



Guiding Light

February 2021



Photo by Rev. Yoshi when living in Kyoto City

TORONTO BUDDHIST CHURCH *a Jodo Shinshu Temple*

1011 Sheppard Ave West
Toronto, Ontario, Canada, M3H 2T7
(416) 534-4302 www.tbc.on.ca

Upcoming Services English and Japanese

It has been so nice to see so many people who have joined us on Zoom for our weekly Sunday services. Unfortunately, the Temple continues to be closed for in-person services, but we will continue to conduct weekly virtual services at 11:00 am in English and 1 pm in Japanese.

The following is a list of the upcoming services. Please ask to be placed on the invitation list by registering on the website or emailing tbc@tbc.on.ca. "See" you there!

NEW: Starting on February 7th we will have services in Japanese at 1:00 pm on the first and third Sundays.

		Zoom English 11:00 am	Zoom Japanese 1:00 pm
February 7	Monthly Memorial	Yes	Yes
14	Regular Service	Yes	X
21	Nirvana Day	Yes	Yes
28	Regular Service	Yes	X
March 7	Monthly Memorial	Yes	Yes
14	Regular Service	Yes	X
21	Ohigan Service	Yes	Yes
28	Regular Service	Yes	X

Nirvana Day Service

**February 21, 2021 at 11:00am via
Zoom**

Nirvana Day is the day we celebrate and commemorate the passing of Shakyamuni Buddha into Parinirvana or the Final Enlightenment. Please join us for our service on Sunday, February 21st to reflect upon the Buddha's teachings, to remind ourselves of the impermanence of life and to be grateful for the historical Shakyamuni Buddha.



2021 Toronto Buddhist Church Annual General Meeting, May 16, 2021

The Board of Directors wishes to give you preliminary notice that on Sunday, May 16, 2021 Toronto Buddhist Church will hold its Annual General Meeting virtually using the Zoom platform. (Zoom is the same platform that we are using for our weekly services.)

Formal notice of the meeting will be published in the April edition of the Guiding Light. All documents normally presented to Members at an in-person Annual General Meeting will be distributed to Members well in advance of the meeting. More information will be available in the March and April editions of the Guiding Light. If you have any questions in the meantime, please address any questions to tbc@tbc.on.ca.

Thank you.

TBC Board of Directors

OFFERINGS



When I visit a temple member's house, sometimes I see an Obutsudan, which is a small Buddhist altar. The members usually maintain it, and they offer beautiful flowers, candlelight and incense to the Buddha when they place their hands together in their house. When I see it, I'm certain that the family takes good care of the Obutsudan (Family small Buddha altar). Sometimes they ask me about how to take care of it, and they often ask what offerings they should prepare to the Buddha.

So what is an offering? We usually offer flowers, candlelight and incense. And we also offer fruit and Manju (Japanese sweet buns) when we hold a Buddhist service. I shouldn't forget that in Japanese Buddhist temples, we also offer white rice to Amida Buddha when we do morning Buddhist service every day. The Toronto Buddhist Church also offers white rice at every Sunday service. We call the white rice for the Buddha "Obuppan" in Japanese.

I grew up in the family temple; my father woke up at 5:30 a.m. every morning to do the morning Buddhist service. He always prepared and offered the Obuppan in front of the Amida Buddha statue. When we finished the morning service, we received and ate the rice. When I ate breakfast, my mother always gave me the Obuppan, but the rice smelled of incense and it was a little bit dry. To be honest, I didn't like it when I was a child, but my father said that the rice was very special for us because we were receiving Buddha's leftovers. He seemed so happy to receive and eat Obuppan.

What I want to say is that he always thought we received everything from Amida-Buddha. He never believed that he was giving the rice to the Buddha. In his view, we always received it with respect from the Buddha.

