



The Buddhist Temple of Chicago

BULLETIN

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Volume 66 Number 7 April 2010 (2554 B.E.)

Letter to Rev. Ashikaga

Dear Rev. Ashikaga:

2/4/2010

Mary and I had recently received your "BTC Bulletin" for February 2010. This letter is in regards to your column titled "Year End Trip to Japan." As I read through your article, I was totally taken aback as I read on, that you were at one time training as a midshipman at the Japanese Naval Academy in Etajima, Hiroshima circa 1945. What a most surprised coincidence that we suddenly share a common thread that nearly 60 years ago, I too was stationed on that post for 8 weeks of advanced medical training before shipping out to Korea from Sasebo, Japan.

To go back nearly 6 decades ago – I had enlisted in the army in March, 1952 seeking to experience my test for manhood. I was sent to Camp Pickett, Virginia – an army medical training center. I had 8 weeks of combat infantry training and 8 weeks of combat medical training to prepare ourselves for the Korean conflict there. As soon as I had completed my 16 weeks of training – I was shipped to Fort Lewis, WA., and had boarded a troop ship; the USS John Pope. After 14 days crossing the Pacific, we had landed after dark somewhere in Japan. We then boarded a bus to new training center called Etajima – which I later learned that this site was formerly known as a Japanese Naval Academy during WWII.

When I read your recent article – the odds would be one to a million that I would find out that someone, anyone who knew about Etajima; let alone to discover that you had at one time attended the Naval Academy there. I still have fond memories of that place – albeit, a backbreaking training experience – but the memories will forever be etched in my mind remembering my experience there as if "it was just yesterday."

Anyway, just thought you would like to know what memories you and I share from our past.

Respectfully,

Hank Ozaki

Our deepest sympathy to the family and friends of:

Mr. Russell Honda

Mr. Russell Honda, 50, passed away on Dec. 28, 2009, is survived by Mother Shizuko Horita Honda, sister Sandra Honda, Brother-in-law Charles and Nephew Michael Lawrence.

Mrs. Yemiko Kurokawa

(see temple new for details)

Scheduled Events

(call 773-334-4661 or see www.budtempchi.org)

Dharma Sunday School for April – 1st and 4th Sundays, 11:00AM – 12:00PM

Religious Services

Sunday at 11:00AM – 12:00PM in English Sunday at 1:00PM – 2:00PM in Japanese (only on day of Monthly Memorial)

Monthly Memorial Service - Shotsuki Hoyo, 1st Sunday of each month, except where noted.

Buddhist Studies/Practices

Discussion Group – Open to All, Sangha Q & A, 2nd Sundays, 12:30PM – 2:00PM

Introduction to Buddhism – call temple to confirm dates and time

Meditation Classes – Sundays 9:00AM – 10:15AM, Thursdays 7:30PM – 8:45PM. Beginners' orientation half hour prior to start. Please use parking lot entrance.

Sutra Study Class – 3rd Sundays, Open to All, 12:30PM – 2:00PM

Weekly Study Class – Wednesdays, 7:00PM – 8:30PM

Special Observances/Events

Hanamatsuri – 4th, Sunday, Celebration of Buddha's birth.

Activities

Asoka Society – 3rd Saturdays, 1:00PM

Calligraphy – Japanese brush writing class 2nd & 3rd Tuesdays 7:00PM

Crafts Class – 1st & 3rd Saturdays, 10:00AM – 12:00PM, Open to All (call temple for confirmation)

Fencing – Introduction to Kendo, Dojo sessions, Tuesdays, 8:00PM – 10:00PM at Bethany United Church (Bob Kumaki, 847-853-1187)

Japanese Language Instruction – Saturdays, 10:00AM – 12:00PM, children and adult classes, call 773-334-4661 to register

Japanese Swordsmanship – Iaido, Mondays 7:00PM – 9:00PM

Taiko Drumming – BTC Kokyo Taiko Drum Troupe, Fridays, 7:00PM – 9:00PM

Taiko Drumming – Isshin Daiko Group, Saturdays 7:00PM – 9:00PM, call for appointment

Temple News
February 2010

02/07 Shotsuki Hoyo (Monthly Memorial Service) was observed. Rev. Ashikaga delivered the Dharma message both in the morning English and in the afternoon Japanese service. The 7th graders of the North Shore Unitarian Church visited the temple. Bill Bohlman welcomed and gave them a talk on Buddhism.

