# TAKE OUT FOOD MENU

<table>
<thead>
<tr>
<th>Menu Items</th>
<th>Unit Cost</th>
<th>Qty</th>
<th>Total Cost</th>
<th>Chk’d</th>
</tr>
</thead>
<tbody>
<tr>
<td>BEEF TERIYAKI PLATE</td>
<td>$7.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CHICKEN TERIYAKI PLATE</td>
<td>$7.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CHIRASHI</td>
<td>$5.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CORN (1 ear)</td>
<td>$3.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CORN (2 ears)</td>
<td>$6.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DANGO (5 pcs)</td>
<td>$3.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DANGO DOG</td>
<td>$3.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IKA, TERIYAKI</td>
<td>$6.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IMAGAWA YAKI (1 pc)</td>
<td>$2.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IMAGAWA YAKI (3 pcs)</td>
<td>$5.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MAKIZUSHI ROLL</td>
<td>$6.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ODEN</td>
<td>$5.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ORIENTAL CHICKEN SALAD</td>
<td>$5.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SPAM MUSUBI</td>
<td>$2.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUSHI (MIXED)</td>
<td>$6.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUSHI, INARI</td>
<td>$5.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TERIBURGER - BEEF</td>
<td>$4.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TERIBURGER - CHICKEN</td>
<td>$4.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UDON - BEEF</td>
<td>$6.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UDON - KITSUNE (age)</td>
<td>$6.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WON-TON</td>
<td>$6.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SODA</td>
<td>$1.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WATER - BOTTLED</td>
<td>$1.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Green Tea</td>
<td>$2.00</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL COST**

Need to pick-up some delicious food in a hurry, take advantage of our TAKE OUT service. Enter the parking lot from the south gate and someone will take your order. Raffle tickets may also be dropped off at the same time.
Orange County Buddhist Church
Hanamatsuri Festival

April 29, Saturday
1:00 p.m. - 8:00 p.m.

April 30, Sunday
1:00 p.m. - 8:00 p.m.

FOOD!

Boutique &
Craft Items

GAMES!

Exhibits- Sumi-E, Tea Ceremony, Japanese
Artifacts, Kimekomi Dolls, Calligraphy,
Chigiri-e, Ikebana, Japanese School,
Dharma School.
On Stage- Aikido, Taiko Drums, Nihon Buyo
(Classical Dance), Kendo, Karate, Judo, Minyo
(Folk Songs) and Tsugaru Shamisen.

Tel. 714-827-9590  909 S. Dale Ave, Anaheim CA 92804
In my mind, there are two levels of Buddhism. The first level is “practical Buddhism.” We all begin with this first level. In this first level, we ask questions like, “What can Buddhism do for me in my life? Will it make me happier? Will it make me more serene? Will it make me a better person?” We might even ask very practical questions like, “Will it lower my blood pressure? Will it ease my stress and anxiety? Will it help me to be more successful in my work?”

Especially here in the west, where people are very practically oriented, I think that those are the very natural questions that we all have at this level.

Buddhism, however, challenges us to go deeper, to realize the teachings not for its practicality, but for its truth-value. Someone at this level does not ask questions like, “What will Buddhism do for me in my life?” The person at the truth level already knows what Buddhism does for him in his life. For the person at the truth level, Buddhism is everything. The teachings are everything. The greatest meaning and value of life is found in the Dharma, for the person who arrives at the truth-level of Buddhism.

I think that one of the reasons why Shin Buddhism has not “caught on” in the west like other schools of Buddhism, is that we have yet to show this “practical” side, the practical level of Shin Buddhism. Other Buddhist writers like the Dalai Lama, Thich Nhat Hanh, write directly to this practical level. Take for example, the best seller, “The Art of Happiness,” by the Dalai Lama. In that book he opens with the statement,

I believe that the very purpose of our life is to seek happiness. That is clear. Whether one believes in religion or not, whether one believes in this religion or that religion, we all are seeking something better in life. (p. 13, “The Art of Happiness,” by the Dalai Lama.)

In that opening sentence, the Dalai Lama grabs each and every reader of his book. Who is there that doesn’t want to live a happy life? Truly, the Dalai Lama has connected with all people in his writings.

Thich Nhat Hanh, the Vietnamese Buddhist Master, also writes beautifully and addresses this practical level of Buddhism in his books. For example, in his book, “Anger,” he discusses how to deal with this most powerful human emotion that can create so many problems in our life and in the world.

Embrace your anger with a lot of tenderness. Your anger is not your enemy, your anger is your baby. It’s like your stomach or your lungs. Every time you have some trouble in your lungs or your stomach, you don’t think of throwing them away. The same is true with your anger. You accept your anger because you know you can take care of it; you can transform it into positive energy. P. 30, “Anger,” by Thich Nhat Hanh.

Such contemporary writers are introducing Buddhism to the west much more effectively than we Shin writers and thinkers. They have embraced the practical level of Buddhism, and have made Buddhism accessible to the everyday person. It will be our challenge to present Shin Buddhism in a more palatable way here in the west.

Let me turn now to truth-level Buddhism. How do people at that level speak of Buddhism?

Shakyamuni Buddha left the final words to his followers in his dying moments:

My disciples, my last moment has come, but do not forget that death is only the end of the physical body. The body was born from parents and was nourished by food; just as inevitable are sickness and death.

But the true Buddha is not a human body: -- it is Enlightenment. A human body must die, but the Wisdom of Enlightenment will exist forever in the truth of the Dharma, and in the practice of the Dharma. He who sees merely my body does not truly see me. Only he who accepts my teaching truly sees me. P. 24-26, “The Teaching of Buddha.”

Here, the Buddha encourages, admonishes us to discover the true Buddha in life, the wisdom of enlightenment.

Shinran Shonin makes this kind of statement in his writings:

The light of wisdom exceeds all measure,
And every finite living being
Receives this illumination that is like the dawn,
So take refuge in Amida, the true and real light.
p. 325, Collected Works of Shinran

The wisdom of enlightenment that Shakyamuni Buddha spoke of in his final words, Shinran Shonin encounters, receives, as the light of Amida Buddha. These are statements from the truth-level of Buddhism. Shinran Shonin does not negate the practical benefits of Buddhism, but he expresses the greatest benefit, the greatest value of Buddhism as receiving the light of wisdom into our hearts and minds. His heart of ignorance and darkness was transformed by the light of the Buddha, the light of wisdom, the light of Namuamida-butsu. It is at that point where practical Buddhism and truth-level Buddhism converge into one.
you ask whether anything is not impermanent or not subject to change, the answer would need to be “no.” Or should the answer be “yes?” After all, in a sense, we have already defined them that way. Except, perhaps, the “yes”.

Let’s see if there is anything about the reality of impermanence that should make us either happy or not so happy, maybe even sad. Of course, we might be revealing something about ourselves that we do not want known by others.

In any case, let’s start with some hypotheticals. Many of us are afflicted by one or another kind of cancer, maybe even more than one kind. I have cancer in three places: kidney, bladder, and lungs. Cancer in any of these places can kill me, but there are medicines that can slow down the pace at which they will. There are chemotherapies that can slow down the speed with which the cancer can do that such that they might enable one to live a few years longer than otherwise. There are immunotherapies that can enable one to live longer. Sometimes these therapies kill all of the cancer, though this is still fairly rare. Much depends on your body’s condition prior to getting cancer. As with anything else, there are many conditions that will either enable you to live longer or not. The human body is a wondrous thing, but it is not a magical one, “magical” meaning able to change something apparently without the proper conditions. Those of you who have, or have had, cancer, know, I think, what I mean.

What this is leading to is that even physical, or mental for that matter, illnesses are susceptible to change. Of course, the change(s) could be for better or for worse. If the change is terminal, there are still changes that most of us do not see because it concerns the disposition of the body. I trust this is not getting too morbid for you. After all, we are discussing what happens to all of us, without exception, except possibly the seeing or being seen part.

Perhaps a more pleasant, or auspicious, outcome is one that brings forth a smile or laughter. We do need to keep in mind, even if we enjoy smiling or laughing, that there will be changes coming. All things, pleasant or not, will change. Impermanence, remember? It’s rare that things will always go only one way, which is not to say that your feelings will also go only one way. There are people who seem always to be in good spirits. Unfortunately, or maybe fortunately, I am not one of them. On the other hand, if my face does not seem to reflect happiness, it does not necessarily mean that I am sad, or angry, or mad or whatever negative feeling you might think it is. That is probably also true of you as well. You, or I, might simply be thinking of something serious.

That is probably all I have to say on this matter. Five or ten years ago, I might have thought about this from many more different angles, but that’s it for now.

As usual, I hope that you will give much thought to your precious life and make it even more so. Take good care of yourself and your loved ones.

Gassho,
Donkon Jaan Doami
What is Buddhism?

“What is Buddhism?” is one of those sneaky hard questions. It is like asking “What is music?” or “What is mathematics?” These subjects are so broad that it is hard to give a short, concise answer. They are also difficult to understand through explanation alone. Ultimately, you need to experience them to fully appreciate them. This may be why we start with examples before theory. For instance, practicing scales on the guitar or doing problem after problem in algebra. Only later do we learn the theory, that scales are the basis for chords and that algebra is any set of objects and operators. In high school algebra, numbers are the objects and addition/multiplication are the operators. We practice basic skills over and over again until they become second nature. Once this occurs, only then do we learn the theory.

While this approach of practice leading to theory is acceptable for most pursuits, it is not the one we usually take when studying religion. In general, we reverse the order; where theory comes first and then – if lucky – practice. This is because we usually think of religion as an intellectual pursuit. There is a divine founder and a book. This book consists of doctrine we should believe in and rules that we should follow. This is why most people new to Buddhism want to know what we believe in and what rules we follow. We also initially learn Buddhism through books. This is so prevalent that scholars have coined the term Nightstand Buddhists for those who read books on Buddhism before bed and then leave their books on the nightstand. There is also a name for those who have grown up with a different religious tradition and begin to practice Buddhism for the first time. They are called Modern Convert Buddhists.

This may be why Buddhism is described as a philosophy first, then as a religion and lastly as a way of life. In this order we are gradually moving from theory towards practice. We can think of these three pursuits as pathways into Buddhism. These pathways are also referred to as gates or as keyholes. All three are equally valid and important. They can be taken in any order or simultaneously but in general it is usually as philosophy, then as religion and then as practice.

