



# THE GEPPPO



**A publication of the Buddhist Church of Ogden**

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**January / February 2025 Issue**

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## THE SIGNIFICANCE OF ORTHODOX TEACHING IN

### JŌDO SHINSHŪ - Part Two

(continued from November/December 2024 Geppo)

Rev. John Paraskevopoulos

But if some find the traditional teachings that repellent, then why remain in our tradition? What possible benefit could be gained if none of it is real to you? Why not just discard this pretense altogether? That would be the honest thing to do, rather than trying to appropriate the Dharma to your own ends, which are the very antithesis of what has been taught for centuries. Those who don't share Shinran's vision need to seriously consider finding a home elsewhere. One doesn't become a Jōdo Shinshū Buddhist just because we're looking for a community that welcomes everyone, or because it doesn't require meditation or austerities. Shallow reasons such as these aren't good enough, and only serve to debase the currency of our teachings, leaving us with nothing but an exotic cultural club.

While it pains me to say this, it appears that some individuals seek ordination, for example, so that they can subvert the teaching from a position of power and influence. By remaking it in their own image, they do great harm to the spiritual lives of ordinary followers who look to ministers for pastoral guidance. Yet the *monto*, with their refreshing commonsense and lack of intellectual pretensions, intuitively suspect that there's something seriously wrong here, as they struggle to reconcile what they're hearing from our ostensible 'leaders' with the writings of Shinran and Rennyo. In this respect, they surely cannot fail to see that the Emperor is wearing no clothes.

This outrage against the Dharma is tantamount to slandering it – the most heinous crime there is in Buddhism. But that is precisely what we're seeing in many Western sanghas of Jōdo Shinshū. To deprive genuine seekers of the confidence that we are, to quote Shan-tao, “constantly illumined by the light of the Tathāgata's heart, grasped and protected, never to be abandoned” would be worse than killing their bodies. It gives me no pleasure to share these bleak impressions with you, and while sincerely hoping to be mistaken about this, I fear that my assessment is, regrettably, accurate for the most part.

The fact of Amida coming alive in our hearts and minds as a living presence is core to our faith, and thus non-negotiable. Any teacher who repudiates this foundational insight is misleading people and tearing down the very pillars of our tradition. We must stand up and resist this vandalism. And let us not forget that such was his own resolute commitment to orthodoxy, that Shinran himself felt compelled to excommunicate and disown his son for spreading heretical ideas among followers in the Kantō region. Only by taking such drastic (and personally quite tragic) measures were the true teachings able to be restored and accepted with confidence once again.

*Rev. Paraskevopoulos' article continued on page 2*

To my mind, at least, the only reason why anyone would deny the salvific efficacy of Amida's Light and Life is because they have yet to encounter it in their own lives. This alone accounts for all the twisted interpretations that we see in great abundance these days. Rather than considering it a personal shortcoming that we have failed to realise *shinjin* ourselves, many trumpet their spiritual ignorance as a higher virtue that rids them (as they see it) from the trappings of backward thinking and metaphysical mumbo-jumbo.

The problem, you see, is not them but the Dharma, which is at fault because it has failed to conform to how we think today! Rest assured, though, that those who have a 'true and real heart and mind' would never belittle the teachings in this egregious manner because, according to Yoshifumi Ueda, "the person of *shinjin* is nothing but the manifestation of Amida's working."

Indeed, the primacy of *shinjin* is seldom mentioned or understood these days. This bedrock realization, on which everything else hangs, is well-nigh ignored because it evidently hasn't awakened in us. But you can't impart to others what you yourself don't have – in which case, this jubilant realization will never be faithfully transmitted to those who are in need of it. One of the reasons why Rennyo was considered the 'second founder' of Jōdo Shinshū was precisely because he restored *shinjin* to the heart of our tradition and its concerns, and made it accessible to ordinary folk. The same rehabilitation is needed now.

Without the activity of the Primal Vow becoming a transformative experience within us, we have nothing – just words in old texts that speak of arcane things that the modern mind finds unintelligible. But if we earnestly feel that way about the teachings, we need the courage to ask – is it possible that I may be at fault? Can all these extraordinary witnesses to spiritual truth over two thousand years have been so mistaken, deluded or mendacious and that we, alone, have got it right today?