02/14 Nirvana Day Special Service was observed. Rev. Ashikaga gave a talk for Dharma School, and Rev. Patti Nakai delivered the Dharma Message.

02/19 The March issue of Temple Bulletin was mailed * * * Michael Conway visited from Japan.

02/20 Asoka Society met.

02/21 Pet Memorial Service was observed. Both Glenn Fujiura and Janet Lipner spoke about their pets. Tracy Ito was the lay speaker who made an excellent report on Ho-On-Ko Seminar at Higashi Honganji in Kyoto, Japan, with a video presentation * * * Rev. Ashikaga and Rev. Patti Nakai attended the Memorial Service of the late Mrs. Yemiko Kurokawa at Lakeview Funeral Home. Yemiko passed away February 10, 2010, at age 90. She was the wife of the late Yozzo Kurokawa and loving mother of sons, Stanley, Brian, William, and daughters Barbara Yamadera, Elaine, Susan.

02/24 Rev. Ashikaga conducted the Memorial Service of the late Mrs. Harumi Sato, 56, who passed away on February 20, 2010 in Japan. Her son Ryoji Takei attended the service at the Temple.

02/28 Brotherhood Sunday Special Service was observed. The guest speaker was Sam Ozaki. * * * Board of directors met.

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The Buddhist Temple of Chicago Bulletin

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www.budtempchi.org

Rev. Yukei Ashikaga, Head Minister.

Rev. Patti Nakai, Associate Minister

Gary T. Nakai, President

Edited and produced by Gary T. Nakai, Ruby Tsuji

Contributors: Beatrice, Hiromi Ishikawa, Tracy Ito, Gary Nakai, Rev. Patti Nakai, Hank Ozaki, Ruby Tsuji

Editor's Note: Comments, corrections, questions, suggestions are encouraged. Submitted material will be reviewed for suitability and availability of space. Anonymous submissions will not be published, but authors names may be withheld from publication upon request. Deadline: first Friday of the month. btcbuledtr@hotmail.com

THANK YOU, THANK YOU, THANK YOU

Understanding the Nembutsu through recognizing the Paramitas in others – send in yours.

With the Sunday Services: Bill Bohlman, Glenn Fujiura, Gary Nakai and Kiyoko Omachi.

Sunday Refreshments: Jackie Denofrio, Rodel De Ocampo, Noreen Enkoji, Joshua Garcia, Haru Ito, Michio Iwao, Jovana Nieves and Ruby Tsuji.

Temple Bulletin Mailing: Antoinette D'Vencets, Noreen Enkoji, Evelyn Inamine, Haru and Tom Ito, Dorothy Kuse, Mary Shimomura, Tak Tomiyama and Ruby Tsuji.

Taking care of the Temple - inside and out: Tomio Tademoto.

Cleaning of Temple: Harky Tademoto.

**WHEN WE WENT TO THE SWEDISH MUSEUM
AMERICAN**

When we went to the Swedish-American Museum, we saw an old-fashioned pump and a stove. There was a butter churn and fox coats, too. You could also change into an old-fashioned bonnet and apron. I liked to pump the water pump and make dinner at the little kitchen they had. On the second floor, there was a 1910 typewriter and an old-fashioned doll. I loved the Swedish-American Museum. I really didn't want to leave. The End.

By Beatrice

The BTC Nokotsudo is fully operational. It is configured to accept varied sized urns in varied presentations, for storage periods to fit each family's need. The Nokotsudo will be open for regular inspection each Sunday immediately after service, and by appointment made with Rev. Ashikaga, Gary Nakai, or Kiyoko Omachi.

To inter cremains in the Nokotsudo, fill out the application form attached to the Nokotsudo Policy. These documents are available from the temple office or they can be mailed to you by contacting the above.

Whether you have a definite length of time in mind for interment in the Nokotsudo, or whether that time is indeterminate while ultimate plans are being worked out, be rest assured that the beautiful design of the BTC Nokotsudo presents each applicant with a flexible, dignified storage accommodation. Furthermore, the BTC Nokotsudo policy permits the holding of burial certificates when accompanying the admitted cremains.