One day, I spoke about offerings and my experiences to the temple members. One member asked me if he could offer cereal and milk to his Obutsudan instead of white rice. I didn't expect the question. I asked him the reason. He said it was because he usually eats cereal, not rice. What answer could I give him? I know many people don't eat rice every morning in Canada or they may not have a rice cooker. When I think about it, I can't say that members have to offer only white rice to the Obutsudan. Japanese people have always valued white rice. Today many Japanese people eat white rice in the morning, and they traditionally have been offering white rice to the Obutsudan. However, a long time ago, they usually ate grains of millet or wheat because white rice was too expensive for them. But even though they didn't eat white rice, they still offered it to the Buddha. They fully respected Buddha, so they always took care of their Obutsudan first.

When we offer white rice, we have to wash and steam it. I know the process takes time, while offering cereal is so much easier. But if you look up to Amida Buddha, you don't have to think that just because you are eating something, you have to give it to the Buddha. So getting back to the member's question. If he had a treasured memory of cereal or truly valued the cereal, I might say "Yes" to him, but if he is only giving his leftovers to the Buddha, I must say "No."

Continued on page 4

OFFERINGS continued

I would like to share one more of my experiences in Japan. When I worked as a Buddhist minister in Japan my sensei and I visited members' homes every month to do a monthly memorial service. Almost every member offered white rice to their Obutsudans, but one family always offered white rice and a pudding with a spoon. I didn't give much thought to it at first, but after one service I talked with my sensei about the family. He told me that they had lost their 5- year-old son a long time ago. Their boy loved pudding which is why the mother always prepared and offered the pudding to the Obutsudan when they held his memorial service. The next month, when I visited the family's home again to do the boy's memorial service, the mother told me about the treasured memories of her son. When she placed her hands together, she always thought of his gentle smile.

In Jodo Shinshu, we do Gassho to Amida-Buddha not to our loved ones who passed away, but if the person has an opportunity to encounter Amida Buddha's great compassion for us, I thought we could show them our gratitude to them in our Gassho. The mother greatly appreciated her son because her son allowed her an opportunity to do Gassho to Amida-Buddha. Then she placed her hands together and said "Namo Amida Butsu" in front of the Obutsudan.

After I talked with her, I thought that the offering represented such a loving heart to her son and a very respectful mind to Amida-Buddha. I think you can offer white rice, bread or cereal. But please think about whether your offering shows your respect to the Obutsudan first.

In Gassho

Rev. Yoshimichi Ouchi

OBITUARIES

The Toronto Buddhist Church wishes to extend its deepest condolences to the families, relatives and friends of the following individuals who have passed away.

If we have missed any names, please notify the Temple office so that we may update our records.

Thank You and take care

* * * * *

Mr. Kazuyuki Kadohama	91 yrs	December 28, 2020
Mr. Michael Enrico Dilena	32 yrs	December 30, 2020
Mrs. Tokiye Nishimura	90 yrs.	January 5, 2021



Memorial (Shotsuki) Listing for the Month of March

Our monthly memorial services (shotsuki) are usually held on the first Sunday of each month (please check our temple calendars to confirm the day of the monthly memorial service) to remember and honour those who have passed away in that month regardless of year. Usually, mail reminders are sent out to the next of kin but due to changing circumstances we have not always been able to reach families and hope that by publishing the names of those who have passed, we can still reach and remind families and dear friends of the month of their loved ones honouring. Below is our listing of our members and supporters who have passed away during the month of March. All are invited and welcome to come

