is a service for the family and friends who were closest to the deceased. The Makuragyo service can be held as soon as death has occurred or whenever arrangements can be made for the immediate family to gather.

At the time of the Makuragyo, sensei will make arrangements for a funeral arrangement meeting. At the funeral arrangement meeting we will schedule a date, place and time for the funeral. Sensei will assist you in filling the necessary personnel for the funeral. Most funerals consist of the following:

Sensei, Chairperson, Organist, 6-8 pallbearers, Honorary pallbearers (optional), One or two persons to give personal history or eulogy, a family member or representative to thank those at the funeral.

Representatives from organizations for incense burning (optional), 3-4 Receptionists, 3-4 Ushers, 1-2 people to hand out program and stand near guest book, 2-3 people to write down all flower donations

If you do not have or know individuals who can fill these positions, the temple will help you.

Necessary elements for the funeral

The family should bring the offerings for the altar. It is not necessary to bring manju, although many people still do. If you bring manju, two dozen is a typical amount. It does not have to be white. For the fruit, there are two stands with four levels. The usual amount is four types of fruit, six pieces of each type of fruit. If there will be Shonanoka service after the burial or cremation, you should bring a picture of the deceased to the temple.

It is common etiquette to acknowledge all the acts of kindness, words of sympathy and personal services received during bereavement and the funeral. The actual amount and method of your expression of gratitude depend largely upon your personal feelings. You may ask other temple members or the funeral committee on appropriate amounts.

As a guide, please acknowledge the following:

Temple (*monetary*), Sensei (*monetary*), Organist (*monetary*), Organizations if applicable (*monetary*),
Funeral personnel, i.e. ushers, receptionists, flowers, etc. (*monetary or gift*), Floral pieces, koden, telegrams,
sympathy cards and letters (*acknowledgment card*),
Personal gestures, i.e., food and drink supplied, etc. (*thank you note*)

Some common funeral expenses

- Casket
- Plot for burial or niche and headstone
- Urn, niche or nokotsudo
- Certified copies of Death certificate
- Funeral Director's fee
- Flowers (casket, altar, and other floral pieces)
- Altar offerings
- Acknowledgments and acknowledgment cards (often provided by mortuary)
- Obituary notices
- Memorial donations to temple and various organizations

Memorial Services “Hoji” (Dharma Affair)

Memorial services or “*Hoji*” as they are often called, has a long history in Buddhism. Family and close friends gather at the Temple or home in memory of the deceased member of the family. Following the service, the group will usually eat together. They can either eat at the home or go out to dinner or lunch. This meal is important in that it renews each member in both mind and body and strengthens the ties that bind the group together. This custom and the memorial services help to emphasize that death is a natural occurrence in life and is not something to be feared. The memorial service is also a wonderful opportunity of reinforcing family ties beyond one's immediate family, which helps to create a sense of continuity and community from generation to generation.

The first memorial service to be held is actually the *Shonanoka* or seventh day service. This service is usually held after the burial or cremation. It is the first time the family gathers together after the physical body of their loved one is no longer among them. It is the time to turn to one another for support and listen to the Dharma for strength and guidance.

Chuin refers to the first 49 day period of mourning after death. In the past it was often marked with services held every 7 days. In the some sects of Buddhism, the karmic energy of a person is believed to be in a state of flux, moving to a new state of existence every seven days. This state of flux was called the shadowy world of yin. Thus the name *Chuin* meaning —in the middle of yin. After the 49th day the energy was said to be reborn. This belief was widespread in China and Japan. This understanding was often propagated from our Issei to the preceding generations.

However, Jodo Shinshu categorically denies the efficacy of such observances but nevertheless observes *Chuin* in grateful memory of the deceased and as yet another opportunity to listen to the Dharma. The memorial service in Jodo Shinshu is not for the sake of the dead. In holding the service in memory of the deceased, we acknowledge our ties to the various causes and conditions in our life, that allow us to exist. Therefore, the date of the memorial service does not necessarily have to be exactly on the date of death or before the date of death. The need to hold these services before the date of death, is merely a carry over from the superstitions brought over with the Issei. The memorial service should be held whenever is convenient for family and friends to gather.