“Theory” and “practice” are used here in the common, everyday sense. But “religion” is not. Many words used in Buddhism are like this so we need to qualify exactly what we mean by them. In general, the term “religion” adds more confusion than it removes. There are two reasons for this. First, many new to Buddhism are leaving the organized religion they grew up with and are looking for something different. For this reason, “spirituality” is often used in place of “religion.” It is also very important to highlight the specific definition of religion being used when discussing Buddhism.

If religion is defined in terms of a creator God then Buddhism is not a religion. But if religion is thought of as something that provides spiritual depth and meaning in our lives then Buddhism is a religion. Notice that in either case, Buddhism is not changing, only the definition is. So we are really only debating definitions of religion. It is interesting to note that Yoga instructors also state that Yoga is not a religion, using the first definition. However, Yoga and Buddhism are both spiritual practices of India. Perhaps it is safest to acknowledge that the word “religion” has already been defined and accepting that definition in favor of using the term “spirituality” instead.

The issue that Buddhism is focused upon is also different than we are used to. In general, the Abrahamic religions of the Middle East: Judaism, Christianity and Islam, are concerned with the distance between God and humanity. This distance is due to sin. The “religions” of India: Hinduism, Buddhism and Jainism, are concerned with a different dilemma. Rather sin, they deal with issues of misperception. It is not the distance between God and humanity but the distance between true reality and our false cognition of it. We suffer not due to sin but due to our invalid assumptions. You could say that it is a seeing problem rather than a being problem.

This difference is hard to appreciate because religion in the West is equated with morals and ethics. This is done through beliefs, rules and behavior. Morals and ethics are also very important in Buddhism but they are not seen as religious practice. Being “good” is often not enough. It is quite possible to lead a very pure life while still feeling that something is missing. It is a feeling that something is just off. This feeling is often the first step towards an appreciation of Buddhism. Through self-reflection, Buddhism can ease our suffering. Often insight occurs when we see things from a different perspective. We also try to find value in all aspects of our lives, both the good and the bad. We mistakenly believe that meaning is determined externally but we actually assign meaning internally. This process is very subtle and effortless. So much so that we do not realize it is occurring. If we can slow down then we can become aware of this and no longer be a slave to it. We begin to respond rather than react.

Next is the term “way of life”. When our life becomes our spiritual practice then Buddhism becomes our way of life. This “way of life” description sometimes sounds a bit shallow to newcomers, consisting of only socializing, or sometimes even as folklore or merely cultural activities. This approach is often called Traditional Buddhism as opposed to a more serious or academic style of Buddhism. But this is a false choice. Theory and practice are both very important and they mutually reinforce one another. If we only study then this can lead to merely an academic understanding. It does not touch our heart. While practice without context can lead to a form of Buddhism that merely affirms our long held beliefs, it is only when we are challenged that we can have insight and spiritual depth.

So when theory and practice are done simultaneously we can get a multiplier effect. The whole is greater than the sum of the parts, as they say. This is the goal but of course you have to start somewhere. Often Protestant Christians approach Buddhism through books rather than practice. While Catholics tend to first appreciate the rituals of Buddhism such as chanting, bowing and meditation. Either way is fine. There are also those who are very visual and learn mainly through reading while others learn through doing. In Buddhism you don’t have to do anything but you have to do something. You are encouraged to find the something that works for you.

(continued on page 4)
President’s Message

This month, I attended the National Council of the Buddhist Churches of America in San Jose. The meeting was held on March 2nd to the 5th, and it was in conjunction with the Minister’s Association annual meeting. This meeting was an opportunity to be updated on the activities of the Buddhist Churches of America, conduct the necessary business for the operations of the organization and have the opportunity to dialog with church leaders and representatives from across the U.S., Canada and Hawaii. It was interesting to hear that there is a commonality of issues amongst the churches, membership, funding, accepting change as a necessary element in moving forward and the need for ministerial support. I also heard stories of success with festivals, religious programs, Dharma School and the true sense of a Sangha.

On Friday morning at the opening service, the Dharma message was given by Rev. Ron Miyamura of the Midwest Buddhist Temple in Chicago. Rev. Miyamura had an interesting journey. After graduating from UC Berkeley, he went to Japan to become a minister, but after a short period of time he decided to work for United Airlines where he was employed for 27 years. After retiring from the airlines, he became the head minister at the Midwest Buddhist Church. His Dharma message was wonderfully presented and simply stated. I approached him later and thanked him and he humbly said that he is just a simple man. His message was to distill his ideas of Buddhism into simple phrases or ideas. He relays to the Sangha that there are three things a Buddhist has to know. First, remember the phrase “Come as you are”. Very simple but deeply insightful. The next is Buddhism is different from Christianity in that we focus on “Thank you” out of a sense of gratitude. Christianity’s focus is on “Please” if seeking intervention from a higher power. Thirdly, he related that namu amida butsu simply says “With gratitude and kindness beyond words”.

His second theme in his message was that we should be referred to as American Buddhist and not as Buddhist in America. Significant differences in connotation in that our Buddhist experiences and adaptation to America requires us to recognize the cultural environment that we are living in. This does not mean that we ignore our traditions and history, but we need to make Shin Buddhism relatable to the greater society that we are living in. Non-Japanese and Japanese Americans who have no knowledge of the Japanese Buddhist history and terminology are not going to feel comfortable or welcome to our churches when we use terminology that we take for granted.

A major concern and a subject that drew a lot of attention was this year’s budget proposal. The BCA Executive Council heard the concerns of the sangha and after much discussion, we were able to agree on a budget that addresses the needs and paves the path of keeping Shin Buddhism accessible for all who want to seek it. After four years of minimal increases, there are things that cannot be put off or avoided any longer. We need to fund an Executive Assistant to the Bishop, and to make the BCA current with the ministers’ pensions, propagating Shin Buddhism and to have a fully accredited college for Shin Buddhism. These were deemed necessary, and there was agreement that this is what was needed to be done now.

The meeting included many other discussion groups and workshops dealing with membership, ministerial affairs, endowment, legacy giving, harassment and bullying, and church leadership. During meals and after the meeting sessions, we attended Dharmathons, a message from former State Assemblywoman, the Honorable Sally Lieber and music from performers of "Peace on Your Wings". During the entire meeting, we were graciously hosted by the members of the Coast District churches.

Even though not every discussion was encouraging and there were elements of disagreement, there were reports that outlined the progress made by a number of committees. The National Council was able to come to consensus in the spirit of advancing the hope that our actions will benefit our members, our churches and the path of Shin Buddhism will grow and prosper.

In Gassho,
Alan Endo, OCBC President

What is Buddhism? (continued from page 3)

The most important step is to move from a Nightstand Buddhist who practices alone – without a teacher – to one that practices within a Sangha – a community of fellow Buddhists. Buddhism is a team sport. Studying with others in a classroom setting or meditating as part of a Buddhist service is much more powerful than trying to go it alone. Very few people can learn to play the guitar or solve algebra equations on their own. We all need good teachers and fellow students to help us on our path. Buddhism is no different. Once we immerse ourselves within the Buddhist tradition then our lives become effortless just like music is for the musician and mathematics is for the mathematician. The only requirement for success is time and effort.

In Gassho, Rev. Jon Turner
Hanamatsuri Festival 2017

Hanamatsuri April 29 & 30 2017 1:00 – 8:00p.m.. We had our second coordination meeting on March 16. The menu and prices have been set and the Take Out order form is included in the Korin. All of the groups are busy arranging and filling their work and food preparation shifts. The layout of the festival on the church campus has been finalized and set up will be on Thursday April 27th and remember that final cleanup and put away will be the Tuesday May 2nd following the event. The cultural displays in the classrooms will be set up as we have in the past. We will continue to revise our planning to work around the limitations and challenges of the Hondo expansion project.

Thanks to all of you who are preparing for another successful Hanamatsuri. If you will be working the festival, thanks in advance. If you don’t belong to one of the groups that are hosting a booth or involved in another activity, please visit the Volunteer Booth if you would like to help. Better, become a member and/or join one of our many church groups.

Our final meeting with be on April 18th at 7:00p.m. in the Social Hall.

Thank you to all of you who are supporting the planning for Hanamatsuri.

In gassho,
Rod Nishimura
Hanamatsuri Chairperson

---

BEC News

This month, the Shin Reader relinquishes its space to BEC News with a review of the Spring Ohigan seminar.

We were fortunate to have Dr. Nobuo Haneda with us for OCBC’s Spring Ohigan Seminar on Saturday, March 11. He presented lectures in English and Japanese, and about 40 people attended. Dr. Haneda addressed a key question concerning our founders. Śākyamuni initiated Buddhism in India, and Shinran established Jōdo Shinshū in Japan. They lived sixteen centuries apart and in different cultural settings. They used different terms to express the meaning of awakening and the nature of the Buddhist path. Can we say that their teachings are in essence the same, or are they different?

For some Buddhist followers, Śākyamuni is primarily a teacher of ethics, or of how to become a good person, one who does “pure and beautiful deeds.” Jōdo Shinshū is said to be a form of Buddhism, but Shinran’s teaching sounds quite different than this. Even a slight acquaintance with Shinran reveals that his Buddhism is not aimed at becoming a good person. He stated, “I know nothing at all of good or evil.” Dr. Haneda explained that the basic similarity between the two founders is in the life-long practice of self-examination. All of the teachings flow from the deepening of self-awareness. To ask “What am I?” is the essence of the Buddhist path for Śākyamuni and for Shinran.

Śākyamuni began by searching for something permanent within himself, following the religious practices of his day. Eventually he abandoned such practices and began to meditate. Asking “What am I?” led him to understand that there was nothing permanent in his body or mind. He saw that the notion of a permanent self was a product of the religious ego. By understanding impermanence as a truth about the self, he transcended the ego and became a Buddha.

Shinran performed Buddhist practices with the idea of removing negative thoughts or “blind passions” from his mind, but he was unable to do so. He then abandoned institutional Buddhism and engaged in self-examination by hearing the meaning of Namo Amida Butsu (“Take refuge in limitless wisdom!”). The goal of eliminating blind passions rests on the notion that “I” am pure and good, which is shown to be false by the light of reality or truth, which we call the Dharma.

Both of the founders were humbled by the Dharma — Śākyamuni in his realizing, “I am impermanent,” and Shinran in his realizing “I am an evil person.” To see the limitlessness of the Dharma is to see, in the same moment, the smallness of the self. This awakening, called bodhi or shinjin, was the same experience for Śākyamuni and for Shinran. With respect to Buddhist awakening, there is no essential difference between their teachings.