AKADA, Kinyemon	JACKSON, John Joseph	NAKAGAWA, Yoshiko	SUEFUJI, Toshiaki
AKADA, Shigeru	KADOHAMA, George Katsuyuki	NAKAMICHI, Sugi	SUGIYAMA, Takeshi
AMEMORI, Asa	KAMATA, Yoko	NAKAMURA, Dick Ichizo Joe	TAGUCHI, Shigeru
AMEMORI, Mitsuo	KAMINO, Michael	NAKATA, Shige	TAHARA, Sadaichi
AMEMORI, Rinji	KAWAGUCHI, Itsuno	NISHIDERA, Yuki	TAJIRI, Torao
AMEMORI, Torao	KESHIKAWA, Gisaburo	NISHIHAMA, Takashi	TAJIRI, Misuye
AOYAMA, Koshiro	KIKUCHI, Kiju	NISHIMURA, Mitsuo	TAJIRI, Ronald Akira
BABA, Masao	KINOSHITA, Kiyoshi	NISHIMURA, Tsuya	TAKATA, Misuyo
DATE, Kenzaburo	KITAMURA, Miyo	NISHIMURA, Yoshiye	TAKATA, Toyoaki
EBATA, Jeannie	KITAMURA, Shinichi	NISHIMURA, Yosojiro	TAKAYAMA, Kimiye
EDAMURA, Fumi	KITAMURA, Yoshiye	NISHIMURA, Chiyo Frances	TANABE, George
ELLIS, Emi	KITAZAKI, Ronald Yoshisumi	NISHIMURA, Constance Yumi	TANABE, Iya
ENDO, Masatomo	KOBAYASHI, Isojiro	NISHIZAKI, Jack Hideo	TANAKA, Fujimatsu
FUJIBAYASHI, Chiyo	KONDO, Tome	NISHIZAKI, Joe Yoshio	TANAKA, Sataro
FUKAKUSA, Shigeru	KONISHI, Masaharu	NOSE, Shigezayemon	TANAKA, Takayuki
FUKUZAWA, Sada	KONO, Kyonosuke	NOSE, Stuart Eijiro	TANAKA, Chisato
HAMADE, Hana	KOTANI, Fred Tatsuo	ODA, Kimiko	TANAKA, Herbert Haruyoshi
HASHIMOTO, Fusae	KOZAI, Eiko	OHARA, Thomas Shunichi	TANAKA, Roger Hideo
HASHIZUME Kane	KOZAI, Minoru	OHASHI, Tomekichi	TANIISHI, Shizue
HAYASHI, Miwa	KUMAGAI, Misa	OKAZAKI, Marie Yoshiko	TANINO, Masuye
HAYASHI, Tsunekichi	KUMAGAI, Yasuyuki	OKIHIRO, Koichiro	TEHARA, Tetsuko
HAYASHI, George Toshio	KUROKAWA, Meiji	OKU, Haruko	TETAKA, Hatsumi
HIRAKI, Chikai	MAIKAWA, Kiyo	OMOTO, Tokujiro	TSUBOUCHI, Fumiko
HIRAKI, Sawa	MAKIMOTO, Shizuko	ONAMI, Tomiji	TSUJI, Tami
HIRANO, Tomisaburo	MARK, Yasuko	ONISHI, Kazuo Jack	TSUJI, Nancy Yaeko
HIRASAWA, John Oliver	MATSUMOTO, Fumiko	SAKAI, Kahei	TSUJIMOTO, Otozo
HIRASAWA, Takeo	MATSUMOTO, Tetsu	SAKAUYE, Shigeo	UYEDA, Mike Masahiro
HIRATA, Shizuo	MATSUMOTO, Yuki	SANO, Yuwa	UYESUGI, Juichi
HORI, Toshio	MAYUMI, Ichiro	SASAKI, Minato	UYESUGI, Tomoichi
HUANG, James	MENDE, Ronald Masaichi	SASAKI, Lisa Miyumi	WAKABAYASHI, Kino
IDENOUE, Hanako	MINEMOTO, Mitsuo	SATO, Shingo	WALL, Donald George
IDENOUE, Kuyemon	MIYASAKI, Herbie Masao	SATO, Takeko	WARNER, Mitsuye Mitzi
IIDA, Hideo	MIZUYABU, Carl Kazumi	SEIRIKI, Fukutaro	WATADA, Matsujiro
IJIMA, Matazo	MORI, Ben	SEKO, Chiyo	WATANABE, John Isao
IKEDA, Haruo	MORI, Hikobei	SHIBATA, Tome	WATANABE, Larry Masato
INAMOTO, Tojiro	MORI, Shige	SHIBATA, Toshihiro	YAKO, Kiri
INATA, Shigeru	MORI, Sukegoro	SHIGA, Shizuko	YAMAMOTO, Haruko
IRIZAWA, Shizuka	MORITA, Sumi	SHIKATANI, Julie Hisaye	YAMASHITA, Jihei
ISHIDA, Tsuru	MURAKAMI, Roy Tsuneyuki	SHIMODA, Masakazu	YAMASHITA, Masayuki
ISHIKAWA, Shozo	NAGAHARA, Kayo	SHINMOTO, Yoshiyuki	YOSHIDA, Takeo
ISOGAI, Isao	NAKAGAWA, Akira	SHISHIDO, Shiu	YOSHIKAWA, Yuki-yoshi
ISOSHIMA, Mas	NAKAGAWA, George Kiyokazu	SHOJI, Yaeko Elsie	
ITO, Chusaburo	NAKAGAWA, Tojiro	SUEFUJI, Akie	