Ho-On-Ko Hoshidan

(Ed. note – Sunday Lay talk given 2-21-2010 at BTC)

Good morning. My name is Tracy Ito, and in November of 2009, I attended the Ho-On-Ko Hoshidan retreat in Kyoto, Japan. Buddhists gathered from all across Japan and North America to commemorate the life and teachings of Shinran Shonin, the founder of Jodo-Shinshu Buddhism. We all stayed at the Dobo Kaikan, or retreat center, of Higashi Honganji, a truly impressive compound of buildings and grounds. Our days together were quite structured; awakened at 6 AM, not by an alarm clock or even a gong, but by a lovely song played over the intercom system. Anyone who knows me knows I'm not a morning person, but that cheerful song made me pop right out of my futon with a smile on my face. Then it was off to morning service, with most participants sitting zazen (on their shins), although the North American contingent were afforded short chairs. We were also outfitted with earphones for English translations. Next was breakfast, and our meals were served mess-hall style, with everyone pitching in to help serve and clean. The rest of our days were filled with more service, lectures, group discussions, singing Ondokusan, chanting Shoshin-ge, tours, and chores.

In gathering my notes to prepare for this talk, I wondered how I could relate my experience to you: should I talk about the Buddha, and the highbrow jodo-shinshu concepts we tried to dissect in the lecture hall, like Shinjin: heart-believing, vs. shinko: faith, vs. anjin: settled-mind? Or should I talk about the Dharma, the many teachings of Shinran he passed down to us through poems that have become our main sutras and gathas?

What I really came away with from this retreat was the feeling of Sangha. Of belonging to a Buddhist brotherhood that really does span the globe. Yes, we are an independent, American Temple, but in visiting the headquarters of Higashi Honganji, I could really see where we came from. Their altar is the same as ours, we chant the same sutras, and sing the same gathas. It was invigorating to meet all the young reverends. When one found out I was from Chicago, he said, "Oh, the home of Joan Cusack! I love her!" And in the retreat hallways, the little old Japanese ladies expressed amazement that I had come from so far away "for Amida."

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After the formal end of the retreat at Higashi, my new friends from California and I toured historical sites in Kyoto, such as Shinran Shonin's gravesite at Otani Mausoleum, the Golden Pavillion, a famous Zen rock garden, and maybe one sake bar. It was the height of Fall colors in Japan, as you will see in this slideshow, assembled by Patsy McEnroe and Shawn Lyte, and I thank them both.

In 2011, Higashi Honganji will celebrate the 750th memorial service of Shinran Shonin with a huge gathering. In the Founder's Hall alone, there are 1,000 tatami mats, potential room for 5,000 people. They say Goenki, as this memorial is called, is a once-in-a-lifetime experience, as it only happens every 50 years. The theme for this Goenki is "Now, life is living you." So, you have several months to ponder this theme and save up your dollars and yen!

I would like to sincerely thank the Buddhist Temple of Chicago and Higashi Honganji for sending me on this special retreat. Thank you for your kind attention.

HEIWA TERRACE CELEBRATES 30 YEARS

Heiwa Terrace celebrates its 30th Anniversary with an Open House, Saturday, May 22, 2010, 1 pm – 3 pm. Heiwa Terrace is located at 920 W. Lawrence Ave., Chicago, IL 60640-4249

Entertainment will be provided by internationally renown artists Tatsu Aoki, Ester Hana, and Yoko Noge and the Heiwa Terrace Sing-along Group

Over thirty years ago, when the Japanese Seniors were aging and many Nisei were starting to be over sixty-five, the Japanese Community felt that they should have a place where they could live, after they became empty nesters. Funds were raised during the campaign from whoever wished to donate. After enough was collected to start with, an architect and planners started the business of where to build. The result has been, "Tranquility and Beauty in an Urban Setting."

There will be an inauguration of the Heiwa Terrace Website, a tour of the Heiwa Terrace Garden, and art creations by Heiwa Terrace residents.

Free parking is available until 3:30 pm in the lot on the southeast corner of Lawrence and Winthrop.

Shin Sangha Page

“From Propagator to Seeker” by Rev. Patti Nakai

When Dr. Nobuo Haneda was in Japan (September 2009) he gave a talk in Tokyo for the Shinran Bukkyo Center, an education and research institute sponsored by Higashi Honganji. The center’s latest newsletter (March 2010) features an excerpt from that talk. The title immediately grabbed my attention: *Dendosha kara gudosha e* “From Propagator to Seeker.” Normally we think of a propagator as someone who was a seeker and after encountering the teaching, he is eager to spread the word to others. But Dr. Haneda’s talk was about Haya Akegarasu, described as someone who started out as a propagator but was transformed into a seeker.