The timing of memorial services is based on the Japanese way of counting rather than the system used in the United States or Western world. Therefore, the memorial service is held on the anniversary of the first year of death is called *isshu-ki* (first memorial cycle rather than first year service as we commonly refer to it). The next service is the third cycle, being the second year after death. The day the memorial services should be held can be determined as follows:

- | | |
|---------------------------|--|
| ❖ First Week (7th day) | Following burial or cremation |
| ❖ Seventh Week (49th day) | About a month and a half to two months after death |
| ❖ Hundredth Day | (rarely observed in America) |
| ❖ 1st year | one year from date of death |
| ❖ 3rd year | two years from date of death |
| ❖ 7th year | six years |
| ❖ 13th year | twelve years |
| ❖ 17th year | sixteen years |
| ❖ 25th year | twenty four years |
| ❖ 33rd year | thirty two years |
| ❖ 50th year | forty nine years |

A BIG Thank You

The board would like to thank ALL the members who came to help with this year's bazaar.

Thank you to the members who donated prizes for the Raffle, Bingo and baskets for the special raffle or collected prizes from retailers.

We would again like to thank our friends from the Salt Lake Buddhist Temple who came out to help just a week after their own bazaar: Maya C., Bruce & Christy F., Steve K. and LaVerne K.. We are extremely grateful for all our other non-member friends and family who came out to lend a hand.

We would also like to acknowledge Donny and Wes A. for providing security during our event. One more Big Thank you to Kunie O. for providing lunch for all the bazaar workers on Saturday - it was greatly appreciated.

Thank you to the following members who helped us keep our expenses down by donating towards the food & drink items for this year's Bazaar:

** Omitted for Online Version**



Domo Arigato To Our Business Partners

The Board would like to thank the following businesses and individuals for their donations to our 2010 Bazaar. When possible, please support these businesses that have been so generous to our temple:

19th Special Forces Utah Army National Guard

Aka Distributing

Andy's Lounge & Restaurant

Bean-A-Colada

Ben & Jerry's Ice Cream (SLC)

Boston Deli (SLC)

Brookside Animal Hospital

Carquest

Ed Kenley Ford

Great Basin Electronics

Hines and Co

Ho Ho Gourmet (Bountiful)

House of Bread (SLC)

Jimmy's Flower

Kano & Sons

La Cai Noodle House (SLC)

Mark Kano - State Farm Insurance

Motor Vu Drive-in

National JACL Credit Union

Okada Brothers

Old Spaghetti Factory, The (SLC)

Out of the Box Cafe (SLC)

Quality Produce (SLC)

Raw Image Salon

Urban Coffee

Utah Onions

Utah Bean Sprouts

Valley View Golf Course

Carolyn C.

Christine G.

Heide G.

Dave & Dorothy H.

Earl H. & Jeff K.

Yas I.

Grace K.

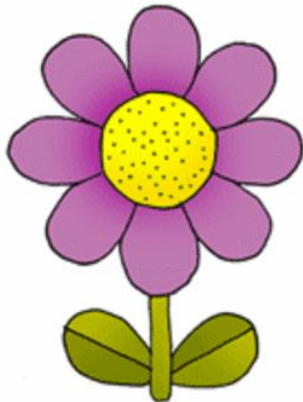
Kent N.

Toshiko O.

Cynthia S.

Sam Y.

**THANK
YOU**



Thank You



Eitaikyo & November Shotsuki Hoyo
Sunday, November 21, 2010
Service at 1:00 p.m.

GUEST SPEAKER: Rev. Marvin Harada

Rev. Marvin Harada was born and raised in Onterio, Orgon. He has Master's degrees from Institute of Buddhist Studies and Ryukoku University in Japan. He has been the resident minister for Orange County Buddhist Temple since 1986. Rev. Harada is married and has two children.