Gassho, Jim Pollard and Janis Hirohama

---

Hanamatsuri Wish List

10, 25# C& H granulated sugar
10, 25# Gold Medal Bleached All Purpose Flour
10, 1.6# iodized salt
Bounty Paper towels, pick a size, full size
24oz Dawn dish soap
1.5 L - any brand sake
10, 1# corn starch
latex free gloves S, M, L, XL
24, 1 qt size can Swanson’s Chicken Broth
24, 1 qt size can Dole Pineapple Juice
Coffee, ground, any brand
8 oz. recycle hot cups
8 7/8” heavy duty paper plates
10, Wax paper
$20 & $25 Gift Cards for Mini Raffle
Shoyu – Ig bottle, Yamasa, Kikoman
Mirin - Takara

In gassho,
Cheryl Higashi
BWA News

Announcements
- This is a reminder to attend the BWA Bunco Party on April 16th after the Hanamatsuri service and luncheon. This fun event will be held from 1-3pm in classrooms 11 and 12 and there will be prizes and snacks for the BWA attendees. Please fill out the flyer that was distributed at our last meeting and return it along with your $5.00 to Lynn Black by April 8th.
- Our next meeting will be held on May 21st. Please meet in the Kodo after the Gotanye Service and luncheon at 12:30pm.
- The Southern District Buddhist and BWA Conference will be held on Saturday, June 10th, from 9:00am-3:30pm at the Odyssey Restaurant in Granada Hills. The English speaker is Rev Kodo S. Kubose and the Japanese speaker is Rev. Kazuaki Nakata. Also featuring Rev. Kodo Umezu, Bishop of the BCA. Registration fee prior to May 14th is $65 and for BWA members the fee is $32.50. Transportation to the conference will be arranged. If interested, please contact Kyoko Shimizu.

Senior Luncheon
On Monday, March 13th, 46 seniors and guests enjoyed a delicious bento and celebrated birthdays for Irene Yamanishi, and special Beiju birthdays for Kinuko Ujihara and Dan Hakikawa. Congratulations! The ladies prepared simmered pork tofu, glazed brussel sprouts, moyashi salad, and tomato cucumber. Thank you to Kinuko Ujihara and Irene Yamanishi for the monetary donation, Rosa Somen for the lemons, and Paul Fujimoto for the oranges. We look forward to seeing you at our next senior luncheon on Monday, April 17th, and please note it falls on the third week this month.

Hanamatsuri Festival - April 29th and 30th
Friday workers lunch, April 28th (Judith Urabe and Lynn Black)
8:30am social hall kitchen – Tobans B and D. We encourage all available members to help prepare the lunch and Tobans please bring 3-dozen desserts in small serving size portions.

Sushi Prep
Thursday 8:30am MPB kitchen/conference room – cut and soak kamypo, soak shiitake, prepare egg; Friday 8:30am MPB kitchen/conference room – cut and cook vegetables for nori maki, prepare age
Sat/Sun 8:00am MPB kitchen/conference – roll nori maki and prepare inari. 11:00am cut and package sushi and chop vegetables for chirashi.

Udon Prep
Sat/Sun 9:00am MPB kitchen – slice kamaboko and chop green onions, separate meat, cook noodles and prepare servings, prepare dashi.

Udon Servings Work Shifts (Laura Yamamoto) – sign up for shifts from 1:00pm to 9:00pm

Wonton Prep
Thursday 6:00pm outside MPB by sinks – chop vegetables
Friday 8:30am outside social hall – divide and distribute meat and vegetables, cook and cool gu
Sat/Sun 9:00am social hall – fold won tons until done.

Questions: For general questions regarding BWA or its activities, BWA members may contact Jodi Hisamoto at jahisam@pacbell.net.

In Gassho, Chris Nakamura

Maintenance

Paul Fujimoto Kay Fujimura
David Fusato Dan Hakikawa
Wat Iwakoshi Dan Kaneko
Hideo Kawamura Jim Mitchell
Dennis Morinaga Eric Nakahara
Rod Nishimura Norman Nishioka
Aki Nitta Dennis Okada
Frank Okamura Junji Sarashina
Winston Shigenaga

The following major work was done:

1. General.
   a) Weeded planter area east and north of MPB
   b) Planted tomatoes and Nasubi plants in Ball Road garden plots.
   c) Weeded the north planter area along Dale Street.
   d) Disassembled a large 7 foot tall old rusted 3-tiered metal shelf and donated to metal recycle person.
   e) Repaired the electrical system of OCBC’s submersible pump.
   f) Mopped SH kitchen floor.
   g) Continued with trimming the Podocarpus trees west of MPB.
   h) Repaired two broken sprinkler heads along the Podocarpus tree planter area west of the MPB.
   i) Removed a 15-foot section of the rotted wooden fence between the 904 and 912 Calico homes that was blown down by strong winds.
   j) Reset all the clocks to daylight savings time.
   k) Cleaned up area west of dumpster.
   l) Trimmed the Sago Palm in front of the MPB.
   m) Moved oriental theme decoration from Sakahara nursery to OCBC.
   n) Finish installation of metal hasps on all four sheds.

2. 904 Calico home.
   a) General backyard landscape clean-up and weeding.
   b) Helped facilitate professional installation of vinyl fence between Calico homes and new gate for Rev. Marv’s home.

3. MPB.
   a) Repaired sagging A/C outlet vents in room 201 and lobby.
   b) Started installation of baseboard molding in the lobby.
   c) Cleaned out the calcium deposits in urinals with lime-away.

In Gassho, Chris Nakamura
Social Welfare / Dana Program

Save the date. Memorial Care Medical Group again agreed to hold the Free Flu Shot Clinic for over 18 in 2017. Hold the date October 14, 2017 for the next Flu Shot Clinic in 2017.

Are you interested in strengthening your body, improving coordination and balance, becoming healthier and having a more relaxed body and mind? There is a beginners’ Tai Chi -Longevity Stick class led by Dan Hakikawa on Thursdays starting at 9:00 a.m. to 10:30 a.m. in the MPB. Don’t have the stick for this class? You can pay only $9 at the time you sign up. It’s been shown that it helps reduce stress. Tai Chi, a form of moving meditation and boosts your immune system and memory.

Games, Games, Games – The group is normally held weekly on Wednesdays at 12:30 p.m. to 2:30 p.m. There are all kinds of games. They are currently playing Mahjong, but other card games & board games are available. Donation of $1.00 is collected at the door. Please contact Irene Yamanishi (562) 860.5155 or email iyamanishi@gmail.com if you have any questions. Games will continue through the summer.

If you are interested in joining the Social Welfare/Dana Program you can contact Linda Ishibashi (562) 860-5993 or email lki_2@me.com.

In gassho,
Linda Ishibashi

Library News

The OCBC Library is open again on Sundays after Family Service. It is located on the second floor of the Classroom Building in Room 2.

The BEC regularly donates books to the library. Recent donations include two children’s fiction books about the internment of U.S. citizens of Japanese descent during WW2:

Fish for Jimmy, written and illustrated by Katie Yamasaki and based on a true story from the author's family history, tells the story of Jimmy and his brother Taro as they experience life in a desolate camp far from the life they had known.

So Far from the Sea, written by Eve Bunting and illustrated by Chris Soentpiet, tells the story of the Iwasaki family's 1972 return to Manzanar, where the father had been interned as a boy.

Please check and see if you have any library books to return. Thank you.

In Gassho,
Kay Mitchell

Did You Know???

DID YOU KNOW that you can earn OCBC funds by just purchasing items on AmazonSmile?

If you are an Amazon shopper, many of your items may automatically earn OCBC extra dollars and cents at no extra cost to you! In February, I reported that OCBC members had generated $219.18 in earnings just by purchasing items on the AmazonSmile program. That amount now has risen to $370.21! Again, it’s not a huge amount, but ELBC – every little bit counts! My personal purchases have generated $3.23, up from the previous $2.20! ELBC! Please consider joining other Sangha members and letting your purchases generate $$ for OCBC. It’s simple! It’s automatic! ELBC!

While on the topic of earning funds for OCBC, DID YOU KNOW that your Scrip purchases generate funds for Dharma School? When you buy a Scrip card from over 750 possible retailers, it earns a rebate percentage of 3% - 15%, and that (along with the Oseibo gift from the Sangha) is what supports our Dharma School program. Scrip cards can be used as gifts or for your own normal purchases when you shop. Again, it's simple, and ELBC! DS thanks you for your support.

In Gassho,
Janet Sakahara

OCBC Is Going Green

"It's not that easy being green," says Kermit the Frog. And OCBC is finding that it takes a concerted effort by everyone to make a difference. Thanks to all the organizations who have begun saying no to styrofoam.

We will not be having our Earth Day observation this year because of the construction and because of a very busy temple schedule, but we encourage everyone to think of every day as Earth Day. Our 4 Rs: REDUCE, REUSE, RECYCLE, AND RESPECT.

Korin Articles Due

4/30/2017**
OCBCKorin@GMAIL.com


**All Scout troops
OCBC Wish List

Please help wherever you can. Thank You!

OFFICE / HOSPITALITY: eco-friendly small hot drink cups and small dessert plates; select-a-size paper towels

HANAMATSURI RAFFLE: new gifts suitable as raffle prizes ($15 - $20 +); examples: small appliances, sports items, household items, gift cards, non-perishable food items, etc.

HANAMATSURI SUPPLIES: Please check out the list printed elsewhere in this issue. Every item donated helps the supplies budget.

All donated items may be dropped off at or sent to our office. Thank you in advance! If your organization has a need that can possibly be filled by a generous donor, please be in touch.

In Gassho,
Janet Sakahara

Dharma School News

Upcoming Events
Hanamatsuri Service
Date: April 16, 2017
Please make sure students sign the attendance sheets. Students who attend this service will receive attendance credit.

Hatsumairi Rites (Infant Presentation)
Date: May 21, 2017
The Hatsumairi is an occasion for parents to present their child to the Buddha and to the Sangha, formally, for the first time, so that they too can be embraced by the teachings of the Buddha. Applications can be found in the Korin. The application deadline is May 13. Please contact chairperson Teri Whited via email, teriwhited@gmail.com or via cell phone: (714) 875-0584.

D.S. Class Schedule
D.S. classes will be held on the following dates: April 2, 9, 23. May 7, June 4, and 11. Classes begin immediately after service and end at 11:30 a.m.