Why do we assume that certain fashionable attitudes—which have been prominent in the West during a rather short period of history—are the sole arbiter of a vast and powerful vision of reality that has outlasted every ideology the world has ever known? Are we really still so enamoured with our increasingly tired notions of 'progress', which the Buddha would have dismissed as erroneous anyway (to the extent that they aren't informed by the Dharma's enlightened perspective), that we dare not confess to our failure in apprehending the truth that is being presented to us? Marco Pallis, an authority on Tibetan Buddhism who eventually came to Jōdo Shinshū at the end of his life, had this to say:

The pathetic hope, fostered by the mystique of 'progress', that by a successive accumulation of human contrivances, *samsāra* itself will somehow be, if not abolished, permanently tilted in a comfortable direction is as incompatible with Buddhist realism as with historical probability.

Thanks to the Pure Land masters, we have received a precious spiritual inheritance that, even now, can bring an abiding joy and well-being to our lives; so long as it isn't wilfully distorted in the interests of profane agendas, bankrupt ideologies or a corrosive materialism that sees human beings as nothing but a bag of chemicals. We are hard-wired for spiritual truths, and so our longing for true Light and Life can only be fulfilled by an immeasurable reality that surpasses our ephemeral existence. The Larger Sūtra states:

If sentient beings encounter the Buddha's light, their defilements are removed; they feel tenderness, joy and pleasure, and good thoughts arise. If sentient beings in the ... realm of suffering see this light, they will be relieved and freed from affliction. At the end of their lives, they all reach emancipation.

Deep listening, without any calculation or scheming on our side, exposes our minds to the Buddha's beneficent action, which transfigures our disordered passions into fresh eyes of wisdom. This is why we are taught that the Dharma is Amida's compassionate self-disclosure as "the true teaching, the true practice and the true realization of the Pure Land way" (which, as you would know, is the English title of the *Kyōgyōshinshō*). It is this insight that ensures the integrity of our tradition; that is why a correct teaching (which has its source in ultimate reality itself) is instrumental to our awakening, for which there are no substitutes. It's also why it must be defended for the sake of future generations, for how can you become awakened to the working of the Vow if you don't know about it? That is the crucial function of orthodoxy. So, when it comes to our final release from the round of birth-and-death, it's simply not true that all views are equally valid or uniformly sound. There is too much at stake here to allow the nonsense of an unhinged relativism to gain the upper hand.

People have always sought a deeper solace than what ordinary life can give them. What are the signs that this world is not enough? Unfulfilled yearning, unexplainable angst, incessant restlessness, and a persistent disenchantment; in other words, what the world initially promised us has failed to deliver – yet, this recognition is already the dawning of spiritual maturity. Edward Conze, a renowned scholar of Indian Mahāyāna, once remarked:

The Buddhist seeks for a total happiness beyond this world. Why should he be so ambitious? Why not be content with getting as much happiness out of this world as we can, however little it may be? The answer is that, in actual practice, we are not seen to be content ... Our human nature is so constituted that we are satisfied with nothing but complete permanence, complete ease and complete security. And none of that can we ever find in this shifting world.

But how can our spiritual inclinations be properly nourished when we no longer talk about transcendence? After all, the *Nirvāna Sūtra* explicitly affirms that the highest reality is “eternity, bliss, true self and purity” and “forever free of all birth, ageing, sickness and death”. Unless the compassionate intrusion of the Tathāgata is welcomed into our lives as a joyous awakening, then we’ll continue to endure, without relief, this ‘burning house’ (whose very nature is to be transient, uncertain, and fraught with danger).

So, turn away from commonplace thinking and let the Dharma do the work of bringing you home. Be emptied of yourself and just listen. Come completely as you are and cast yourself before the Vow that seeks to free you. True understanding is something you receive; it is not created by us, so we must be shown it. You cannot think your way to this realization – one can only reason *from* the working of the Vow, but not *to* it, because the basis of this awakening is a vision, not an argument. The light of this wisdom (which is always conferred) shows us the false life that we’re lost in, and the sea of confusion in which we’re drowning.