The Eitaikyo Service is a memorial service for people who have handed down the teaching of the Nembutsu to us. In the glossary in our temple's service book, "Eitaikyo" is defined as a "perpetual memorial service." This is a general memorial service for all departed members of the temple. The word Eitaikyo actually means "perpetual sutra." Eitai means "perpetual" and Kyo means "sutra," or "teaching of Buddha."

Bodhi Day & December Shotsuki Hoyo
Sunday, December 5, 2010
Service at 1:00 p.m.
Otoki Lunch at 11:30 a.m.

At the age of 35, while meditating under the bodhi tree, Siddhartha Gautama attained enlightenment and became Sakyamuni Buddha. By his example, the Buddha showed us that it was possible for anyone to become a Buddha - a fully enlightened person. We commemorate this very special event on Bodhi Day.

Joya-E
(Last Night Gathering) New Year's Eve Service
Friday, December 31, 2010
Service at 8:30 p.m.
Potluck Dinner following service

This year end service is held to express gratitude for all the causes and conditions which have allowed us to live this past year. It is a time to reflect upon the interdependence of all Sangha members and the lives we live. At the end of the service all those attending the service participate in the ringing of the Joya no Kane (Last Night Bell). The Temple Bell is rung 108 times signifying the 108 Bonno or Passions that make up our human existence. This bell is rung to recognize these traits in our own personalities and express appreciation for Amida Buddha's compassion, which embraces us, even though we are bound by these passions.

November and December Shotsuki Hoyo

November Shotsuki Hoyo

November 21, 2010, 1:00 p.m.

Nov 20	1986	Shizu Fukuda
Nov 20	2003	Masaru Hamada
Nov 17	2001	Shigeru Hamada
Nov 23	2005	Norma Hatsuye Inouye
Nov 21	1961	Kunimatsu Inouye
Nov 14	1964	Kyuta Ishibashi
Nov 6	1981	Kikujiro Ishii
Nov 21	1982	Masami Itakura
Nov 21	1961	Chiyoji Kamita
Nov 16	1993	Toshio George Kano
Nov 18	2006	Yoshito (Yosh) Kato
Nov 23	1963	Kiyoyasu Kawashima
Nov 20	1989	Jimmie Noboru Kunimoto
Nov 21	1964	Todd T. Kuroiwa
Nov 2	1981	Masaichiro Marumoto
Nov 6	1961	Yagoro Nakamoto
Nov 17	1981	Shigako Nimori
Nov 26	1991	Kimi Nishikawa
Nov 27	1959	Jisaku Sakurada
Nov 26	1964	Kamesaburo Suekawa
Nov 23	1979	Motoharu Sumida
Nov 5	1970	Sanji Tawatari
Nov 11	2001	Dan Tsukamoto
Nov 7	1988	Kiyonobu Watanabe
Nov 25	1964	Tomesaku Watanabe
Nov 24	1979	Suzumi Yamada
Nov 15	1989	Sidney Yukiyoshi Yamasaki
Nov 28	1986	Shunjiro Yamasaki
Nov 23	1991	George Yamashita
Nov 14	1982	Munagi Yoshitaka

December Shotsuki Hoyo

December 5, 2010, 1:00 p.m.

Dec 26	1982	Kristen Taeko Fukawa
Dec 29	1986	Kasumi Hamada
Dec 1	1972	Yorito Hamada
Dec 11	2004	Dick Setsuji Hirabayashi
Dec 6	1977	Yasu Hirabayashi
Dec 24	1982	Tome Inouye
Dec 11	1966	Masayasu Ito
Dec 7	1991	Nobuo Kamigaki
Dec 23	2008	Shigeru Henry Kawaguchi
Dec 22	1985	Ray Isao Kano
Dec 19	1989	Hideo Kawaguchi
Dec 23	2007	Shizu Nakano Miya
Dec 30	1995	James Sunao Morinaka
Dec 29	1991	Hanako Moriyama(Yonemoto)
Dec 23	1961	Yae Murakami
Dec 29	1995	Suyeo Frank Nakano
Dec 19	1962	Isekichi Nishiki
Dec 30	1981	Masashi Nozaki
Dec 11	1995	Staci Sachiko Oda
Dec 21	1994	Wataru Jack Oda
Dec 29	1968	Mitsugu Oda
Dec 21	1993	Tokiichi George Sato
Dec 20	1969	Yonekichi Shirazmizu
Dec 31	1978	Hajime Tokifuji
Dec 3	1990	Asao Tsukamoto
Dec 2	1984	Tatsuji Watanabe
Dec 6	1989	Takako Watanabe (Onishi)
Dec 22	1969	Torahei Yamamoto