CALLING ALL SANGHA KIDS

Hello and Happy New Year!

We are pleased to announce that the new Virtual Kids Sangha Program, including service and activities, will be returning on Sunday, February 28th, 2021 at 9:45 AM via Zoom (participants on the Kids Sangha email list will be emailed a link prior to the program day).

We understand that with remote learning, participating in more virtual activities may not be ideal, but we hope to use this time to create short but meaningful online sessions with Kids Sangha participants and their families.

For more information or to be placed on the Kids Sangha email list please contact:

Naomi - ilovelucy3d@yahoo.com

Jessica - jessica.k.peddle@gmail.com

How many new words can you make using the letters in the word

NAMO AMIDA BUTSU?

For example.....sumo

I created 24 new words. How many can you make?



Until we meet again, stay safe and healthy.

With gratitude,

Yumi, Jessica, Abigail, Rachel, Denise, Cynthia and Naomi



I AM OK

BY JOANNE YUASA

For the November 2020 issue of the Guiding Light, I wrote about the conditions of the COVID-19 pandemic that forced us to live in different levels of isolation and that there was no one way, no “normal” way of experiencing it. As an example, I offered myself and how my mental illness, Social Anxiety Disorder, makes me very comfortable in the physical distancing and lockdown measures, but did not write about it in much detail. I would like to take the opportunity of this space in the Guiding Light to expand on what I touched on in that article.



Let's start at the beginning. I was born in Japan and immigrated to Vancouver with my immediate family when I was 4 years old. I had a pretty uneventful childhood growing up in North Vancouver. I always did very well in school, I participated in sports, I was in all the music and theatre programs, and I always had lots of friends. I was a “good kid”. There was an unsaid understanding that I was going to go to the University of British Columbia, I would become some sort of professional and live very comfortably for the rest of my life. This vision of the future started unravelling in the last couple of years of high school. I started doing very poorly in school, to the point that it looked improbable that I would be accepted to any university.. Unsure of what my next steps were, I decided to spend time in Japan to reconnect with my relatives. It was a memorable year in which I was immersed daily in my culture, and reconnected with extended family.

In the years after I returned to Vancouver I could not get myself to build a “normal life”. I had a constant heaviness in my chest and nausea in my stomach that led me to cut ties with everyone and barely leave my home. In the worst few years, the only person I was able to communicate with was my boyfriend at the time and no one else - not even my parents. Ultimately, my body started showing the stresses of my mental illness and my doctor prescribed visitations with a therapist. Together, my doctor and therapist diagnosed me with Social Anxiety Disorder (SAD) and Depression. I worked with an attentive therapist who helped me find the tools that would help me cope with living with SAD. After 3 years, she suggested a visit to the Vancouver Buddhist Temple (VBT) when she picked up on my interest in Buddhism. She said I needed a safe place to “use my tools” to build a life. She vouched for the safety of its members and environment, but said nothing specifically about its teachings. Although she identified with another tradition of Buddhism, she was familiar with VBT because her parents had been associated in her childhood.