We seek happiness in *samsāra*, yet this realm is not perfectible and has nothing to offer that is ultimately reliable. Indeed, the Larger Sūtra observes that “outflows of depravity and defilement are everywhere, and there is nothing in which you can find true joy.” We are all oppressed by the three poisons and trapped in the ever-spinning hamster wheel of human existence (tossed about by customary notions of ‘good and bad’, ‘right and wrong’, ‘happy and sad’). The teaching, then, is difficult—not in terms of what you have to achieve—but of what you need to let go.

When deprived of Amida’s radiance, we come to feel the misery of our empty hearts. The Tathāgata knows this unvarnished truth about us and, without judgement, offers a remedy. This means that we must give our scriptures the benefit of the doubt, and suspend judgment pending discovery – which is to say that the awakening promised by the Dharma needs to be subjected to existential verification. We have to discern the meaning of what the tradition is telling us, without adulterating it; otherwise nothing will change.

What we witness today is a growing propensity to ignore (or worse) degrade the wisdom of the Pure Land masters, yet their exalted visions offer a trustworthy path that can steer us through the ‘brambles and thorns’, as Shinran described wrong views when they have become rampant. Do we see any appetite for defending orthodoxy these days, or is there just a cacophony of different perspectives, fuelled by our egos and their dogged personal preferences?

Only a teaching with veracity can serve as a unifying force against this spiritual malaise, because a fallacious exegesis does not help us to confront the fundamental problem faced by human beings. The *Tannishō* was written with the singular aim to combat the doctrinal deviations of its time, during which things had gone off the rails, as they have once again, albeit in novel ways that would have greatly dismayed the Shōnin.

Ultimately, Jōdo Shinshū reveals the universal significance of the 18th vow, which is like a torrent of refreshing water following a long drought; the final consummation of our heart’s true hankering for liberation. From our side, we see but shadows and fury; whereas peace and illumination can be found only where the Buddha stands – look at our unedifying culture wars, for example: all heat and no light. Under such conditions, as Shinran observed, “the use of violence and the poison of anger spread widely”.

Our current preoccupation with identity politics, for instance, is arguably an external means of dealing with a deep (and largely repressed) alienation that goes to the crux of a profound existential crisis regarding who we really are. The Buddha would have surely condemned any obsession with ‘imagined selves’ (given the inner turmoil to which it gives rise), while offering a potent remedy in his doctrine of *anattā*, in which he dismantles mistaken conceptions of selfhood.

Reality has to be unfolded to us through *monpō*; this is a form of surrender—through hearing—that needs to be front and center of our lives. Only in a spirit of wholehearted receptivity can we benefit from the exuberant wisdom of diamond-like *shinjin*. This helps us to rise above the prevailing din of frenzied acrimony, discord and mistrust, so that we may behold the incandescence of Amida in whom “brightness reigns and there is no darkness” as we read in the *Shōshinge*. Once we know *what* the Tathāgata is, the *how* of realization will answer itself naturally by means of the Primal Vow (without our fumbling and misguided contrivances).

Therefore, we don’t require complex theories or advanced hermeneutics in order to make these teachings intelligible to our desacralized age – *faith alone* is enough to see us through. So, how do we understand this? Shinran tells us that it’s to be set free from the grind of self-power. But what does that mean? Well, he says that to relinquish the path of *jiriki* is “to abandon the conviction that one is good, to cease relying on the self; to stop reflecting knowingly on one’s evil heart, and further to abandon the judging of people as good and bad”. Shinran observes that we are spontaneously made to acquire this awareness when true entrusting arises within us. This life-changing realisation is described by him as:

...the mind full of truth, reality, and sincerity; the mind of ultimacy, accomplishment, reliance, and reverence; the mind of discernment, distinctness, clarity, and faithfulness; the mind of aspiration, desire and exultation; the mind of delight, joy, gladness, and happiness; hence, it is completely untainted by the hindrance of doubt.

