



The Buddhist Temple of Chicago BULLETIN



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Bodhi Day: Shifting the Narrative

In the China-centric Buddhist tradition known as Mahayana, December 8 is commemorated as Bodhi Day, the day of the historical Buddha’s awakening. There are different versions of the Bodhi Day story – some with the Buddha meditating for several days, and some with all of his struggles with the demon Mara and his own self taking place over one night. In the Pure Land teachings, we can listen to the Buddha himself describing that experience in the Larger Sukhavativyuha Sutra (aka “Larger Sutra”). Rather than give a direct autobiographical account, he uses skillful means (*upaya*) to draw us into a fictional story and bring our attention to our own paths of seeking. With the Larger Sutra and the teachings of the great Pure Land commentators, including Shinran Shonin, I think we can see the Bodhi Day story as follows.

The historical Buddha’s beginnings as Prince Siddhartha represents our secular ethical life. We feel we are like a prince, in training to become the king – the one in total control of our whole world, and we will make sure that world runs smoothly (ethics). But then we are shaken up by events that we didn’t plan for – old age, sickness, death, and a myriad of other things under the category of dukkah, or “S*** Happens” (hereafter abbreviated as “SH”).

Merry Bodhi Day

During the season when people are saying “Merry Christmas” and “Happy Hanukkah,” wouldn’t it be nice to wish someone “Merry Bodhi Day” and have them understand what you were talking about? Let’s face it; that day will probably never come, so here is my solution.

I am on the board of directors of the humane society in Kenosha, Wisconsin where I live. A while back, as I was leaving a pre-Christmas gathering at the shelter, one of the other board members said, “Have a Merry Christmas.” She then quickly said, “I forgot, you are a Buddhist. I hope I haven’t offended you.” My reply was, “No, that’s okay. I celebrate all holidays and accept all blessings.” I then wished her a Merry Christmas.

In the Christian tradition, Christmas celebrates the birth of Jesus Christ, the Savior. He was born into this world so that all could be saved from their sins. The Jewish people celebrate Hanukkah. This commemoration of the victory over oppressors in the second century B.C.E., and the rededication of the Second Temple in Jerusalem, centers on a miracle. At the rededication, the menorah was to burn for eight nights, yet there was only enough oil for one night. Miraculously, the menorah burned for eight nights. In Buddhism, Bodhi Day celebrates the awakening of the Buddha to the cause of suffering. Having left the castle behind, and after seven years of rigorous, ascetic practices, Shakyamuni meditated for seven days under a pipal tree. On the morning of the seventh day, as the sun arose, he awakened to the cause of suffering in our human existence.



Rev. Patti Nakai
Resident Minister

For more writings by Rev. Nakai, visit her blog, *Taste of Chicago Buddhism*, at: tinyurl.com/chibud

This article continues on page 5, left column.



Bill Bohlman
BTC President

Contact Bill at budtempchi@aol.com or find him most Sundays after service at the information desk & bookstore.

This article continues on page 5, right column.

Temple News October 2015

- 10/01 Darryl Shishido attended public meeting at City Hall to discuss proposed Uptown Square Landmark District. The city commission on landmarks will start a review process and when finalized we will know if our temple building and/or ministers residence is included in the restricted district.
- 10/02 – 10/04 Rev. Nakai at the Seattle Buddhist Temple to conduct a study seminar, present at the Buddhist Women's conference, and speak at the Sunday service honoring Shinran's wife and daughter (Eshinni and Kakushinni).
- 10/03 Rev. Ashikaga conducted memorial service for the late Mrs. Joni Tsugiko Ishida at Lakeview Funeral Home. Mrs. Ishida is survived by her sister Shigeko Nishime and brother Hideo Sugiura of Chicago and two brothers in Japan.
- 10/04 October memorial service, Glenn Fujiura was lay speaker. *** Japanese service was held.
- 10/11 Dharma School service. *** Sutra study class met.
- 10/13 Upaya group hosted Movie Night.
- 10/14 Rev. Nakai attended monthly Uptown Clergy luncheon.
- 10/16 Rev. Nakai attended special meeting (to discuss participation in Japan Day) of Chicago Japanese American Council at Church of Christ Presbyterian.
- 10/17 Craft group met. *** Asoka Society met.
- 10/18 Regular Sunday service. *** Board of Directors met. *** Rev. Ashikaga conducted 3rd year memorial service for Hatsuichi Munemoto at BTC.
- 10/20 Rev. Nakai attended Clergy Forum on health services for sexual assault victims at the Swedish Covenant Hospital.
- 10/23 Rev. Nakai and Darryl Shishido participated in the Institute of Cultural Affairs conference on "Faith and Sustainability. *** November bulletin prepared for mailing.
- 10/25 Dharma School service followed by Halloween party.
- 10/27 Rev. Nakai, Nancey Epperson, and Candy Minx attended Chinese Mutual Aid Association annual dinner in Chinatown, where BTC received Outstanding Community Partner Award for hosting summer ESL classes.
- 10/29 Rev. Nakai attended the monthly Buddhist-Catholic Dialogue meeting at St. Isaac Joques Church in Niles.