Reading the article in Japanese was eye-opening for me because Dr. Haneda’s presentation to the group of scholars was a significant departure from how Jodo Shinshu is presented in many English translations. He starts out showing Akegarasu’s attitude of being a propagator is based on looking at the fruit (result) rather than the seed (cause). When we join a religious group, it is easy to think of the achievement of spiritual breakthrough as something one can be over and done with. “Now that I’m saved, I should go out and bring others to salvation.”

That is how Akegarasu was reading the Larger Sutra. He saw Dharmakara Bodhisattva as someone who attained all his goals (“fulfilled the vows”) and there was nothing left to do but be the big Buddha (savior, teacher etc.) that everyone looks up to.

But in his Tokyo talk, Dr. Haneda says the Larger Sutra story is not about the attainment of fruits but it is about the establishment of seeds. That is, “fulfilled the vows” means Dharmakara has completed the declaration of his aspirations. His name becomes Amitabha “immeasurable light.” While “Amida” (not-measurable) is usually translated as “infinite,” Dr. Haneda interprets it as “no ending,” giving it a dynamic, going-forth feeling. The name Amitabha then comes to mean never-ending seeking of wisdom (symbolized by light), that is, Dharmakara has vowed to continually be a student, never to finish (graduate to “teacher”).

It is only after Akegarasu suffers a great setback in his personal life that he is forced to let go of his propagator role and comes to see the Larger Sutra story as the guide for becoming a life-long seeker.

Reading the Larger Sutra in this light, he can see the life of Manshi Kiyozawa, not as “the teacher” but as the one who was continually seeking. Rather than self-consciously working as a propagator, Kiyozawa was active as a writer and speaker to encourage others to be seekers along with him. When Kiyozawa died, Akegarasu made the mistake of trying to be the propagator of Kiyozawa’s teachings. Then after his setback and re-discovery of the Larger Sutra, Akegarasu realized that he should go back to being a student and continue learning instead of presenting himself as someone who completed his learning under Kiyozawa.

As Dr. Haneda points out in his Tokyo talk, when we focus on the “fruit” we are too quick to put on the teacher’s mantle and become propagators. It is more important to establish the “seed” – the spirit of seeking as a never-ending endeavor. In Buddhist history we see that the most effective teachers were those who were continual seekers – Shinran ever learning from Honen and the other great Pure Land masters, Akegarasu who continued Kiyozawa’s spirit of seeking by learning from many non-Buddhist traditions of Japan and the West, and in the present day, there is Dr. Haneda whose presentations reflect the learning he has been doing – digging deeper into Buddhist texts and listening to the life stories and questions of the people he encounters in his life.

At our temple we have many high school and college students coming to our Sunday services or sending e-mails to the website looking for information about Buddhism. For them we can play the role of explainer, but when people come to the temple earnestly seeking solutions to the problems in their lives, we need to catch ourselves when we start falling into the ego-trap of being the teacher. When I realize I tried to “teach” some lesson to someone, I remember what Kiyozawa said – “Don’t preach. You might as well bite a rock.” Kiyozawa was not saying this as advice to others as much as he was confessing his own mistake – that thinking you can shower teachings down on someone else and make them “better” is as useless and even painful as eating rocks. It is best if we can stay focused on our own continual seeking. When we see how dynamic the lives of Shinran, Kiyozawa and Akegarasu were, we see the real propagation of Buddhism is brought about by the seekers, not the self-appointed propagators.

Teachings of the Zaru

At the last board meeting Rev. Ashikaga opened the meeting as he always does with a teaching. This time however to my recollection, was the best one ever. Sensei related the story about a temple member in Rennyō Shōnin's time who would feel frustrated that as many times as he tried to recall what was said or talked about as the Teachings at service, he just couldn't understand or remember the points. This is a famous story according to Rev. Ashikaga and the story continues with this man venting his frustration before Rennyō Shōnin, "that my mind is like a zaru (a bamboo strainer) when it comes to hearing the Teachings. When I leave the temple, everything I heard runs out of my head, just like water running out of a zaru as it is withdrawn after being submerged." To this Rennyō replied "then perhaps you should keep the zaru submerged." Upon hearing this delightful story I was reminded of a letter from temple member Hiromi Ishikawa who bravely expressed the same sentiment of "no matter how hard I try to listen . . ." She gave us permission to publish her letter to the editor and it appears in this issue of the bulletin.