This is *shinjin* – the mind that is given to us by Amida Buddha, not something generated by lost, foolish beings “who are urgently seeking and urgently acting as though sweeping fire from their heads” to quote Shan-tao. So where exactly are we to find our spiritual haven? It is, to be sure, not in the world or among our fellow human beings (no matter how much we love either). The Buddha himself urges us to rest in “the peaceful, the deathless, the sublime, the auspicious, the secure, the destruction of craving, the wonderful, the amazing, the unailing, the shelter, the unafflicted, dispassion, purity, and freedom” (*Sa yutta Nikāya*). Shinran confirms this as follows:

Nirvāna is called extinction of passions, the uncreated, peaceful happiness, eternal bliss, true reality, Dharma-Body ... Suchness, Oneness and Buddha-nature ... it fills the hearts and minds of the ocean of all beings.

In Jōdo Shinshū, this is what we understand to be the Pure Land. In its active dimension, which reaches out to a suffering humanity, the Dharma-Body has also taken form as the Tathāgata (literally, ‘that which comes from Suchness’); the embodiment of a wisdom that is unarisen true reality, and a manifestation in our world of Absolute Oneness, such that (according to Beatrice Lane Suzuki) “wherever we see beauty, holiness, compassion or love manifested in our world of ignorance and illusion, we can know that it is because Amida’s light is shining through the darkness.”

I will conclude with a short passage from the *Sūtra of Salvation through the Perfect Enlightenment of Amida, Supreme among Buddhas* in which we are given a resplendent glimpse of our only enduring refuge: The light of Amida Buddha is luminous, wondrous and surpassingly good. It is pleasing beyond compare and boundlessly excellent. Amida’s light is pure, without the least defilement or diminution. It is superbly beautiful, a hundred million times more brilliant than the sun and the moon. Among those that see it, there is none that does not come to possess a heart of compassion and rejoice.



## PRESIDENT'S MESSAGE

Happy New Year!

I hope everyone's holiday season was safe and enjoyable. I'd like to thank everyone for the support you've provided me over the past two years. I know it will continue for the new church officers and board members. Good luck to Mike Koga and his new board.

Thank you to the North Street improvement committee. Also, thanks to the membership for support and patience during church frontage improvements. Thank you, Steve Kato, for the front gate opener improvements. Thank you, LaVerne Kyed, for her work on the landscaping.

In Gassho,  
Thomas Fujikawa



# UTAH yoga RETREAT

Sponsored by BCA Center for Buddhist Education  
Dharma Forward

**SATURDAY  
FEBRUARY 22, 2025**



9:00 AM - 3:00 PM  
\$15.00 REGISTRATION FEE  
BREAKFAST & LUNCH INCLUDED

OGDEN BUDDHIST CHURCH  
155 NORTH STREET  
OGDEN, UT 84404

This seminar is for new seekers and those who are familiar with Buddhist teachings & practices. Join us in exploring the spiritual connections between Buddhism and Yoga. For people of any age and physical condition. Wear comfortable, loose-fitting clothes for sitting/standing yoga. Mats are not necessary.

**SCAN THE QR CODE FOR INFORMATION & REGISTRATION**

**BUDDHIST CHURCH OF OGDEN OFFICERS**

**OFFICE**

**2025**

President .....	Mike K.
President-Elect .....	Steve K.
1 <sup>st</sup> VP .....	Geoff R.
2 <sup>nd</sup> VP .....	Kris Y.
3 <sup>rd</sup> VP .....	Toby Y.
4 <sup>th</sup> VP .....	Ernie K., Kirk Y.
Treasurer .....	Betty Y.
Assistant Treasurer .....	Tami H.
Recording Secretary .....	Ruth S.
Corresponding Secretary .....	Ellen K.
Historian .....	Maya C., LaVerne K.
Auditor .....	Janice S.