Our deepest sympathy to
the family and friends of:
Joni Ishida



THANK YOU, THANK YOU! Understanding the Nembutsu through recognizing the Paramitas in others. Send in your recognitions!

- Sunday Service Participants: Glenn T. Fujiura, Candy Minx, Carlos Meza, Alice Murata, Helene Rom, Carl Scroggins, Elaine Siegel, Karl Zawadzki, Katie (newcomer who didn't give us her last name)
- Music/Accompanists: Mrs. Ashikaga, Drea Gallaga, Joe Phillips
- Audio Controls: Wendy and Jacob Fawcett, Gary T. Nakai
- Sunday Service Refreshments: Noreen Enkoji, Mariko Gallaga, Haru Ito, Howie Kuramitsu, Kay Schroeter, Ruby Tsuji, Board of Directors, Dharma School, Upaya Group
- Bulletin Mailing: Dennis Chan, Betty Dunn, Noreen Enkoji, Ed Horiuchi, Haru Ito, Morris, & Amy Kawamoto, Candy Minx, Masa Nakata, Helene Rom, Mary Shimomura, Ruby Tsuji
- Cleaning Temple washrooms: Anonymous
- Taking care of the Temple inside and out: Tomio Tademoto
- Maintaining and updating the Temple computer: John Kelly, Gary T. Nakai
- Maintaining and updating the Temple website: Ann Yi
- Emptying the trash bins, filling them with new bags and putting them out for disposal: Adam Kellman, Candy Minx, Ruby Tsuji
- Cleaning Hondo and Nokotsudo: Michael Yasukawa
- Administrative Office Volunteers: Ruth Abbinanti, Helene Rom, Darryl Shishido, Linda Triplett, Ruby Tsuji
- Our apologies to anyone we have failed to include on this list.

MISSION STATEMENT

Founded in 1944 as an administratively independent temple, The Buddhist Temple of Chicago aspires to the following:

- To present and explore the Three Treasures of Buddhism – the Buddha (teacher), the Dharma (teachings), and the Sangha (community).
- To be guided and inspired by the historical Buddha, Gautama Shakyamuni, and the teachers who have followed – Shinran Shonin, Manshi Kiyozawa, and Haya Akegarasu.
- To present the Buddha-Dharma in a language and manner relevant and understandable in contemporary America.
- To welcome all who seek the Dharma without any exceptions.
- To be a positive presence in our local community working to enhance the vitality of our neighborhood.
- To honor and continue the traditions of our founding members.
- To always live the Nembutsu – Namu Amida Butsu.

BTC BULLETIN

Team Ruth Abbinanti, Rev. Patti Nakai, Gary T. Nakai, Darryl Shishido, Linda Triplett, Ruby Tsuji, Ann Yi (Editor)

Feedback & Submissions Comments, corrections, questions, & suggestions welcome. Submissions of articles, essays, book reviews, photos, poetry, news items, announcements, drawings, etc., strongly encouraged. Submissions will be reviewed for suitability and space availability. Anonymous submissions will not be published, but author's names may be withheld from publication upon request.