My therapeutic homework consisted of attending services and interacting with sangha members; people kept inviting me back. After a while, volunteering at the temple (mostly dishwashing, chopping vegetables, and cleaning bathrooms!) and attending services became a regular part of my life and as expected, people there became my friends. A temple member even gave me my first job in over a decade (thanks to my volunteer work!). VBT became central in my life and I came to the realization that I was given life - a job, friends, and a community. I could never repay the temple and the sangha enough for what I had received, but I felt I could at least make a commitment to be a student of the teachings - to serve the teachings and to serve the sangha. This naturally led to formal higher education. I started at a small community college, transferred to UBC, and eventually found my way to Emmanuel College in the Toronto School of Theology and the University of Toronto. I am studying Spiritually-integrated Psychotherapy, which is the discipline and practice that incorporates peoples' religious or spiritual beliefs in their lives and in their psychotherapy - a topic with which I am intimately familiar! Through Emmanuel College, I was (completely unexpectedly) recruited by the Canadian Armed Forces to train in military chaplaincy and in January 2020, I was commissioned a RCAF lieutenant for the Royal Canadian Chaplains Service. Once fully trained, I will be serving the Canadian Armed Forces as a Shin Buddhist minister and am immensely proud to be doing so.

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MEMBERSHIP: WHAT'S IN IT FOR ME?

Years ago, American Express went to great effort to promote the slogan “Membership has its privileges”. With those expensive and carefully chosen words, AmEx instilled a feeling in its cardholders that they were indeed privileged. Many memberships promoted an air of exclusivity, the promise of benefits or special treatment. Well, since last March, a lot of memberships lost their lustre. Air travel cards? Lots of travel points but travel vanished. Social, sports, fitness, all kinds of other clubs and organizations? Sorry, socializing and gatherings became very verboten.

Neither was the Temple spared. It too had to turn off the lights much of the time in 2020, and whatever access was permitted was strictly documented and limited and regulated. It was to be expected that Temple membership would decline for the year, considering Temple members received virtually no tangible benefits and were also deprived of all manner of essential Buddhist services - regular services, funeral services, memorial services, visitations, consultations. But surprisingly the count dropped only slightly.

Was this really a surprise? In fact Temple membership never ever really promised much in the way of material benefits. Yes, it offered free meals (always wonderful) and participation in many activities and functions, and preferred member rates for many other attractions. It offered free notarial services which several members have taken advantage of. It mailed free copies of its monthly bulletin *The Guiding Light*. It also gave members the very important right to vote on fundamental Temple matters. But the point of membership never was to add up the privileges, benefits and rewards and calculate the “return on investment”. The purpose of membership was simply to affirm the member’s commitment to the Jodo Shinshu faith and way of life and to the Temple as a Buddhist sanctuary. This vow is proudly inscribed on every membership card.

To all members and non-members, please renew or make that commitment for 2021. The Temple suffered in 2020, but it survived. It now wants and needs to thrive. It will thrive with your support, financially and spiritually. Please sign up for 2021 membership and beyond. Toronto Buddhist Church needs you and we surely need the Temple now more than ever.

Regular Membership

Regular Membership is annual and expires on December 31. If you wish to be a Temple member for 2021 please complete the application form as early as possible at the start of the year. Once your signed application and membership fee (minimum of \$135.00) or your promise to pay the total fee by May 31 have been received, the Temple will send you your Membership Card.

Honorary Membership

An Honorary Membership Card will be issued to any member 77 years of age or over who signs up for the year 2021. If already an Honorary Member, he or she must confirm annually the renewal of his or her Honorary Membership. Honorary Members do not need to pay any membership fees, although all donations are welcome. **A Membership Card will be issued once only.**



TORONTO BUDDHIST CHURCH

*A Jodo Shinshu Temple***2021 MEMBERSHIP APPLICATION**

Applicant	Renewal () New ()	Mr. () Mrs. () Ms. ()
Last Name: _____		Birthdate: dd/mm/yy: _____
First Name: _____		Email: _____
Address: _____		Phone: _____
City: _____		Signature: _____
Prov: _____ Postal Code: _____		

I promise to pay \$_____ as my Membership Fee for 2021 and am enclosing the amount of \$_____ on account of such fee. I will pay the balance of my Membership Fee, if any, by **May 31, 2021**. By signing this Membership Application I hereby adopt the vow below.