**2025 BOARD OF DIRECTORS**

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Brock C.	Tom F.	Julia F.
Fran H.	Marie H.	Robin H.
Kenzie H.	Stan H.	Tami H.
Justine H.	Ellen K.	Steve K.
Annette K.	Brenda K.	Mike K.
Ernie K.	LaVerne K.	Tena M.
Greg O.	Kunie O.	Shauna R.
Geoff R.	Linda E. R.	Lorraine S.
Ruth S.	Janice S.	Roland S.
Harry S.	Craig S.	Geniel S.
KayLene Y.	Kris Y.	Steve Y.
Betty Y.	Kirk Y.	Toby Y.
Blaine Y.	Kristin Y. A.	Suzan Y.

**2025 BWA OFFICERS**

President	Tami H.
1 <sup>st</sup> VP	Annette K.
2 <sup>nd</sup> VP	Ruth S.
3 <sup>rd</sup> VP	Lorraine S.
Recording Secretary	Kris Y.
Corresponding Secretary	Christy F.
Treasurer	Ellen K.
Auditor	Linda E. R, Julia F.

**2025 OGDEN YBA OFFICERS**

President	Cy Z.
Vice-President	Kobe H.
Secretary	Colton H.
Treasurer	Mackenzie H.
Historian	Andrew K.

**2025 OGDEN DHARMA SCHOOL**

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

**2025 OGDEN DHARMA SCHOOL BOARD**

Maya C., Candace F-Z.,  
 Christy F., Justine H., Robyn H.  
 Stan H, Tami H., Ellen K.  
 Brenda K., Shauna R.,  
 Lorraine S., Geniel S., Kirk Y.  
 Suzan Y.

## In Memory

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

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

**Kyoko Kawasaki Miya - November 18, 2024**



### CHURCH MEMBERSHIP REMINDER

Please pay your annual 2025 Membership dues at your earliest convenience. At the 2022 General Meeting, the members voted to raise the annual dues to **\$200** due to the continual increase of the BCA assessment to our temple. BCA assesses per person regardless of paid membership so it is important that our members pay their dues to cover these assessment costs.

**Annual dues is \$200 for adults. \$10 for members 20 and under. Members 80 and above are exempt.**

You can pay your membership anytime. You can pay our treasurer, Betty Y, with cash, a check, or you can use VENMO! The church’s VENMO account is under BUDDHIST CHURCH OF OGDEN or @BuddhistChurchofOgden. Please be absolutely specific on what your payment is for.

We truly appreciate all your support and value you as a Sangha member.



### SAVE THOSE POP TABS

We are still collecting pop tabs for the Ronald McDonald House. You may bring them and leave them at the “Donation Station” in the main hallway. Remember that it can be any type of tab from canned tuna, pet food, soup, Spam, etc.

THANK YOU!





## **BWA NEWS**

**by Brenda K.**



*Progress is impossible without change, and those who cannot change their minds cannot change anything*  
– George Bernard Shaw

Happy New Year! The Buddhist Women's Association looks back on 2024 hoping it was a good one for all and wishes everyone a very happy and healthy 2025. The members were very active and dedicated much effort to keeping the temple vibrant and viable.

The year wound down with preparations to make manju in collaboration with the Dharma School to be sold at the holiday boutique in Salt Lake. Thank you to all who helped out with that project.

The BWA also held their general meeting with the following elected to serve for 2025:

President—Tami H.	Corresponding Secretary—Christy F.
1st Vice President—Annette K.	Treasurer—Ellen K.
2 <sup>nd</sup> Vice President—Ruth S.	Auditors—Julia F
3 <sup>rd</sup> Vice President—Lorraine S.	Linda E.-R.
Recording Secretary—Kris Y.	

Congratulations to these individuals!

November was the BWA Memorial and Eshinniko /Kakushinniko Service in conjunction with the temple's Eitaikyo service on the 24<sup>th</sup>. We were fortunate to have not lost any BWA members during the past year. Our guest speaker, Rev. Amy Umezu from the West LA Buddhist Temple, gave a very interesting and moving message regarding the significance of Eshinni and Kakushinni's lives and their contributions to the propagation of the Jodo Shinshu teachings. Thank you to Tami H.'s toban group who prepared a delicious luncheon.