In Gassho,
Tracy Yamashita-Perry

Adult Buddhist Association

BINGO BLAST
A Message from ABA President, Margie Mio

Bingo has come and gone, and what a fun, festive, and successful event it was, as we thank individuals and organizations for their generous donations and support! Working with my fellow co-chairs, Karen Kino and Janet Uyeno from ABA, we are grateful for the Sports leadership of Jeff and Carol Sakamoto and Calvin Togashi whose direction and hard work paved the way for Bingo 2017. It was an amazing night that reflected the entire Sangha working together to generate fun and funds for the Building Project. There were 41 generous sponsorships; over 450 people playing Bingo; over 110 children in childcare, organized by Junior YBA and Girl Scouts; and over 180 adult and youth volunteers! Bentos from California Rice and Cross Roast were distributed by Girl Scouts, and Boy Scouts sold delicious home-made desserts and provided the set-up the night before. Cub Scouts served coffee and tea all night, while the ABA TIPS-trained bartenders and Sports parents kept everyone well-hydrated. Besides 15 games of Bingo, people could bid on 114 Silent Auction basket items, organized by ABA and Sports, participate in the Opportunity Drawing, coordinated by Sports, and play Pop-a-Balloon with gift cards donated by Sangha Teens and Dharma Wheel Club families.

We are grateful to the 50 ABA volunteers whose hard work and dedication made such a difference for prior preparation and registration; as callers, verifiers, cashiers, bartenders; for distributing prizes and creating/monitoring Silent Auction baskets. Special thanks go to Linda Ishibashi for the solicitation/thank you letters, Diane Glick for coordinating the Silent Auction baskets meticulously, Nancy Matsui as MC for keeping the night lively, Gordon Tani for his classic graphics, Rumi Nakatani for overseeing 18 Sponsor tables, and Betty Ann Nagami for recording all the data with her extraordinary Excel skills.

Gassho and Gratitude to All—Margie Mio

The next big event for ABA is the annual Hanamatsuri Bazaar for which the members will be roasting up their famous teriyaki chicken. Mark Sollberger has volunteered his leadership as chairman of teriyaki chicken. The bazaar takes place April 29 and 30, 1 pm to 8 pm.

May 9 to 13 is ABA's “Amazing Arizona Old West Tour.” 43 members and friends will ride the Andreas Tours bus in great comfort to venture to the sites made famous by the people and times of the Old West. Each trip we have taken has been an eye-opening and new learning experience. Thank you, Karen Kino, for arranging these wonderful trips for us.

Future ABA activities are in the works:
Fall Colors Tour—Sept. 23 to Oct. There is still space available for anyone interested.
ABA 50th Anniversary celebration—Oct. 28, luncheon at the Royal Gardens Restaurant, Cerritos.

A chairman is needed to head the teriyaki chicken booth for Obon Bazaar in July. Anyone able and willing to chair it should get in touch with ABA President Margie Mio.

In Gassho, Kyoko Suzuki
30th Anniversary Senior Luncheon         Mar 19

Amy Iwamasa & Hazel Ando-Heu, Luncheon Co-Chairs, had the following to share: “An amazing and wonderful Sunday!!” It was a special luncheon for all the 190+ seniors, guests and PK volunteers. It was an afternoon filled with a delicious bento, yummy cold tofu, fresh fruits, cake, COLD TOFU, entertainment, craft stations, a photo booth with a beautiful kimono as the background – what a good time! The KOKORO-Heart & Spirit of Bill Wada (founder), Mr. & Mrs. Tak Kosakura (long-time advisors), Mr. Jogi Yamaguchi (long-time volunteer & senior), and all the seniors and volunteers that have passed-on were with us during the candle light tribute as we celebrated Project Kokoro’s 30th Anniversary.” The Craft Club was also recognized for their 10th Anniversary. The original craft members were Dorothy Matsuoka, Rumi Nakatani, Kyoko Suzuki, Irene Yamanishi, and Janet Uyeno. Amy, Hazel, President Judy Uyema and Vice President Lori Kosakura wanted to thank the following individuals and organizations for their part in making this a big success: Beth Fujishige, Dharma Wheel Club, Mits Kawaguchi & Family, House Foods, Gordon & Joan Tani, George & Henry Ito Farms (Ventura), & OCBC Girl Scouts. Thanks to all the volunteers, the Craft Group, and especially our Yonsei volunteers Bradley & Jeffrey Nishida, Ty Sakamoto & Tracie Ono for helping set-up, serve food, and clean up. Project Kokoro’s longevity is due to all the seniors, sponsors, volunteers, reverends, and OCBC.

Thank you all for keeping Mr. Bill Wada’s dream alive.

Craft Club

April 5

Come April 5th to a new men’s craft group that will join the current craft workshop. Meetings are on Wednesday from 8:30am to noon. Team leaders Rod Nishimura, Alan Maruyama, Paul Fujimoto and Dan Kaneko will lead the groups’ mission to provide a safe place to gather with friends, learn new skills, and make items to donate to OCBC and community groups.

Happy 10th Anniversary to the Craft Club

Original Founders: Janet Uyeno, Irene Yamanishi, Kyoko Suzuki, and Dorothy Matsuoka. Not pictured: Rumi Nakatani,

Appreciation

We would like to acknowledge the following families and individuals for the donations recently received: Rev. John & Koko Doami, Mary Jane Fujimura, Yukiko Hirata, Seiko Hoshino, Nancy Inafuku, Tornio Ito, Kathy Ito, The Kawaguchi Family, Janet Yasuko Kotake, Sachiko Kusumi, Roy & Masako Matsuo, Don & Setsuko Miyada, Rev. Akio & Tamiko Miyaji, James & Sandy Miyake, Mitsuo & Sachiko Mizutani, Michie Murakami, Mary Nakayama, Norm & Shirley Nishioka, Roy & Fran Onishi, Stella Otsuka, Tamiko Sakimoto in memory of Tak Kosakura, Masako Sawada, Jeanie Shizomono, Tom Sunada, Joyce Tabata, Sue Togashi, Shoko Tsujimoto, Janet & Richard Uyeno, Misae Yamamoto, Cheryl Higashi, Kiyoharu & Terry Hihara, Wat & Hiromi Iwakoshi, Fred Nagahori, Kenny & Kathleen Nishida, Greg & Bonnie Goodman and Kinuko Ujihara.

Pechanga Trip

April 8

Turnaround trip planned for Saturday, April 8, will be leaving OCBC at 10am and returning approximately 6pm. Snacks, drinks and games provided during the bus ride with a 5 hour stay at the Pechanga Resort. Cost is $40. See enclosed flyer for reservation information or contact Sandra Mendoza @ 562-547-0491 or email: schamendoza@msn.com

Next Meeting

Apr 12

Please join us to learn more about upcoming events or how to get involved. Meetings are on the second Wednesday of each month in the Senior Room. Meeting begins at 7pm.

In Gassho, Neddie Bokosky
Tomodachi Bento Project

Applications are now being accepted for the Tomodachi Bento Project.

What is the Tomodachi Bento Project?
The Tomodachi Bento Project delivers Japanese-style meals twice a month to home-bound and other Japanese and Japanese American seniors in the Orange County area.

Who is eligible?
The Tomodachi Bento project serves Japanese and Japanese American seniors 65 and older in the cities of Anaheim, Buena Park, Garden Grove, Huntington Beach, Orange, Tustin, Irvine, Costa Mesa, Cypress, Westminister, Santa Ana, Stanton, Seal Beach, Fountain Valley, Villa Park, Brea, Fullerton, Placentia and Yorba Linda which are in close proximity to Orange County Buddhist Church.

What’s the Process?
A written application must be submitted for program consideration. Up to fifty seniors can be accepted during this inaugural year of the Tomodachi Bento Project. Continuation of the program will be determined based on funding and program evaluation. A waiting list will be maintained after the initial capacity is reached.

Prior to the initiation of any bento delivery, a home visit would be conducted by two Tomodachi Bento volunteers to determine dietary restrictions, home conditions and explain the program parameters (cancellation policy, etc). Registration can be completed by either a family member, community resource agency, or individual themselves.

Can I participate if I live in a nursing home or other senior facility?
Yes. Written consent/acknowledgement on the letterhead of the nursing home and/or senior facility must accompany the senior’s initial application.

Can a bento be left at my front door if I am not home?
No, due to food handling and health safety guidelines, all bentos must be delivered directly to the senior. In addition, the bentos cannot be left in the care of others to ensure that the senior is the actual beneficiary. Date and time schedules will be provided at the start of the program.

What other programs are offered by the Tomodachi Bento Project?
A second component of the Tomodachi Bento Project is a lunch program at OCBC with speakers and topics of interest to seniors. Proposed topics include: laughter yoga, meditation, pain management, senior resource offerings, longevity exercises, travel, technology, senior safety and security, etc.

How can I volunteer for the Tomodachi Bento Project?
Volunteers are needed as drivers and to assist with meal preparations. All volunteers must complete a volunteer application and attend a project orientation. Drivers must also provide copies of current driver's license and car insurance.

Questions?
For more information, please email tomodachibentoproject@gmail.com.

Daion Taiko

Time is definitely flying by and I can't believe Hanamatsuri is right around the corner. Our teams are hard at work to put on a great show for you. Our beginners have especially come a long way in a short amount of time and are preparing for their debut. The intermediates have been adding to their repertoire and are also hard at work. The advanced team is also working hard on a brand new song for you.

The other opportunity I know our team has been looking forward to is chicken salad prep. Please be sure to sign up for our semi-annual team building event.

Upcoming Events
Chicken Salad Prep - 4/21 & 4/28
Hanamatsuri – 4/29-30
Service Setup Toban #4 – 06/11/17

In Gassho,
Daryl Doami

Sangha Teens

During our February and March meetings, we started planning our Southern District Sangha Teens event coming up in May. We also played a few “ice-breaker” games so our members could have a fun way of getting to know everyone. On March 25th, we participated in outdoor laser tag. It was a friendly competition as we darted between trees and used strategic planning to outwit our opponents! On May 20th, we will be hosting our Sangha Teens Seminar and are inviting all Southern District Sangha Teens. We are looking forward to meeting new friends at what should be a fun event!