Signature _____ Date _____

I would like a Guiding Light mailed to me - English Only _____ English/Japanese _____

I authorize Toronto Buddhist Church and Jodo Shinshu Buddhist Temples of Canada(JSBTC) to send future mailings and e-mails. I understand I am able to opt out at any time by notifying the Temple. YES _____ NO _____

VOW:**As a member of Toronto Buddhist Church, I:**

1. Recognize and accept that our Temple is based on the Jodo Shinshu Pure Land Teachings;
2. Vow to strive to live a life of gratitude and to do my best to care for the welfare of society; and
3. Vow to observe and uphold the Charter and By-laws of the Temple.

トロント仏教会の護持会員として、次の通り誓約いたします。

- 1、お寺を浄土真宗のみ教えに従う人々が集うところとします。
- 2、報恩感謝の生活を送り、自他ともに心豊かに生きることのできる社会の実現に貢献します。
- 3、会則を厳守します。

Please note that this application is for membership from January 1, 2021 to December 31, 2021. The Individual Membership Fee for 2021 is a minimum of \$135. However, the Temple welcomes and will be grateful for any amount over and above this minimum fee.

A tax receipt will be issued for the total Membership amount paid.

I AM OK. Continued

My commitment to be a student of Shin Buddhism was made official in the form of Tokudo ordination which happened in 2012. There is no doubt that Shin Buddhism teachings have helped me back to and now sustains my health. The teachings that have come to resonate most with me are the ones that help me realize that this precise moment is the result of all of the causes and conditions - seen and unseen, knowable and unknowable, in “my power” and outside of it - that have made up my life. That my life has been to this moment and will be into the future, sustained by the compassion of Amida Buddha, the compassionate activity of the universe. There has never been any judgement on my situation; SAD is not a punishment for the moral deficit. I am neither weak nor broken. It is not fate, and it is not predestined. It is just how the causes and conditions of my life have manifested. There is no other way I could be except for the way I am right now. This has helped me accept and even be grateful for SAD, even though it causes me difficulties.

At its worst, SAD was debilitating for me; I could not function enough even to interact with my own family with whom I lived. That’s pretty extreme. It was obvious I could not continue this way, so seeing a physician and psychotherapist were my first steps to address my physical and mental health respectively. The Shin Buddhist teachings help me with my spiritual and emotional health. I draw on Shin Buddhism in all its expressions - services, my butsudan (home altar), my wrist nenju, images of Amida Buddha, and the Nembutsu - as reminders of the immeasurable compassionate activity of Amida Buddha in which I live and of which I am a part. The most important expression of Shin Buddhism is through my friends from the temple. My closest, most trusted friends are the ones I met through the temple. To me, they are the embodiment of the compassion of Amida Buddha; it is impossible to think how my path from mental illness to mental health would have happened or will continue into the future without the support, understanding, generosity, and patience of these friends.

Of course, I will never be cured of SAD. For me, it is like living with a condition like Diabetes. If unchecked, it can be debilitating, but with management, I am able to live a healthy life. Shin Buddhism is probably the biggest influence on how I move through the world. It doesn’t mean it’s easy, or that I am perfectly happy - I am human after all, and the first of the Four Noble Truths of Buddhism is that life is tough. But I am comforted, knowing that I am growing and moving through life in the compassionate activity of Amida Buddha.

Now that you know a bit more about me and my SAD, it might make a little more sense why I am quite comfortable with the shutdown/lockdown conditions; I am most comfortable and at ease on my own. For me, the “pre-Pandemic” life takes a lot of energy and therapeutic work to function in a socially typical or acceptable way. But that’s me. I know it is terribly hard for others to be physically isolated or confined to the home, and not to be in the same space with other people. If you are one of these people, or if you know someone who is having a rough time, I hope you are able to recognize that you are also in the compassionate activity of Amida Buddha, but this can be hard when you are in already. If this is the case, please reach out to someone - a friend, family, someone on your healthcare team, a minister - who can help lessen the feeling of isolation. There are also many resources and activities, such as the TBC Sunday Zoom services that can also help keep you connected.