In December the temple commemorated Bodhi Day on the actual date of December 8. A tasty meal of chow mein was prepared by Shauna R.'s toban group for the attendees to enjoy. Our gratitude to the toban group and others who helped to serve the luncheon and clean up afterward.

The BWA also provided year end gifts to recognized shut-in members of the temple. Thank you to those who gathered the items for the gift bags and put them together and those who delivered the packages. Bags were given to Warren F., Jane K., Masami M., Stom Y., Kiyomi K. and Haru T.. If you know of someone who is not included on this list, please notify a member of the BWA.

BWA has donated two AED units to the church. They will be placed in two separate areas of the church. They should be in place sometime soon. They will be marked and highly visible. Please note their locations.

Upcoming in January will be the **next BWA meeting on January 5 at 11:00 am** To be discussed will be the Ho-Onko luncheon on January 12. Also please make a note that the **BWA Membership Luncheon and Party has been set for February 23**. Anyone wishing to join, contact Tami H. or any BWA member. Please save the date on your calendars and details will follow soon.



**BWA DONATIONS**

OMITTED FOR ONLINE VERSION

**BWA MEMORIAL**

OMITTED FOR ONLINE VERSION



**DHARMA SCHOOL DONATIONS  
ANGEL TREE DONORS**

OMITTED FOR ONLINE VERSION



# DHARMA SCHOOL NEWS



## Happy New Year to Everyone!

The Dharma School would like to extend our appreciation to all the temple members and friends who supported our students' annual Dana project with contributions to make this activity possible.

Our students were able to shop for six children through the Salvation Army Angel Tree program in December. This activity gives our own Dharma School students the opportunity to express gratitude for their own circumstances when shopping for children in need.

A GIANT thanks to **Kirk and Betty Y.** for helping with the planning, organizing and other logistics.



A big thanks to all who donated ingredients and/or came in November to help make and package manju for our annual Dharma School fundraiser at the Salt Lake Buddhist Temple Holiday Boutique. Additionally, we want to acknowledge the following for making mochi bites to sell along with the manju: **Maya C., Stan H., Annette K., LaVerne K., Ruth S., Marie S., Kris Y. and Betty Y.** And, of course, our gratitude to **Sherrie K. and Kris Y.** for their support to coordinate pre-sold orders. And, to **Kris, Steve and KayLe Y.** for their hard work to transport, set-up and sell the manju and mochi bites at the boutique.

We are grateful to our temple members for supporting the YBA annual mochi fundraiser. A big thank you to the temple members who loaned the use their mochi makers, to those who helped wash the mochigome and those who helped make and package the mochi on December 7<sup>th</sup>. We appreciate the efforts of **Stan and Tami H.** for organizing this event for the YBA.



Looking forward to 2025 activities, on **Sunday, February 2nd**, our Dharma School students will be helping with our annual **Omigaki (altar cleaning)** at **10 a.m.**, held before our regular service 1:30 p.m. Since we will be cleaning, casual dress is appropriate. This activity will be in lieu of our Dharma School classes on this day. Of course, all other temple members are welcome to come help our students with this annual activity.

In Gassho,  
LaVerne K.



**OCTOBER BIRTHDAYS**

Victoria E.  
Gwen Q.



**DHARMA SCHOOL DONATIONS**

Salt Lake Buddhist Dharma School      \$200      Lagoon Day Donation

*See additional Dharma School donations on page 9*





## 2025 OGDEN DHARMA SCHOOL WINTER PARTY

### January 19, 2025

### Ice fishing at MANTUA RESERVOIR

#### **When**

1. On the ice at 7:30 am. If you want to carpool, meet at the Church by 7:00 am.
2. We'll fish until about 1:00 pm and plan on lunch at 2:00 pm.
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 I-15 North to exit 362 (the first Brigham City exit).
2. Exit freeway at exit 362. There are several freeway signs designating this exit ("US 89/91 North", "Logan/Utah State" or "1100 South").
3. Travel through the two signal lights and continue on US 89/91.
4. Go past the first Mantua exit.
5. Exit to the right at the second Mantua exit.
6. Turn right at stop sign on MAIN STREET and travel south about quarter mile.
7. Parking lots will be on your left. There are two lots – a small one near the restrooms (building with red roof) and a larger lot slightly before.
8. Walk up the dike to access the reservoir. 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 (eg: Sportsman's Warehouse, etc.) or on-line at <http://wildlife.utah.gov>.
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. Drinks and snacks.
  - c. Change of clothes (just in case).