Contact E-mail BTCbuledtr@hotmail.com or speak with anyone on the BTC Team

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Craft Report

By Alice Murata and Ruth Abbinanti

We had twelve participants at the October 17 craft session led by artist Gene Skala. He taught us how to make pop out cards, and we had fun experimenting with pressed flowers, backs of envelopes, felt, sequins, Chinese cut outs, stamps, and other materials in making one-of-a-kind, unique cards. We also learned how to make envelopes for the cards. Many, many thanks to Gene for helping us get in touch with and expressing our creativity.

The Craft Group has been fortunate to receive many generous donations. Dennis Chan, Miyake Family, Mary Shimomura, and Joanne Tohei have shared their treasures with BTC. Lots of donated yarn has been put to good use by knitters to benefit our Uptown neighbors. The photograph shows the first batch of much needed hats, mittens and scarves donated in October to our neighbor, the Cornerstone Shelter. The Craft Group gave flower pins made by Fumi Takada to Japanese Language students and Asoka Society members. The Craft Group's collection of getas and Japanese footwear were given to Jane and Jerry Morishige for the 2016 Natsu Matsuri Cultural Exhibit. We shared free Brookfield Zoo tickets made available by Jean Mishima and the Chicago Cultural Alliance with temple members and friends. These can be considered twice donated items.

We still have more yarn and fabrics to share. We can supply knitting directions. Please make things for those less fortunate or for yourself, friends, and family. If you can, let us know what you did with materials we distributed. We want everything to be used and are willing to share our wealth of materials. Please contact Ruth Abbinanti or Alice Murata for more information or to obtain materials.

For those not interested in sewing and/or quilting it is fine to join us when we do other crafts. It is also alright to come and work on your own project or to use this opportunity to complete a project you have not finished. Many of us have things that are incomplete and this can be a chance to finish them. If you need help with a project we can try to assist. Come join us when you can. For information about meeting times or scheduled projects, contact Mandy Kapsalis.



Photo by Nancey Epperson

Membership Means More Than Privileges

The term “membership” has a meaning that is readily understood; such as “the fact of being a member of a group; the members or the number of members in a group.” In colloquial usage this is stretched a bit—for example, sometimes we find ourselves declaring membership to show like mindedness or even an allegiance to an ideal or cause. And then there’s yet another association with that word that brings to light other connotations we take for granted, almost without a second thought. That association is the temple, your temple, our temple, The Buddhist Temple of Chicago.

In a broader sense, we are travelers on the Dharma path listening and sharing life’s revealing challenges. In particular, we have elected to travel our individual paths under the auspices of the Teachings as taught here at the BTC. Forget about for the moment the fact of our administratively independent status as Jodo Shinshu temples go, and contemplate for the moment on what attracts us time again to the clarity of Shinran Shonin’s interpretation of Pure Land Buddhism. BTC has been blessed with a teaching lineage that is second to none and better than most when it comes to presenting the Dharma in a universal sense that cuts across cultures and ethnicities. Have you heard a Sunday Dharma talk lately?

It is in the context of membership at BTC that membership means so much more. The fact that a

paid member can vote is but a technical, draw-the-line-somewhere, metric. Much more importantly is how we as a sangha at BTC help each other along the path seeking the truth, about ourselves, about life. Do we help clean up? Do we help prepare and serve refreshments? Do we discharge office duties to maintain a viable administration of the temple? Do we attend activities at the temple? Qi-Gong, crafts, Asoka, Iaido, Dharma School, Japanese Language School, Sutra Study classes, Buddhism study classes? Young Peoples group? Book Club? Meditation? Our Summer Festival? Bon Odori? Mochitsuki? Does each of us understand Dharmakara’s praise of the Buddha and find the Bodhisattva aroused in us that we make the effort to ensure the temple will be here for those who come after us? And to the extent of financial support (on many occasions throughout the year)? And/or volunteering our precious time? The answer is Yes! Yes! Yes! to all of the above, and more.

It’s that time of year again when the current calendar year is winding down and a whole new year of service and outreach to all is about to begin. Enclosed with this issue of the bulletin is the “membership” form for your consideration. Please help in this important way too!