Whatever you are feeling and experiencing as we continue to move through the pandemic conditions, please don’t forget to be kind to yourself! You are OK and you are not alone in the great compassion of Amida Buddha, the Oneness of the Universe.

Namo Amida Butsu, Joanne M. Yuasa



KEIROKAI 2021

Every year we look forward to celebrating and honouring our temple elders and show our gratitude during Keirokai. It is unbelievable that it will soon be one year since we cancelled our first service and event. The Ohigan Service and Keirokai 2020 was “postponed” as a precaution and were precursor to many more cancellations. While we thought that we would have the celebration later in the year, it is now almost time for our 2021 Keirokai. We cannot let another year go by without acknowledging our temple members who have reached milestone years in 2020 and 2021.

We would like to recognize members who have or will reach the age of 77(Kiju), 88 (Beiju), or 99 (Hakuju) years and older in 2020 or 2021. While we cannot celebrate in person, we would like to feature our honourees virtually during our Ohigan Zoom Service on **March 21, 2021 at 11:00 am**. Please fill out the form below or send the information via email to tbc@tbc.on.ca with the subject line “Keirokai” by March 1, 2021. Please include a picture that we can show during the service. *Don't forget to fill out your honorary membership form!*

NOTE to 2020 Honourees: Please send in a picture and let us know your email address if you will be attending the service via Zoom.

2021 KEIROKAI HONOUREE

Name (English): Mr./Mrs/Miss. _____

Last Name in Kanji (if known): _____

Address: _____

City: _____ Postal Code: _____

Date of Birth: _____ ***Please circle: 77 88 99 100+***

Will you be attending our Zoom Service on March 21st? Yes No

Did you include a picture of yourself (honouree). Yes No

Email to send Zoom invitation _____

KEIROKAI 2019



LET'S HOPE WE CAN ALL BE TOGETHER AGAIN IN 2022

UPCOMING EVENTS OF INTEREST

MEET THE AUTHORS!

ON BEING YUKIKO: THE IMPORTANCE OF IDENTITY



The Calgary Buddhist Temple, the Calgary Japanese Community Association, the Japanese Canadian Association of Manitoba, and the Edmonton Japanese Community Association have joined together to host an online “Meet the Authors” presentation with the authors of **On Being Yukiko**, Jeff Chiba Stearns and Lillian Michiko Blakey.



A collaborative graphic novel created by Sansei artist Lillian Michiko Blakey and Yonsei animation filmmaker Jeff Chiba

Stearns, this intergenerational story is the first time a graphic novel has ever been created to address both themes of Japanese Canadian history and identity.

Open to the public, we welcome everyone to attend either FREE 1.5 hour presentation! For ease of joining, the link to attend both presentations will be posted on the Calgary Buddhist Temple website and on Facebook!

PRESENTATION 1: February 25, 2021, 5pm PST / 6pm MST / 7pm CST / 8pm EST (Aimed more towards the adults but families are also welcome.)

Join Zoom Meeting

<https://us02web.zoom.us/j/85342336007?pwd=YVVYMM5NcWNlVmFXSF1Q1ZqWklHdz09>

Meeting ID: 853 4233 6007

Passcode: 638475

PRESENTATION 2: February 27, 2021, 9am PST / 10am MST / 11am CST / 12pm EST (Second presentation to be family-focused and will encourage more youth participation but feel free to attend whichever presentation is more convenient for you!)

Join Zoom Meeting

<https://us02web.zoom.us/j/83792016595?pwd=MmJ6UEltVy9YK3hQa09pWURWY2xtUT09>

Meeting ID: 837 9201 6595

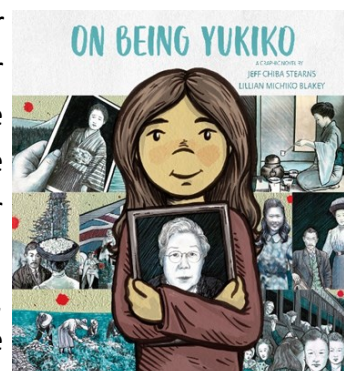
Passcode: 181808

Find your local number: <https://us02web.zoom.us/j/kbZS958RLF>

On Being Yukiko is structured as a conversation between 12-year-old Emma or Yukiko and her ba-chan (grandmother), who tells Emma the story of how her great-great grandmother Maki, a Japanese picture bride, arrived in Canada at the turn of the 20th century. Maki’s story of extreme perseverance and sacrifice inspires Emma, who identifies as a quarter Japanese, to discover a deeper connection to her Japanese Canadian identity...and on being Yukiko.