#### **What to be Careful of**

1. Be very careful when walking on the ice - it can be very slippery. Also be aware of drilled ice holes – they can be as large as 10 inches in diameter and you don't want to step in them.
2. Don't worry if you hear the ice crack...that means the ice is safe (really!)
3. **Carefully observe all traffic laws in and around Mantua – the local police can be overzealous, and you don't want to get a ticket!**

**\*Check the 2025 fishing proclamation for current license costs and fish limits**



**January Shotsuki Hoyo**

January 12, 2025 at 1:30 p.m.

- Jan 15 2009 Lily S. Endow
- Jan 7 1965 Yejiro 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 31 2020 Raymond Spry
- 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 3 2021 Hiroshi "Hiro" Yamashita
- Jan 2 1960 Matsujiro Yamashita
- Jan 23 1956 Morikiyo Yei
- Jan 4 2019 Yoshie Yoshimura

**February Shotsuki Hoyo**

February 16, 2025 at 1:30 p.m.

- Feb 21 1995 Harue Enomoto
- Feb 17 1968 Otojiro Fukuda
- Feb 13 2020 Marlane Natsuye Hirai
- Feb 10 1965 Hitoshi Hoshiko
- Feb 1 2023 George S. Inouye
- Feb 24 1964 Takematsu Inouye
- Feb 28 1986 Matsue Kano
- Feb 15 2018 Sachie Shiki Kano
- Feb 17 1969 Shozo Kariya
- Feb 19 1998 Yukie Kawa (Ozawa)
- Feb 23 2019 Yukiko Kawaguchi
- Feb 2 2000 Izumi Kishimoto
- Feb 19 1966 Wakamatsu Kiyotsugu
- Feb 9 1967 Sahei Kosai
- Feb 8 2018 Jane Shizuye Kunugi
- 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 4 2024 Toshiko Sugihara Okuda
- 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 26 2019 Taeko Matsuda Yoshida
- Feb 20 1951 Thomas T. Yoshitaka

For those years not having a specific memorial service such as 2<sup>nd</sup>, 4<sup>th</sup> or 5<sup>th</sup>, 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 ones.

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, Emergency: 819-2648. Corrections/additions to the Shotsuki Hoyo list - please contact Ruth Schriock, 801-292-6042

<b>2025 Memorial Service Schedule for those who passed away in:</b>		
2024 - 1 year	2013 - 13 year	1991 - 33 year
2023 - 3 year	2009 - 17 year	1976 - 50 year
2019 - 7 year	2001 - 25 year	1926 - 100 year



**Ho-onko Service  
January Shotsuki Hoyo  
Installation of Officers  
Sunday, January 12, 2025 - 1:30 p.m.**

**GUEST SPEAKER: Rev. Landon Yamaoka, Palo Alto Buddhist Temple**

**Otoki Lunch at 12:00 p.m.**

***Goshoki Ho-onko** (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*



**Nehan-E Service  
February Shotsuki Hoyo  
Pet Memorial Service\*  
Sunday, February 16, 2025 - 1:30 p.m.**

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

***Shotsuki Hoyo** - Monthly Memorial Service*

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



## **Ogden Buddhist Taiko Group Introductory 4-Day Taiko Workshop**

**Dates:**

**Saturdays**, January 18th and 25th, February 1st and 8th, 2025

**Time:**

3:00 pm to 4:30 pm

**Location:**

Ogden Buddhist Church  
155 North Street, Ogden UT 84404

**Cost: \$30.00**

(includes bachi (sticks))

**Minimum age requirement:**

Third Grade

A parent should attend with kids under 16

**For more info and registration form:**

Kenzie H.