Gassho,
Gary T. Nakai
(Sho ga nai, Boumori dakara)

BTC Halloween Party 2015



False Identity and *The Company You Keep*

By Candy Minx

Time is an illusion.
– Albert Einstein

Courage starts with showing up and letting ourselves be seen.
– Brene Brown

Yes, the movie *The Company You Keep* is an old fashioned political thriller, so what can it possibly have to do with Buddhism? A lot. The story is rewarding enough before we consider it as an opportunity for Buddhist study. *The Company You Keep* is a great character mystery, suspenseful and very well-crafted, and the actors are all the very best we have working today. And this movie really is a film: Robert Redford directed this movie and wanted to use film rather than digital mediums. The cinematographer Adriano Goldman and Redford chose a Kodak 35mm color negative in order to enhance the visual mood of the story being a thriller. There are still a small number of movies that some directors choose to make with physical format rather than digital platforms. The use of film in *The Company You Keep* not only gives the movie an atmosphere that evokes the political thrillers of the 1970's but is aesthetically supportive of capturing the human face. Redford's storytelling in this movie is all about character and the human face.

The etymology of both the words "keep" and "company" are interesting. "Keep" is used as to seize or hold, and in Latin, to observe, to keep an eye on. "Company" is used for friendship, business, a body of soldiers, and an acting troupe or film group. Redford plays a lawyer who has been living with a false identity for decades and is finally exposed. The plot works as an allegory for the work of writers, filmmakers, and actors who create false identities in their craft. A movie is a totally false reality. Think of how in *The Matrix* the premise of the hypnotized humans living a dream state is a symbol for the illusion of surrendering to a movie. We enter and pretend to believe in an alternate world when we watch a movie. And if we aren't able to suspend our disbelief we consider that a failure of the filmmakers.

This story is interesting because it's about a group of radicals who hide underground for decades. The actors are so compelling and the camera rests on their faces as they speak so we can try to figure what motivates them, what makes them idealistic or fallible or both. The script provides meaningful play with words, for example when

the journalist, Shepard, first meets the lawyer, Grant, he asks "Are you Jim Grant by chance?" And Grant answers, "Not by chance." The dialogue can be read insular and self-referencing. One character is Jim Grant, he's been "granted" a free life. Another character is "Nick Sloan" which could translate into "Nick's loan" (steal borrow.) Other character names include "Mimi Lurie" (me me lure), Coyle (coil) and the journalist is "Ben Shepard." As the movie has layered references to past political thrillers, it is also referencing Redford's career as he himself has been in many of those movies including *All The President's Men*, *Three Days of The Condor*, *Spy Game*, *Havana*. Invoking film history with ambiance and atmosphere is an illusion, and so maybe are our memories? Yet we feel suspense with a movie, and we feel real feelings with our memories, how can this be an illusion? One of the reasons why I think we like mystery stories so much is because our own minds are a mystery. The ways that memories and emotions affect us is a kind of mystery. Even if we know we are watching a fake story or movie, or having memories, and we know we aren't really in our past...we feel so passionately...about something that isn't actually happening!

The idea of a writer creating characters to pretend to be is a good tool for thinking about how we have our own characters created, by our family, by our environment, and then by our own attitudes and experiences. How much do these circumstances control us, or control our choices and the way we live? How much do these influences affect how we feel about our own identities and our memories? What if we had to meet people from our past and had to measure our choices against the idealism of youth? Would we see a false identity in ourselves? Would we be able to reconcile our life decisions with the sensation of awakening in Buddhist practice? What side of history are we on? Do we perceive a sensation of a true self or a sensation of a false self? And how would we feel? All of the characters in this movie are the kind of people who take things very analytically: they think about the words they use, they think about how what they do may or may not need justifying or may or may not hurt other people. Sometimes they fail. But they really seem to closely read life. The journalist, Shepard, tries to be indifferent or neutral and says "I don't care about either side." And the lawyer, Grant, responds "So that makes you fair and balanced?"

(Continued on page 7 at top)

... Bodhi Day: Shifting the Narrative

(Continued from page 1)

So like Prince Siddhartha leaving the palace, we try seeking something beyond the secular world, some source of special power we can access to help us overcome SH. The six years from age 29 to age 35 that Siddhartha spent studying under various teachers and practicing asceticism are like what some of us tried when we first came to Buddhism believing that meditation and precepts would get us to kingship, being the one in control. I can only speak for myself (and maybe Shinran) in saying after a while you realize those techniques aren't working and your life seems to be spinning more out of control, heading down the dark abyss of depression.