In Gassho,
Natalie Osako
Sangha Teens Corresponding Chair
Mr. Yosh Shimizu

OCBC also received donations from the following who returned their Bingo winnings
Glenn Inanaga
Rene Maruyama
Bill Sakahara

Family/Individual Donations this period: $4,450.00
Total Family/Indv'l Donations to Date: $4,133,871.00
Family and Individual Pledges (new and add'l) this period:
None
Total Family/Indv'l Pledges (collected & uncollected) to Date: $3,833,330.00

OCBC Organization Donations, Pledges (new and repeat) this period:
OCBC AV Dept. In memory of Jane Tanaka
Paul Fujimoto and OCBC maintenance crew picked and sold donated avocados from a Sangha member's tree

OCBC Organization Donations, Pledges to Date: $1,113,852.00
Total Pledges and Donations: $9,107,128.00
(includes coin collections)
Total Donations and Pledge Payments Collected to date: $9,001,298.00
Phase 2 Goal - Additional donations required $4,000,000.00 $192,703.00

Finally, we sincerely apologize for erroneously omitting the following names from the Annual Donor Acknowledgement list in last month's Korin.

Iris Donors
Rod & Marion Nishimura
Kara, Evan, Diann & Sodarith Pay

In Gassho,
Howard Nakagiri, Project Manager
Bill Sakahara, Project Treasurer

In Memoriam

The Orange County Buddhist Church wishes to express its deepest sympathies and condolences to the families of the late:

Amy Donohue
Jane Tanaka
Terryll Teruko Okumura
Harold Masao Harakuni
Carole Fusako Weaver
Nobuyuki Morimoto

May the family members find solace and comfort in the infinite compassion of Amida Buddha

Namu Amida Butsu

Services Conducted

March
4  Fumi Nakano, 1 Year Memorial Service
6  Amy Donohue, Funeral Service
10  Nobuko Okasako, 1 Year Memorial Service
10  Teruo Okasako, 3 Year Memorial Service
12  Akira Sameshima, 3 Year Memorial Service
15  Tamiji Somen, 49 Day Memorial Service
18  Jane Tanaka, Funeral Service
19  Himi Nakamura, 3 Year Memorial Service
19  Terryll Teruko Okumura, Funeral Service
25  Carole Fusako Weaver, Funeral Service
25  Harold Masao Harakuni, Funeral Service
26  Amy Inoue, Memorial Service
27  Nobuyuki Morimoto, Funeral Service
28  Taeko Hayashida, 100 Day Memorial Service
50th Anniversary Project Report

The weather and its aftermath continue to adversely impact construction of the Hondo and courtyard, further delaying completion. The sunny days we’ve experienced certainly helped dry the area, and the courtyard looks much better. However, our contractor found that the continual, heavy rains saturated the soil underneath the top two or three feet. Consequently, he’s had to dig deeper to turn the soil to dry all of it out. Additionally, some of the previously dug grade beam trenches collapsed and had to be re-dug and cleaned out. That was a lot of extra rework and additional schedule slippage! The good news is the permanent steel framework is finally being installed. When the concrete gets poured around the vertical steelwork and the horizontal beams are installed, the actual Hondo framework will be able to hold up the roof, and we should start to see the temporary shoring finally removed.

All these delays mean we will not be completed before the Hanamatsuri Festival. The contractor is attempting to get as much of the courtyard completed as possible to get us additional area to use during the festival, but the Hanamatsuri Festival Committee is not planning to include any additional area. Any extra space will be gravy. Meanwhile, weather permitting, the contractor will rebuild the concrete strip along the east side of the social hall, which will provide normal access to the main social hall doors again, as well as a straight path between the parking lot and the classroom building. Because of the weather and other difficulties we continue to readjust and re-plan and as our Issei and Nisei grandparents and parents used to say, “sho ganai”. We cannot complain about what we cannot control. Accept it and continue. A year from now, we will have a beautiful Hondo and courtyard, and we’ll be more appreciative of what we have because we had to overcome all these obstacles.

Reverend Wondra was in Japan last month and visited Wakabayashi Mfg. Co. Ltd., the company that is refurbishing our Naijin altars. She reported the work is almost complete and looks beautiful and new! We’ve had to advise them of our delays, and at our request, they’ve delayed delivery without charging us storage fees.

The donor Bodhi tree subcommittee (Howard and Bill) are compiling the donor inscriptions for the 2017 new leaf order which will be send to the vendor in late April. If you think you should be on this list for a new leaf and didn’t get a letter of instructions, please contact Howard or Bill through the office as soon as possible so we can correct any errors before the order list is finalized. The next order will be placed in April 2018.

Our fund-raising efforts continue with donations and pledge payments arriving weekly. Thanks to Greg Goodman and Gordon Tani, we finally have our 50th Anniversary Project portal on the OCBC website re-installed which allows donors to use credit cards or PayPal to make their donations. We had one donor within a week of re-installation from Washington state!

The first major fund-raising event of the year was the OCBC Bingo on March 18th. We don’t yet know the full amount raised, but from the looks of the huge crowd attending and the amount of sales of silent auction items and raffle tickets, the event was a tremendous success! OCBC and the 50th Anniversary Project owes a huge debt of gratitude to all the Sangha members and friends who participated. The list of generous donors of in-kind gifts as well as all the cash donations in the various sponsor categories was awesome! We owe special thanks to ABA and the OCBC Sports Dept. and their joint Bingo Committee for leading the event. Also special thanks go to OCBC Sr. Girl Scout Troop 881 and Jr. YBA for chairing the kids’ fun zone/childcare, as well as all the other organizations who helped. They are too numerous to mention here, but will be acknowledged by the Bingo Committee. We thank the leadership in those organizations as well as the hundreds of volunteers who worked tirelessly to make everything function like clockwork and made it truly fun and enjoyable evening for all the participants.

All the donations and fund-raisers continue to reduce the amount needed to meet our $9.3M goal which is now $192.7K without the Bingo results. Outstanding pledge payments are now down to $105K and continue to decrease each week. While we still need to raise this final amount and get all the pledges payments collected, the great news is that virtually all the money we need to pay our contractors and vendors at construction completion are now in Building Fund accounts. What little we’ll need to temporarily borrow to fully pay the entire construction costs is well within OCBC internal funds. Let’s together continue to work to decrease even this final amount we need to borrow internally!

OCBC is extremely grateful for everyone’s continued support. OCBC thanks and acknowledges the following new and repeat donations received between February 27, 2017 and March 26, 2017.

Family and Individual Donations (new and repeat): (Coin donor names reported separately)

Nancy Hara
In memory of Jane Tanaka
Diane & Glen Hiraki
in memory of Taeko “Jane” Hayashida
Edward & Joyce Kato
Jon & Sandra Nakagawa
Norman & Shirley Nishioka
Mr. & Mrs. Masayuki Onoda
Daniel, Amy, Preston, Kyle, & Trevor Sasaki
Stephen & Carole Sugimoto
Jane Sakahara-Tanahara & Sam Tanahara
Matthew Thomas
Pamela Tsuchio
Richard & Janet Uyeno
Terry & Michiko Waki

OCBC also received the following donations
in memory of Mrs. Fujiye Idemoto
Mr. & Mrs. Masayuki Onoda
Mrs. Sumi Shadle
ACKNOWLEDGMENTS

The Orange County Buddhist Church gratefully acknowledges the following for their very generous donations, received and recorded from February 26, 2017 through March 25, 2017.