The book gently addresses important themes like intergenerational relationships, intermarriage, systemic racism and the need to fight for social justice, using the graphic novel format.

We hope you are able to take advantage to hear these authors speak and engage with the community.



UPCOMING EVENTS OF INTEREST *continued*

Jodo Shinshu Buddhist Temples of Canada

Living Dharma Centre Lecture Series



Rainbow Dharma

Shin Buddhism and LGBTQ+ Issues in Canada and America

Saturday, February 27th



10 am BC

11 am AB

Noon MB

1 pm ON

SCAN ME



Description: Join us as we explore LGBTQ+ issues in light of Amida Buddha's great compassion. Topics of discussion will include: what is the history of LGBTQ+ treatment in Buddhism? How can Shinran be understood as a queer Buddhist icon? What resources does Buddhism provide for understanding LGBTQ+ identities and issues in a positive manner? Why does Jodo Shinshu have the best Buddhist record on LGBTQ+ concerns?

Advanced registration is required at

www.jsbtc.ca

[NEXT] SAT, APR 17th

"Jodo Shinshu in the West"





“JODO SHINSHU GONSHIKI” – “JODO SHINSHU RITUALS”

REVEREND YOSHIMICHI OUCHI

**THE HOW, WHY, WHEN & WHERE
of**

GASSHO, OSHOKO

**TRADITIONAL NAIJIN (ALTAR) ARRANGEMENT,
DEMYSTIFYING CHANTING SUTRAS AND GATHAS**



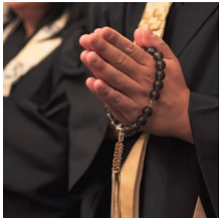
PART 1: GASSHO, OSHOKO, SUNDAY MARCH 28, 2021

7pm EST, 6pm CST, 5pm MST, 4pm PST

Part 2: Obutsudan and Offerings – TBA Part 3: Chanting – TBA

Pre-registration is required. Register in advance by visiting: <https://us02web.zoom.us/meeting/register/tZwkde6upjwqG9A-062SsE-Fua56cG3ImTI4>

A graduate of Gonshiki Shidosho in Kyoto, Rev. Ouchi received his licence of Tokubetsu Homuin in 2016 and is Canada's only Ritual Specialist. Rev. Ouchi is currently head minister of the Toronto Buddhist Church.



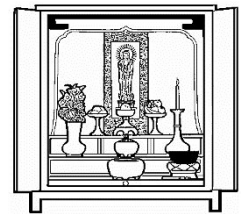
Part 1—Gassho and Oshoko—March 28, 2021

7pm EST, 6pm CST, 5pm MST, 4pm PST

Do you know why we traditionally place our palms together (Gassho) when we bow or when we offer incense (Oshoko) to Amida Buddha? Why do we burn incense in front of the Buddha during the service? Rev. Ouchi will teach you how to do Gassho and Oshoko in Jodo Shinshu formal style. Q & A will follow the lecture.

Part 2—Obutsudan and Offerings—TBA

Do you know how to properly set up your home altar (Obutsudan)? Do you know what types of offerings you should prepare? Rev. Ouchi will demonstrate how to set up the Obutsudan and will also explain what the Temple's offerings mean in the teaching of the Buddha. Q & A will follow the lecture.



Part 3—Chanting—TBA

Chanting a sutra or verses during the Buddhist service is the most important ritual in the service. Rev Ouchi will explain the meaning of chanting and how to chant. You will also learn why it is important to chant. Q & A will follow the lecture.

Presented by the Jodo Shinshu Buddhist Temples of Canada's Living Dharma Centre and the JSBTC Women's Federation.

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