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 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: *online version*, Emergency: *online version*

2010 Memorial Service Schedule for those who passed away in:

2009 - 1 year	1998 - 13 year	1978 - 33 year
2008 - 3 year	1994 - 17 year	1961 - 50 year
2004 - 7 year	1986 - 25 year	1911 - 100 year



November, 2010



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6
7 9:00 am – Discussion Group 1:00 pm – Family Service *SCRIP Orders*	8	9 7:30pm Board Meeting	10	11	12	13
14 9:00 am – Discussion Group 10:00 am – Dharma School 1:00 pm – BWA Meeting & General Meeting	15	16	17	18	19	20 SL Boutique
21 9:00 am – Discussion Group 1:00 pm – Eitaikyo Service & Shotsuki Hoyo 2:00 pm – General Meeting *SCRIP Orders* SL Boutique	22	23	24	25 HAPPY THANKSGIVING 	26	27
28 9:00 am – Discussion Group 10:00 am – Dharma School *SCRIP Orders*	29	30				

Toban Cleanin

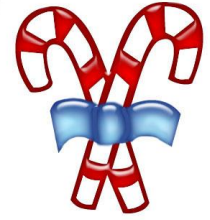
Ruth S. (Toban Cleaning Leader)
 Jeanie P.
 Lorraine S.
 Julia F.

NOVEMBER





December, 2010



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5 9:00 am – Discussion Group 11:30 am – Otoki Lunch 1:00 pm – Bodhi Day Service & Shotsuki Hoyo	6	7	8	9	10 JACL Holiday Party Prep	11 6:00 pm – JACL Holiday Party
12 9:00 am – Discussion Group 10:00 am – Dharma School	13	14 7:30 pm - Board Meeting	15	16	17	18 9:00 am – Jr. YBA Mochi Making
19 9:00 am – Discussion Group 1:00 pm – Family Service	20	21	22	23	24	25 Merry Christmas! 
26 9:00 am – Church Mochi Making	27	28	29	30	31 8:30 pm – JOYA-E Service & Pot Luck Dinner	

Toban Cleaning:

Stan & Tami H. (Toban Cleaning Leader)
 Mackenzie & Alex H.
 Alice H.



New Year's Eve Party!

Please come and ring in the New Year with Toshi Koshi Soba, friends, and family! It's pot luck to bring a BIG dish to share.

Jr. YBA Mochi Making Fund Raiser

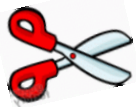


The Jr. YBA is having their annual mochi making fund raising event now.

We appreciate your continued support of our youth. Order forms need to be filled out and given to any Jr. YBA member by December 12th.

The Jr. YBA will be making the mochi on December 18th and your orders can be picked up on December 19th.

If you have any questions, please call KayLe or Trenton **phone numbers deleted for online version**.



Ogden Jr. YBA / YBA Mochi Fundraiser

Thank You For Your Support!!

Mochi will be ready for pick up or delivery on Sunday, December 19, 2010 after service.
Mochi is \$7.00 per tray of 6.

YOUR NAME: _____

of trays ordered _____ X \$7.00 each = \$ _____ total due

Please make checks payable to:
Ogden Buddhist Church – YBA

____ We will pick up order on Sunday, December 19th after service.

____ Please deliver my order to: _____

**For questions, please call KayLe or Trenton at *phone numbers deleted for online version*.*