**Shotoku Hoyo Donations**

<table>
<thead>
<tr>
<th>Donors</th>
<th>Amounts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baba, Robert/Eileen</td>
<td>Buckley, Emi J. Hiramayashi</td>
</tr>
<tr>
<td>Crane, Ellen/Tom</td>
<td>Doami, John</td>
</tr>
<tr>
<td>Fujii, Craig/Janet</td>
<td>Fujishige Beth</td>
</tr>
<tr>
<td>Fujishige, Reiko</td>
<td>Fujita, Osamu</td>
</tr>
<tr>
<td>Fujitani, Masa</td>
<td>Hama, Masako Byrda</td>
</tr>
<tr>
<td>Hamai, Nagako (2)</td>
<td>Hanaoka, Miye Minnie/Bill</td>
</tr>
<tr>
<td>Hartle, Lucille C.</td>
<td>Hatakeyama, Charlene (2)</td>
</tr>
<tr>
<td>Hayashi, Clara</td>
<td>Hayashibara, Carl</td>
</tr>
<tr>
<td>Hide, Terry/Cherry</td>
<td>Hirata, Kenneth/Lorene</td>
</tr>
<tr>
<td>Hirata, Yukiko</td>
<td>Hoffman, Karen</td>
</tr>
<tr>
<td>Ichikawa, Dana K.</td>
<td>Ito, Fumiko</td>
</tr>
<tr>
<td>Iwata, Norio</td>
<td>Kawabata, Elaine (2)</td>
</tr>
<tr>
<td>Kiyohara, Aiko</td>
<td>Kondo, D.</td>
</tr>
<tr>
<td>Kondo, Jennie</td>
<td>Kondo, Kei</td>
</tr>
<tr>
<td>Kotake, Janet Yasuko</td>
<td>Kozuki, Warren/Irene (2)</td>
</tr>
<tr>
<td>Kraynek, Harold W.</td>
<td>Kusano, Gladys</td>
</tr>
<tr>
<td>Kusano, Kirk Y./Gail</td>
<td>Kyomen, Yoshi</td>
</tr>
<tr>
<td>Makiuchi, Furiko</td>
<td>Matsuda, Ellen E.</td>
</tr>
<tr>
<td>Matsumoto, Shizuko M.</td>
<td>Miller, Yoko</td>
</tr>
<tr>
<td>Mish, Lori Michele</td>
<td>Miyakawa, Lori Ann S.</td>
</tr>
<tr>
<td>Mizusawa, Steven/Jenny</td>
<td>Mori, Dawn Y.</td>
</tr>
<tr>
<td>Morinoue, Allan</td>
<td>Murai, Kazuo</td>
</tr>
<tr>
<td>Muramatsu, Naomi</td>
<td>Nakagiri, Howard/Karen</td>
</tr>
<tr>
<td>Nakano, Ronald S.</td>
<td>Nishio, Norman</td>
</tr>
<tr>
<td>Ochiai, Sachi</td>
<td>Oyenoki, Lily Y.</td>
</tr>
<tr>
<td>Oyenoki, Sharla S.</td>
<td>Sawada, Kazuko</td>
</tr>
<tr>
<td>Schaezli, Leinette</td>
<td>Somen, Rosa</td>
</tr>
<tr>
<td>Tabata, Joyce</td>
<td>Tahara, Charly K.</td>
</tr>
<tr>
<td>Takata, Toshiuki</td>
<td>Takazumi, Ruby Emiko</td>
</tr>
<tr>
<td>The Kathryn Y. Yamamoto Trust</td>
<td>Various</td>
</tr>
<tr>
<td>Ujihara, Kinuko</td>
<td>Yada, Frank/Joyce</td>
</tr>
<tr>
<td>Wakida, Edward</td>
<td>Yoshimura, Jeanette</td>
</tr>
<tr>
<td>Yamanaka, Ruth</td>
<td>Kusumi, Shigeki/Sachiko</td>
</tr>
<tr>
<td></td>
<td>Miyada, Don</td>
</tr>
<tr>
<td></td>
<td>Mori, Akiko Tamura</td>
</tr>
<tr>
<td></td>
<td>Muramoto, Karen</td>
</tr>
<tr>
<td></td>
<td>Nakawaki, Fushio</td>
</tr>
<tr>
<td></td>
<td>Nakayama, Mary Y.</td>
</tr>
<tr>
<td></td>
<td>Nishimoto, Kathy H.</td>
</tr>
<tr>
<td></td>
<td>Noguchi, Hidetaka/Setsuko</td>
</tr>
<tr>
<td></td>
<td>Ogawa, Sumiyo</td>
</tr>
<tr>
<td></td>
<td>Okada, Thomas/Loreen</td>
</tr>
<tr>
<td></td>
<td>Osaka, Tilden</td>
</tr>
<tr>
<td></td>
<td>Perry, Stephen/Yamashita-Perry</td>
</tr>
<tr>
<td></td>
<td>Pollard, James/Hirohama, Janis</td>
</tr>
<tr>
<td></td>
<td>Sakahara, Bill/Janet</td>
</tr>
<tr>
<td></td>
<td>Sarashina, Junji/Kiyoko</td>
</tr>
<tr>
<td></td>
<td>Shigenaga, Winston</td>
</tr>
<tr>
<td></td>
<td>Shimozono, Jeanie</td>
</tr>
<tr>
<td></td>
<td>Sunada, John</td>
</tr>
<tr>
<td></td>
<td>Suzuki, Kent</td>
</tr>
<tr>
<td></td>
<td>Takagi, Carol/Noboru</td>
</tr>
<tr>
<td></td>
<td>Tanaka, Fred K.</td>
</tr>
<tr>
<td></td>
<td>Tominaga, Masa</td>
</tr>
<tr>
<td></td>
<td>Tsujimoto, Shoko</td>
</tr>
<tr>
<td></td>
<td>Urate, Judith</td>
</tr>
<tr>
<td></td>
<td>Wada, Juji</td>
</tr>
<tr>
<td></td>
<td>Watanabe, Netty/Paul</td>
</tr>
<tr>
<td></td>
<td>Yamamoto, Laura</td>
</tr>
<tr>
<td></td>
<td>Yamanishi, Louie</td>
</tr>
<tr>
<td></td>
<td>Yasuda, Eizo</td>
</tr>
<tr>
<td></td>
<td>Ori to the Church</td>
</tr>
<tr>
<td></td>
<td>Blenn (Meyer), Sharon H.</td>
</tr>
<tr>
<td></td>
<td>Hori, Mae</td>
</tr>
<tr>
<td></td>
<td>Kato, Yumi</td>
</tr>
<tr>
<td></td>
<td>Mori, John/Wendy</td>
</tr>
<tr>
<td></td>
<td>Nishi, Minako</td>
</tr>
<tr>
<td></td>
<td>Onami, June</td>
</tr>
<tr>
<td></td>
<td>Sameshima, Wayne</td>
</tr>
<tr>
<td></td>
<td>Somen, Rosa</td>
</tr>
<tr>
<td></td>
<td>Special or Miscellaneous Donations</td>
</tr>
<tr>
<td></td>
<td>Anonymous (YourCause)</td>
</tr>
<tr>
<td></td>
<td>Le, Yen K.</td>
</tr>
<tr>
<td></td>
<td>Ohama, Nancy/George</td>
</tr>
<tr>
<td></td>
<td>Nokotsudo Maintenance Donations</td>
</tr>
<tr>
<td></td>
<td>Anonymous (4)</td>
</tr>
<tr>
<td></td>
<td>Doami, John</td>
</tr>
<tr>
<td></td>
<td>Hirata Family</td>
</tr>
<tr>
<td></td>
<td>Kitagawa, Janice</td>
</tr>
<tr>
<td></td>
<td>Morris, Sirima</td>
</tr>
<tr>
<td></td>
<td>Sawada, Kazuko</td>
</tr>
</tbody>
</table>

**Ohigan Service Donations**

<table>
<thead>
<tr>
<th>Donors</th>
<th>Amounts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abo, Margaret</td>
<td>Crane, Ellen/Tom</td>
</tr>
<tr>
<td>Eto, Robert</td>
<td>Fujifuma, Kay/Mary Jane</td>
</tr>
<tr>
<td>Fujita, Paul/Joyce</td>
<td>Fusato, David T.</td>
</tr>
<tr>
<td>Hamada, Masako Byrda</td>
<td>Hamilton, Brian</td>
</tr>
<tr>
<td>Hara, Toshiki &amp; Nancy</td>
<td>Hasegawa, Lester</td>
</tr>
<tr>
<td>Hayashi, Clara</td>
<td>Hayashibara, Neal</td>
</tr>
<tr>
<td>Hide, Terry/Cherry</td>
<td>Higashi, Steven/Cherly</td>
</tr>
<tr>
<td>Hirata, Yukiko</td>
<td>Hirayama, Tsutomu Bud</td>
</tr>
<tr>
<td>Hirokawa, Annie</td>
<td>Homan, Shiro</td>
</tr>
<tr>
<td>Hoshino, Seiko</td>
<td>Inafuku, Paul/Nancy N.</td>
</tr>
<tr>
<td>Inokuchi, Laurence</td>
<td>Ishibashi, Alan</td>
</tr>
<tr>
<td>Iwakoshi, Setsukien</td>
<td>Iwakoshi, Wa/Hiromi</td>
</tr>
<tr>
<td>Kamimura, Keith M./Noreen</td>
<td>Kaneko, Dan/Noriko</td>
</tr>
<tr>
<td>Kano, Eugene</td>
<td>Kato, Edward/Joyce</td>
</tr>
<tr>
<td>Katsumoto, Kaiji</td>
<td>Kawamura, Hideo/Jane</td>
</tr>
<tr>
<td>Kimura, Masao</td>
<td>King, Earl Fred</td>
</tr>
<tr>
<td>Kitajima, Juliet</td>
<td>Koihe, Harry</td>
</tr>
<tr>
<td>Kotake, Janet Yasuko</td>
<td>Kubo, Joyce</td>
</tr>
<tr>
<td>Kurai, Noel &amp; Judy</td>
<td>Kuramoto, Richard/Charlene</td>
</tr>
<tr>
<td>Kusumi, Shigeki/Sachiko</td>
<td>Maruyama, Alan</td>
</tr>
<tr>
<td>Miyada, Don</td>
<td>Mizutani, Mitsuo</td>
</tr>
<tr>
<td>Mori, Akiko Tamura</td>
<td>Murakami, Kyohsei/Michie</td>
</tr>
<tr>
<td>Muramoto, Karen</td>
<td>Nagahori, Fred</td>
</tr>
<tr>
<td>Nakawaki, Fushio</td>
<td>Nakawaki, Tad</td>
</tr>
<tr>
<td>Nakayama, Mary Y.</td>
<td>Natsuhara, Joe M.</td>
</tr>
<tr>
<td>Nishimoto, Kathy H.</td>
<td>Nishio, Norman</td>
</tr>
<tr>
<td>Noguchi, Hidetaka/Setsuko</td>
<td>Ochiai, Sach</td>
</tr>
<tr>
<td>Ogawa, Sumiyo</td>
<td>Oishi, Rickio Stuart</td>
</tr>
<tr>
<td>Okada, Thomas/Loreen</td>
<td>Onishi, Roy/Frances</td>
</tr>
<tr>
<td>Osaka, Tilden</td>
<td>Otsuki, Sumio</td>
</tr>
<tr>
<td>Perry, Stephen/Yamashita-Perry</td>
<td>Tracy</td>
</tr>
<tr>
<td>Pollard, James/Hirohama, Janis</td>
<td>sakakura, Michiko</td>
</tr>
<tr>
<td>Sakahara, Bill/Janet</td>
<td>Sawada, Masako</td>
</tr>
<tr>
<td>Sarashina, Junji/Kiyoko</td>
<td>Shimizu, Bruce</td>
</tr>
<tr>
<td>Shigenaga, Winston</td>
<td>Somen, Rosa</td>
</tr>
<tr>
<td>Shimozono, Jeanie</td>
<td>Sunada, Thomas</td>
</tr>
<tr>
<td>Suzuki, Kent</td>
<td>Suzuki, Ronald M./Kyoko</td>
</tr>
<tr>
<td>Takagi, Carol/Noboru</td>
<td>Takazumi, Ruby Emiko</td>
</tr>
<tr>
<td>Tanaka, Fred K.</td>
<td>Togashi, Sueko</td>
</tr>
<tr>
<td>Tominaga, Masa</td>
<td>Tomyama, Alan/Akiko</td>
</tr>
<tr>
<td>Tsujimoto, Shoko</td>
<td>Ukegawa, Joni/Nakaso, Jim</td>
</tr>
<tr>
<td>Urate, Judith</td>
<td>Uyeda, Midori</td>
</tr>
<tr>
<td>Wada, Juji</td>
<td>Wada, Robert</td>
</tr>
<tr>
<td>Watanabe, Netty/Paul</td>
<td>Yada, Frank/Joyce</td>
</tr>
<tr>
<td>Yamamoto, Laura</td>
<td>Yamamoto, Misae</td>
</tr>
<tr>
<td>Yamanishi, Louie</td>
<td>Yasuda, Eizo</td>
</tr>
<tr>
<td>Xasima, Noriko</td>
<td>Xasima, Betty</td>
</tr>
</tbody>
</table>

**Orei to the Church**

<table>
<thead>
<tr>
<th>Donors</th>
<th>Amounts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blenn (Meyer), Sharon H.</td>
<td>Donohue, Dennis</td>
</tr>
<tr>
<td>Hori, Mae</td>
<td>Ishii, Steve</td>
</tr>
<tr>
<td>Kato, Yumi</td>
<td>Mizusawa, Steven/Jenny</td>
</tr>
<tr>
<td>Mori, John/Wendy</td>
<td>Nakamura, Arlene</td>
</tr>
<tr>
<td>Nishi, Minako</td>
<td>Okasako Oshiro, Gloria</td>
</tr>
<tr>
<td>Onami, June</td>
<td>Sadakane, John/Ann M.</td>
</tr>
<tr>
<td>Sameshima, Wayne</td>
<td>Sawada, Kazuko</td>
</tr>
<tr>
<td>Somen, Rosa</td>
<td>Weaver, Thomas</td>
</tr>
</tbody>
</table>