A similar feeling of frustration occurs when we see the mountain of issues facing our temple and the inchworm progress we tend to make in resolving them. The time-honored approach of "sticking with it" by "keeping the zaru in the water" seems like the only sure bet. This important business, identified by the board makes up a dynamic agenda. We address each item as we can and table each item when we can't. However, we remain conscious of them. They are not out of sight. They are Affiliated Units Policy, Coordinating Council, Dharma School Foundation, Fundraising Strategy, Operating Budget Strategy, New Minister Search, Recognition of Donors, Rev. Ashikaga's Retirement, Signature Cultural /Community Events, Targeted Outreach 18-40. As you can see, the complement of these items is broad in scope but recognized for their singular purpose to improve the temple on all fronts. We have open board positions that are waiting to be filled with fresh approaches. Any member is invited to sit in on board proceedings, and such attendance is definitely a practical precursor for one who is contemplating joining the board. Perhaps you are interested in getting involved in any of the above without joining the board? Your help in any capacity would be sincerely welcomed. Contact any board member, the ministers, or yours truly.

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On behalf of the board of directors and the temple membership at large, please welcome Lynn Maruyama as our newest board member. Lynn has an active past with the temple, lending her talents to activities and events and previously served on the board and the By-Laws re-write committee. It is gratifying to have her energy on the front lines once again. Also, we extend our sincere appreciation to Fred Babbin for his many years of service on the board. Fred recently resigned his position as general board member. Prior to that, he sat on the board as VP Religious Affairs. Fred has a long-standing history of service to BTC especially with the Education Center, and in the areas of inter-temple and inter-sectarian councils. And thank you to our hard-working board members/leaders.

Gassho,

Gary T. Nakai
President

Letter to the Editor

Hello, Gary

I received in the mail the SunTime article on BTC, precipitated thanks to Tiger. The article was great - much better than I had expected. I thought they were going to play the Tiger thing much more into the article, but it was more on Buddhism and the quotes from Patti and others were the main thing.

Btw, I really enjoyed the March Bulletin. Ruby's feedback on last month's article was very good. I can empathize with her, about how you kinda know the teachings of Buddhism, the substance of it, but not in the academic way to be able to explain it to visitors. Your rebuttal to her rebuttal was also good, as it was a confirmation to me: I've been attending Rev Patti's monthly Sutra classes. I enjoy them because Patti really explains the readings into immediate daily life relevance, and the input by others open up to further discussions. But I just listen, as often I'm just amazed at how some others can get so much understanding out of one sentence. Sometimes it even seems incongruent to the sentence or topic to me, so I just listen and enjoy how others' minds so actively work while mine just sits there. Your rebuttal column said it's ok just to sit and absorb. Rev Ashikaga's article on Akira Kurosawa also tied to this whole thing - the humility in realizing you don't understand.

The March bulletin offered a rounded discussion on the same topic from different angles. So thank-you to everyone for a good job.

In gassho,
Hiromi

Hanamatsuri

April 4, 2010
Sunday 11:00am

Come join our celebration of the historical Buddha's birth. As part of this special service, there will be the traditional O-chigo Procession (children dressed in colorful costumes) and Kambutsu (pouring sweet tea over the statue of the baby Buddha).



Dharma School Talk
Rev. Patti Nakai
Main Dharma Talk
Rev. Yukei Ashikaga

All are invited to stay for lunch
after the service.

Please note – the April monthly
memorial service will be on the
second Sunday the 11th.

For more information, contact:
The Buddhist Temple of Chicago
1151 W. Leland, Chicago IL 60640
773-334-4661
budtempchi.org

願慧

二〇一〇年四月一日
第九三三号
栄行人
足利祐敬
シカゴ仏教会

「真理の一閃」

毎田周一

私が仏説無量壽経嘆
仏偈の講話と三夜に亘つて
先師（晚鳥敏先生）から聞
きしたのは、大正十四年の夏、私
の十九才の頃、金沢市の公会
堂においてであった。先師のお
話を聞いたのはじめてであり、私が
大東仏教というものに全面的に
触れたのはじめてでもあった。
では私はそこで何と聞いたので
あったのか。私への先師のお話
は嘆仏偈の講義のほかに、ま
前に既に済んでいたものであ
る。先師は才一夜の劈頭壇
上の上りて会場を見廻す
か、かこころを預さん、その