**Registration Deadline: January 11, 2025**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<h1>January 2025</h1> 						
			1 	2	3	4
5 11:00 am BWA Meeting 12:00 Meditation 12:30 Discussion 1:00 Dharma School 1:30 Family Service	6	7	8	9	10	11
12 12:00 Otoki Lunch 1:30 Ho-Onko Service/ Shotsuki Hoyo / Officer Installation*	13	14 7:00 pm - Board Meeting	15	16	17	18 3:00 pm - Taiko Workshop
19 7:30 am Ice Fishing 12:00 Meditation 12:30 Discussion 2:00 Lunch	20	21	22	23	24	25 3:00 pm - Taiko Workshop
26 11:00 am Dharma School Meeting 12:00 Meditation 12:30 Discussion 1:30 Family Service	27	28	29	30	31	

**TOBAN CLEANING GROUP:**  
 Blaine & Suzan Y. (Toban Cleaning Leader)  
 Kunie O.  
 Greg O.  
 Karen D.

\*Service with Rev. Hirano





Sun	Mon	Tue	Wed	Thu	Fri	Sat
<h1>February 2025</h1> 						
						1 3:00 pm - Taiko Workshop
2 10:00 Omigaki 12:00 Meditation 12:30 Discussion 1:30 Family Service	3	4	5	6	7	8 3:00 pm - Taiko Workshop
9 12:00 Meditation 12:30 Discussion 1:30 Family Service	10	11 7:00 pm - Board Meeting	12	13	14 	15 11 am - Day of Remembrance - Brigham City
16 12:00 Meditation 12:30 Discussion 1:00 Dharma School 1:30 Nehan-E / Pet Memorial / Shotsuki Hoyo*	17	18	19	20	21	22 8:30 am - 3 pm Utah Yoga Retreat
23 11:30 am BWA Membership Party 12:00 Meditation 12:30 Discussion 1:30 Family Service	24	25	26	27	28	

**TOBAN CLEANING GROUP:**  
 Craig & Geniel S. (Toban Cleaning Leader)  
 LaVerne K.  
 Ernie K.  
 Andrew K.

# FEBRUARY



\*Service with Rev. Hirano

# Buddhist Church of Ogden Donations

**OMITTED FOR ONLINE VERSION**





On behalf of the Board, I would like to Thank everyone for their generous donations. It is only through your donations, that our temple can meet it's financial obligations.

If you have any questions or concerns about any donations made, please feel free to contact me at <omitted> or my email address is <omitted>.

Thank you Betty Y.



### WAYS TO DONATE

#### SMITH'S COMMUNITY REWARDS

If you have NOT done this previously, please select the Buddhist Church of Ogden (#YS414) as your non-profit organization to support on your Smith's Rewards Card.



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Please note purpose of donation



P. O. Box 3248 Ogden UT 84409-1248



Wasatch Front

North JAACL



**THE BRIGHAM ACADEMY CENTER**

58 N. MAIN STREET | BRIGHAM CITY, UT 84302

Program will be followed by a transition for lunch at:  
THE BRIGHAM CITY COMMUNITY CENTER  
24 NORTH 300 WEST | BRIGHAM CITY, UT 84032

and the unveiling of the

**SPECIAL EXHIBITION: UNCOVERING THE JOURNEY:  
JAPANESE AMERICAN PIONEERS IN BOX ELDER COUNTY**  
AT THE BRIGHAM CITY MUSEUM

*Commemorating the 83rd Anniversary  
of the signing of Executive Order 9066 by  
President Franklin D. Roosevelt on February 19, 1942*



For additional  
information and to  
register:

[www.wfnjacl.org](http://www.wfnjacl.org)

OR Scan/Click  
the QR Code



Guest Speaker

**William A. Harris**  
Director of the FDR Presidential  
Library and Museum,  
Hyde Park, NY



Guest Speaker

**Jani Iwamoto**  
Honorary Consul of Japan in Salt  
Lake City, Utah  
Former Utah State Senator, Passed  
legislation designating Feb. 19 as  
"Day of Remembrance" in Utah