**Special or Miscellaneous Donations**

<table>
<thead>
<tr>
<th>Donors</th>
<th>Amounts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anonymous (YourCause)</td>
<td>Le, Yen K.</td>
</tr>
<tr>
<td>Ohama, Nancy/George</td>
<td></td>
</tr>
</tbody>
</table>

**Nokotsudo Maintenance Donations**

<table>
<thead>
<tr>
<th>Donors</th>
<th>Amounts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anonymous (4)</td>
<td>Doami, John</td>
</tr>
<tr>
<td>Hirata Family</td>
<td>Kitagawa, Janice</td>
</tr>
<tr>
<td>Morris, Sirima</td>
<td>Sanematsu, Louise</td>
</tr>
<tr>
<td>Sawada, Kazuko</td>
<td></td>
</tr>
</tbody>
</table>

---

*Note: The list continues with similar entries.*
ただ仏法は聴聞に
きはまるなり — 聴聞の心得

八代目の蓮如上人さまは、「ただ仏法
は聴聞にきはまるなり」と言われまし
た。『蓮如大御一代記書』一九巻・註
版、ニツハジマ

私の今日の法話は、むずかしくて、皆
さんの心はそれを直ちに受け入れられ
ないほど、なるほど・・・と頭を傾け
るのだが、

『今日の話はわかりやすかったな』

蓮如真宗の法話を聴聞する場合でよく
聴く人には「いわゆる」ではない的で
きるのではないでしょうか？

すると、自分の経験や判断で納得
できたからわかりやすい話、反対に、納得
できなかったからわかりにくい話、教え
を聞くと直ちに納得しているわけには
いかないが、教えを聞き難いのは私たちは
教える者であることを思い知らされる
段階であると思う。

自分にもこのような経験があるが
、自分に納得できるかどうかは自己
の判断に委ねることにしたい。

自分に納得できない話は自己の
教える者であることを思い知らされる
段階であると思う。
第25代門主 専如上人
法灯継承へのお祝い

三年前、第24代門主、即如上人は
その職を息子さまである専如上人に譲り
になりました。京都の西本願寺では、
いまその法灯継承法要が盛大にお勧めさ
れているんです。

BCAから皆さまに直接、郵便が届
いているかと思いますが、この嬉しい契約
確かにあります。

春期講座は左記のように行われます。

6月1日(土)、17日(水)
時間は午後9時から11時まで。

途中からのご参加も歓迎です。どう
ぞ、お気軽にご越しくださいませ。

英語教法

【花祭りバザー】のご案内

4月29日(土)・30日(日)

ロッサンジェルス別院の中田和朗先生を
お迎えして、日本語・英語両語にてご教
話を行われます。

当日には、当仏教書の各団体による瀧
いする仏教徒として意義深い法要です。い

当日には、多くの展示会や模範演技が
行われます。また、多くのフード・ブー
お知らせ

婦人会だより

３月 13 日（月）に催されましたシニア・ランチでは、4 名のシニア、およびゲストの方々が出席されました。方々のお誕生日をお祝いしました。

宇治原衣子、山西アイリーン

はきかわた

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモン・・・・素麺ローザ

オレンジ・・・・藤本ボール

レモ
ご寄付

女子会に関しのご質問がありましたら久本ジョーディ会長へ連絡下さい。

「3期月祥月法要」

2月26日 (月) 3月25日までは「祥月」法要ご寄付下さいました方々に感謝し
法要のご寄付いただき方々の名前が英語欄に掲載され

合計 3,806ドル

「仏教会にお礼」

仏教会にお礼

2月29日 (土) 3月20日 (日) 午前9時からソーシャルホール

合計 3,290ドル

お葬儀

南無阿弥陀

「納骨堂」

ご寄付ご芳名です。敬称略

合計 1,923ドル

"どうしましたか？"
WELCOME TO THE BEC’S
BOOK CLUB

WEDNESDAY, APRIL 12, 2017
6:00 P.M.

FEATURED FILM:

DOGEN’S ZEN

Starring: Kantaro Nakamura

Directed by: Banmei Takahashi

WEDNESDAY, MAY 10, 2017
7:30 P.M.

FEATURED BOOK:

THE HIDDEN LIFE
OF TREES

By Peter Wohlleben

TIME: 7:30 – 9:00pm   PLACE: Social Hall Level 3
For more information please call 714-827-9590
Books are for sale at OCBC

© BUDHIST EDUCATION CENTER
Orange County Buddhist Church 909 South Dale Ave. Anaheim, CA 92804

Save the Date
Sunday October 8, 2017 - 2:00 pm
Hondo Dedication Ceremony
and Dinner
Free to all sustaining OCBC Members - $20 for non-members
# Tomodachi Bento Project Intake Form

A program made possible by a Keiro community grant

<table>
<thead>
<tr>
<th>Name:</th>
<th>Primary Care Physician:</th>
</tr>
</thead>
<tbody>
<tr>
<td>DOB:</td>
<td>Name:</td>
</tr>
<tr>
<td>Address:</td>
<td>Address:</td>
</tr>
<tr>
<td>Phone:</td>
<td>Phone:</td>
</tr>
</tbody>
</table>

**Delivery Instructions:**

---

## First Emergency Contact
At least one contact is required to be on the program

<table>
<thead>
<tr>
<th>Name:</th>
<th>Relationship:</th>
<th>Phone:</th>
<th>Address:</th>
</tr>
</thead>
</table>

## Second Emergency Contact

<table>
<thead>
<tr>
<th>Name:</th>
<th>Relationship:</th>
<th>Phone:</th>
<th>Address:</th>
</tr>
</thead>
</table>

**Client’s Allergies**

Details About the Client (check all that apply):

- [ ] Peanut
- [ ] Tree Nuts
- [ ] Milk
- [ ] Eggs
- [ ] Wheat
- [ ] Soy
- [ ] Fish
- [ ] Shellfish
- [ ] Other: ______________________

**Other Dietary Information:**

---

## Client’s Living Conditions

- Does Client Live Alone? [ ] YES [ ] NO
- Housing: [ ] Owns Home [ ] Rents [ ] Senior Facility
- Other: ______________________
- Pets?: [ ] ______________________

Please list type of pet

**Client’s Frailty**

Details About the Client (check all that apply):

- [ ] Vision Issues
- [ ] Hearing Issues
- [ ] Wheelchair
- [ ] Walker
- [ ] Cane
- [ ] Oxygen
- [ ] Alert and Aware
- [ ] Mental Alertness
- [ ] Smoke

---

Intake Forms will be accepted until all slots are filled. All applicants will receive an in-person site visit interview as part of the application process.

**Mail or Email To:**

Address: Tomodachi Bento Project
Orange County Buddhist Church
909 S. Dale Avenue
Anaheim, CA 92804

Email: tomodachibento@gmail.com
Phone: 714-914-6492
Hatsumairi
(Infant Presentation)

The Orange County Buddhist Church cordially invites parents and their infants, 18 months or younger, to participate in the Hatsumairi rites ceremony offered in May. The Hatsumairi is an occasion for parents to present their child to the Buddha and the Sangha, formally for the first time, so that they too can be embraced by the teachings of the Buddha. While this ceremony was traditionally done privately by the family, there has been a trend to have this gathering collectively under the auspices of one of the affiliated organizations within the temple, such as the Dharma School.

The Southern District Ministerial Association has adopted the birth of Shinran Shonin for this occasion. The Orange County Buddhist Church welcomes your participation in this Hatsumairi gathering, which will be held during the Gotan-E Service on Sunday, May 21, 2017, at 10:00 A.M.

To participate, please fill out the form below and mail it to arrive, no later than Saturday, May 13, 2017.

If you have any questions, call Teri Whited at (714) 875-0584 or email her at teriwhited@gmail.com

Please note: We will contact you by phone or email to verify receipt of your application. If you do not receive verification by Wednesday, May 17, 2017, please make sure you contact Teri Whited.

Hatsumairi Application

Please Print

Name of Child__________________________

Name in Japanese (If applicable)__________________________

Name of Parents: Father__________________________

Mother__________________________

Address:__________________________

Telephone:__________________________ email:__________________________

Please send completed form to: Hatsumairi
Orange County Buddhist Church
909 S. Dale Avenue
Anaheim, CA 92804
Dear 2017 Chibiko Basketball Applicant:

The Orange County Buddhist Church Sports Group will be conducting its 24th Chibiko Basketball Program.

**When?**
- May 21
- June 4, 11, 18, 25
- July 9, 23, 30

**Time?**
1:00 p.m. - 3:15 p.m.

**Location?**
The Chibiko Basketball program will be held at the Orange County Buddhist Church Gym at 909 South Dale Avenue, Anaheim, 92804

**Who?**
Children who are (A) 5 years old before or on May 21, 2017, or (B) in kindergarten, or (C) in 1st grade, or (D) in 2nd grade and have not played in SEYO, CYC, CBO, JAO

**How?**
Sign ups will be conducted by application only. Applications are available in the OCBC Korin, OCBC Sports Office (in the gym), or from one of the contacts indicated at the end of this letter.

**The deadline to turn in applications is May 1, 2017**

Enrollment will be conducted on a first-come, first-serve basis. An email will be sent to confirm your participation. **Placement of the children onto teams will be done at the Director’s discretion – Special requests will not be accepted.**

Applications should be mailed to:

OCBC Chibiko Program
Attn: Jeff Sakamoto
6307 Royal Grove Drive
Huntington Beach, CA 92648

**How much?**
The cost is $50 for OCBC sustaining family member child or $60 for non-member child. Included will be a T-shirt, basketball, party and gift at the end of the program.

Please make your checks payable to OCBC Sports.

**What is the format of the program?**
The program will be broken down into two (2) parts. The first hour is a short clinic where all the children will be instructed on fundamentals including, stretching, footwork, dribbling, passing, and catching. A game will be conducted during the second hour. Players are required to participate in the clinic portion of each session before playing the game.