辺、こゝに鉛筆や紙を用意
して、私のこれからの話と筆記
しようとしていゝ人がある。そう
いう人達は今すぐこゝから出て
行つてくれ、と言われた。私は
それを聞いてきまつたのであ
る。幸ひ私は紙も鉛筆も用
意してはいなかった。たゞ交付じ
渡された一葉の紙のみを手に
して、いゝ。ほつと、お行のみく
もよいのだと胸を撫でわした。
先師は引続して仰言つた。
私の話を筆記して家へ持帰つ
てそれで何とすまひか。今こゝで
直接私の口から聞いた瞬間に
解らないことも、家へ持帰つて
改めて考え直してそれで解る
というのか。何が解るものか。そ
んな筆記するほどというつまらな
いこととしまして、私のこゝを見
て、先師は顔の眉と眉と
の間の辺りと指さした。こゝに
とじつと見て話と聞いていると、
三夜の中には、はつと何の閃く
ものがある。それが何ではつと

したのみ、話の内容は覚えて
いたくともよい。真理は閃きた
その閃きは、こゝに三夜
私の話を聞いた甲斐は十分
にあるのだと仰言つた。
それから講義と大無量壽経
の語に入れ、嘆仏偈と三夜
に亘つて説かれたかがあるか。
今から思うと私への講話は本
論以前に終つていたのである。
そこで私達は真理に出会う
のか合点ない。その後、こゝ三夜
の講話が速記を元として出
版されたらどうなるか。私に聞い
た肝心要なお話ほど、こゝに
書かなくていい。私にとては、
糟に過ぎない。その都合だけ
か、活字に打つて後世に伝えら
れていゝのである。その意味で
も書物というものは生命の糟
に過ぎないといふことがよく合
本論の前に既に講義を終
つていゝといふことは、いゝりること
であるか、うづみりしていゝと、

こゝで真理にぶつかるか合
点ないのである。私はまさしくこゝ
で親善のホマれた根本的
真理「無常」を先師の口
づからまぶくと聞いたのであ
る。真理の一閃である。顔と指
して、こゝを見て私の話を聞け
と言われる前に既に私は聞い
ていたのである。こゝに前に既
に勝負はあったのである。
私はその後二十年もたつてから
漸く先師に会つた。親しくして
いたづけるようになったから、ある
とき先師にこゝとこの講話の
こととお話した。そして、晩
沢山の人か先生のお話を聞いた
のであつた。私一人に話
して下さつたのだと生意氣なこ
とを申された。私一人のために先
師は金沢市の公会堂へ来て
下さつたのだと私は思つた。こゝ
で得たのである。こゝに私への先
師への邂逅であった。
（毎田周一全集第七巻
「真夏の夜の夢」三〇五頁より）

釋尊降誕会「花まつり」

お彼岸が過ぎるとシカガの寒さも漸く薄く春の息吹が感ぜられる今白く天です。

四月八日は花まつり。お釋尊様

のお誕生を祝いする日です。シカガ仏教会では末吉四月廿日午前十一時から日英両語による家族合同花まつりを営みます。皆様お揃いでお参り下さるようお願い申し上げます。

★「花まつり」法要

四月廿日(廿)午前十時

シカガ仏教会 中井マチ子師
 慶讃法話(日英両語)
 足利祐敬師

二千五百年の昔インドのルンビニの園で皇子の誕生しました。生れてすぐに七歩あるいて天地を指さして「天上天下唯我独尊」と叫んだと伝えられております。それは「この世が一番尊い人になろう」と誓われた言葉なのです。まことに私どもひとりひとり仏法に生かされる「私」になることこそ「花まつり」をお祝いする

本会の意義ではいかと思えます。法要後祝賀ランチを一緒に頂きます。どうぞご遠慮なくおあて下さい。

祥月法要のご案内

四月の祥月法要はオニセテの十日にお勤め致します。時間には午後一時からです。月一回の日本語法要ですから命令白に為らない方も是非お参り下さるようお願い致します。日英両語の法要は午前十一時からです。

日本語学校ニエス

仏教会附属日本語学校春の新学期は四月十日(毛)午前十時から始まります。六歳以上の児童の入学をお勧めします。日英成入部もクラスも同時に始まります。授業料は同じく十時から十一時からです。

表 弔 意

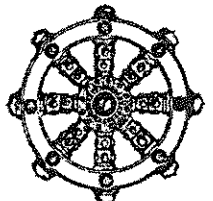
法名釋正願 二月二十日往生
 俗名久世ロイ正 行年五〇歳
 謹んでお念仏申上げます。



ADDRESS SERVICE REQUESTED

Rev. Yukei Ashikaga, Head Minister
 Rev. Patti Nakai, Associate Minister
 Rev. Gyomay M. Kubose (1905-2000), Founding Minister

The Buddhist Temple of Chicago
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