**For more information, email ocbcchibiko@gmail.com, or contact:**

Bryan Furumoto (714) 655-5522
Calvin Togashi (714) 229-0987
Walt Ando (714) 606-8346
Jon Nakagawa (714) 883-6108

Jeff Sakamoto (310) 780-0397
Steve Sugimoto (714) 870-8966

The past 24 years were successful due to the unselfish participation of parents and children. The success of this program is directly related to your help. Your child will benefit accordingly.
ORANGE COUNTY BUDDHIST CHURCH  
OCBC SPORTS  
909 SOUTH DALE AVENUE  
ANAHEIM, CALIFORNIA  92804

2017 CHIBIKO BASKETBALL PROGRAM APPLICATION

<table>
<thead>
<tr>
<th>Child's Name (Last, First, Nickname)</th>
<th>Boy/Girl</th>
<th>Birthdate and Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Address, City, Zip Code</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mother's Name (Guardian)</th>
<th>Phone Number</th>
<th>Father's Name</th>
<th>Phone Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

E-mail Address (Required for confirmation purposes)

<table>
<thead>
<tr>
<th>Emergency Contact</th>
<th>Relation</th>
<th>Phone Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Are you a sustaining member of the Orange County Buddhist Church?  Yes  No

I, the parent or guardian of the above named child, hereby register him or her for participation in the Orange County Buddhist Church (OCBC) Sports Chibiko Basketball Program and do fully agree to the rules and regulations of the OCBC organization and do hereby release OCBC, its officers, members, managers, and coaches from any and all liability.

I hereby waive and release the OCBC Sports Chibiko Basketball Program from any and all liability for any injuries or illnesses of any nature incurred while participating in the OCBC Sports Chibiko Basketball Program. I understand that medical insurance is my own responsibility.

<table>
<thead>
<tr>
<th>Parent/Guardian's Signature</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The success of the program and the benefit to the children is directly related to the participation of the parents. Please indicate if you would volunteer to help as:

<table>
<thead>
<tr>
<th>Head Coach</th>
<th>Assistant Coach</th>
<th>Scorekeeper/Timer</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Checks should be made payable to:  OCBC Sports  $50 OCBC Member  $60 Non-Member

Mail your check and application to:  OCBC Chibiko Program  
Attn: Jeff Sakamoto  
6307 Royal Grove Drive  
Huntington Beach, CA  92648
2017 Southern District Buddhist and BWA Conference

Jodo Shinshu for the Average Joe

Have you ever wondered how our Jodo Shinshu teaching works in our everyday lives?
How do we face life's challenges, whether trivial or major, and make sense of it all?
How can we improve our quality of life by adjusting our perspective?

You can find out!

Saturday, June 10, 2017 ~ Odyssey Restaurant
15600 Odyssey Dr., Granada Hills, CA 91344
9:00 am to 3:30 pm

Keynote Speakers

Rev. Koyo S. Kubose (English) - Founder, Bright Dawn
Center of Oneness Buddhism- Universal teachings for
everyday living. For everyone who enjoyed the way he made
Shin Buddhism accessible and fun at our last conference, we
have invited him back!

Rev. Kazuaki Nakata (Japanese) - Minister, Los Angeles
Betsuin (also served at Sacramento Betsuin and Ekoji Buddhist
temple, VA)

Southern District Buddhist Conference, 10 June 2017
Registration fee of $65/person (payable to OCBC) is due by Wednesday, May 10.
Please write “Southern District Conference” on envelope.

<table>
<thead>
<tr>
<th>Attendee's Name</th>
<th>Request carpool ride</th>
<th>Can be carpool driver</th>
<th>Will bring my name badge</th>
<th>Select keynote preference</th>
<th>Select lunch</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>Last</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
OCBC COLLEGE SCHOLARSHIP

OCBC SCHOLARSHIPS FOR HIGH SCHOOL GRADUATES AND COLLEGE STUDENTS

OCBC TALBERT GAKUEN SCHOLARSHIP

OCBC HIGH SCHOOL SENIORS ARE ENCOURAGED TO SUBMIT APPLICATIONS FOR THE OCBC TALBERT GAKUEN SCHOLARSHIP.
DEADLINE: MAY 26, 2017, FRIDAY.

Applicants must be or have parents that are current sustaining members of the OCBC for one year, to be eligible.
The Talbert Gakuen Scholarship was established in honor of, and in accordance with, the wishes of the Issel founders and members of the Talbert Gakuen, who generously arranged a scholarship to an OCBC senior high school student in furtherance of higher education.
Grade Transcripts are required.

MR. AND MRS. BEN D. SANEMATSU SCHOLARSHIP

OCBC UNDERGRADUATES, GRADUATES, OR VOCATIONAL STUDENTS ARE WELCOME TO SUBMIT APPLICATIONS FOR THE OCBC MR. AND MRS. BEN D. SANEMATSU SCHOLARSHIP.
DEADLINE: MAY 26, 2017, FRIDAY

Applicants must be or have parents that are current sustaining members of the OCBC for one year, to be eligible.
Applicants must be pursuing studies to enrich, improve, or provide services to challenged individuals. Priority will be given to those applicants that are challenged.
Mr. Sanematsu lost his eyesight and devoted his life to teaching and counseling blind students to cope with their blindness and function in mainstream society.
Grade Transcripts are required as well as major declaration.

Obtain scholarship applications from the OCBC Office or through email request to: Rick Oishi, rick@oishifamily.com. Be sure to indicate the scholarship application.
2017 OCBC MEMBERSHIP FORM

Please complete the following form to apply for membership to the Orange County Buddhist Church.

STEP 1: MEMBERSHIP LEVEL

I would like to support OCBC with the following membership level:

<table>
<thead>
<tr>
<th>Level</th>
<th>Explanation</th>
<th>Individual</th>
<th>Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young Adult</td>
<td>New members under 30 yrs old</td>
<td>$60</td>
<td></td>
</tr>
<tr>
<td>Introductory</td>
<td>First time new members over 30 yrs old</td>
<td>$120</td>
<td>$240</td>
</tr>
<tr>
<td>Sustaining</td>
<td>Current members</td>
<td>$240</td>
<td>$480</td>
</tr>
<tr>
<td>Kansha</td>
<td>Special membership option</td>
<td>$500</td>
<td>$1,000</td>
</tr>
</tbody>
</table>

Please see backside for membership classification

STEP 2: CONTACT INFORMATION

Name __________________________________________________________
Address ______________________________________________________
City __________________________ State ___________ Zip __________
Phone __________________________
Email _______________________________________________________

Additional Contact Information

Spouse Name __________________________________________________
Spouse Phone __________________________ Email ___________________
Child Name __________________________________________________
Child Name __________________________________________________

STEP 3: MAIL

Send membership form and check to:
Orange County Buddhist Church
909 South Dale Avenue
Anaheim, CA 92804
OCBC thanks you so much for your generous donation.

Print Name:________________________________________

Address:__________________________________________________________________________

City / State / Zip:___________________________________________________________________

We will help complete the OCBC 50th Anniversary Fundraising Project with a

☐ Donation or  ☐ Pledge of:

☐ $25,000 or greater  ☐ $10,000  ☐ $5,000  ☐ $2,500  ☐ $1,000

☐ Other $_________

Special instructions for donation (if desired):__________________________________________

Note: All donations, including those for Phase 1, are cumulative and total donations of $5,000 or more
will be acknowledged on the Social Hall Bodhi Tree.

Pledge Only

Our pledge for the amount of $__________ will be for:

☐ 1 Year  ☐ 2 Years

Our preferred payment schedule:

☐ Monthly  ☐ Quarterly  ☐ Semi-Annually  ☐ Annually

Payment Preference

☐ Check payable to OCBC

Credit Card  ☐ VISA  ☐ MasterCard

Credit Card Number ___________ - ___________ - ___________ - ___________

Expiration Date ___________ / ___________

Signature:________________________________________ Amount of Donation $____________

Print Name:________________________________________ Home Zip Code:_________________
<table>
<thead>
<tr>
<th>日</th>
<th>SUN</th>
<th>月</th>
<th>MON</th>
<th>火</th>
<th>TUE</th>
<th>水</th>
<th>WED</th>
<th>木</th>
<th>THU</th>
<th>金</th>
<th>FRI</th>
<th>土</th>
<th>SAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>MARCH 26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8:30 AM – Meditation Service</td>
<td>Meditation Service</td>
<td>OFFICE CLOSED</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9:00 AM – Taiichi Class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 AM – 家族祈祷</td>
<td>Family Service &amp; Dharma School</td>
<td>7:30 PM – Bec Class: “From Provisional Buddhism to True Buddhism” – Dr. Nobuo Haneda</td>
<td>12:30 PM – Games, Games Games</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>7:30 PM – Meditation Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8:30 AM – 楮楊</td>
<td>Meditation Service</td>
<td>OFFICE CLOSED</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9:00 AM – Taiichi Class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 AM – 家族祈祷</td>
<td>Family Service &amp; Dharma School</td>
<td>7:30 PM – Meditation Service</td>
<td>12:30 PM – Games, Games Games</td>
<td>10:30 AM – Bec Class: “Lectures on the Larger Sutra” – Rev. Marvin Harada</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>7:30 PM – Meditation Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8:30 AM – 楄楊</td>
<td>Meditation Service</td>
<td>OFFICE CLOSED</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9:00 AM – Taiichi Class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 AM – 家族祈祷</td>
<td>Family Service &amp; Dharma School</td>
<td>7:30 PM – Meditation Service</td>
<td>12:30 PM – Games, Games Games</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>7:30 PM – Meditation Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8:30 AM – 楄楊</td>
<td>Meditation Service</td>
<td>OFFICE CLOSED</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9:00 AM – Taiichi Class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 AM – HANAMATSURI</td>
<td>Family Service &amp; Dharma School</td>
<td>7:30 PM – Meditation Service</td>
<td>12:30 PM – Games, Games Games</td>
<td>10:30 AM – Bec Class: “Lectures on the Larger Sutra” – Rev. Marvin Harada</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>7:30 PM – Meditation Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8:30 AM – 楄楊</td>
<td>Meditation Service</td>
<td>OFFICE CLOSED</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9:00 AM – Taiichi Class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 AM – 家族祈祷</td>
<td>Family Service &amp; Dharma School</td>
<td>7:30 PM – Meditation Service</td>
<td>12:30 PM – Games, Games Games</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>7:30 PM – Meditation Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>MAY 1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HANAMATSURI BAZAAR</td>
<td></td>
<td>OFFICE CLOSED</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9:00 AM – Taiichi Class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12:30 PM – Games, Games Games</td>
<td>10:30 AM – Bec Class: “Lectures on the Larger Sutra” – Rev. Marvin Harada</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>7:30 PM – Meditation Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>