Siddhartha decided to throw in the towel and take a break from deprivation. After he left the group of ascetics, he enjoyed a leisurely bath in the Nairanjana River, got himself a cushy bunch of hay to sit on from a local farm boy, and savored a tasty milk pudding brought to him by a farm girl on her way to market.

While basking in the feeling of refreshment, he wondered if there really was a way to escape SH. In his waking life as well as in his nightmares and dreams, it was always about "I" – "I am being attacked" or "I deserve pleasure." There seemed something wrong with the world that refused to follow the commands of this "I." Or—could it be that something was wrong with this "I"?

When he confronted that "I" what he saw made him shout "Avidya!" which the Buddhist texts say indicated the moment of his awakening. The Sanskrit word "A- (not) -vidya (clear)" is often translated as "ignorance," while my teacher Nobuo Haneda would translate it as "darkness." It is much like the "Namu" in Namu Amida Butsu – expressing the painful awareness of one's lack of wisdom and compassion that is pure, continuous and consistent.

In that moment of shouting "Namu!" there was "Amida Butsu" – that is, the awakening (Butsu) to Unbounded Light and Life (Amida). In the Larger Sutra story and other texts, Shakyamuni (no longer a prince, but the sage of the Sakya clan) tells us that his awakening was the awakening of the total sum of all beings. He could now thwart that pesky "I" by aspiring to recognize the experience of awakening as belonging to all beings together. Each of them, whether animal, plant or mineral, was deserving of his utmost respect.

For us, to hear the calling of "Namu Amida Butsu" is to hear the essence of Shakyamuni's awakening experience. I believe we can claim that the Pure Land teachings originated under the Bodhi Tree. Each person who experiences *shinjin*, that awareness (*shin-*) in their heart/mind (*-jin*), is being "reborn in the Pure Land." The Pure Land represents the appreciation of the true reality of Oneness and repudiating the secular view of "I" the king demanding control over others. In the Pure Land teachings, SH is transformed into opportunities to notice the wisdom and compassion we receive from other lives. It's okay if others see the Bodhi Day story as Buddha pulling himself up to enlightenment by his own bootstraps. But in the Pure Land perspective, we find the Bodhi Day story reminds us that we are already included in the realm of awakening just as we are.

... Merry Bodhi Day

(Continued from page 1)

Three different stories, what do they have in common? The common theme is the idea of light, both in the literal and figurative sense. The story of Christmas speaks of the Star of Bethlehem that guided the Three Wise Men to the baby Jesus. Hanukkah has the light of the menorah. Shakyamuni's awakening occurred as the sun arose; in Jodo Shinshu, Amida Buddha represents unbounded light. In the literal sense, the symbolism differs; however, in the figurative sense, the symbolism is quite similar.

The commonality is spiritual freedom. The birth of Christ begins the process through which humankind will be freed from the burden of sin. They will finally be able to emerge from the darkness of sin and experience the joy of eternal salvation. The Jews, having defeated their conquerors, revel in the joy of the freedom to practice their faith. Their temple is restored, their faith renewed. For the followers of the Buddhadharma, the cause of suffering is revealed, and a way to overcome this suffering is presented. The light of wisdom shines upon the darkness of ignorance, revealing the path by which this darkness can be overcome.

Therefore, when someone asks me if I celebrate Christmas, I say, "Yes." Actually, I am celebrating everything this holiday season represents: awakening, freedom, salvation, and joy. In this world of conflict and suffering, these are things we should all celebrate. So, if someone wishes you a Merry Christmas or a Happy Hanukkah simply reply in kind while thinking Merry Bodhi Day. Share the joy.

12TH WORLD DŌBŌ GATHERING

August 27-28, 2016

Registration fee: \$250.00 (includes 2 lunches and dinner banquet)

Anticipated total participation: 380 persons

The World Dobo Convention is a gathering of members and ministers of Japan, Hawaii, North America, and South America held every three years. Next year's 12th World Dobo Gathering will be held on the weekend of August 27/28, 2016 at the Hilton Hotel Los Angeles/Universal City and at the Los Angeles Betsuin. The theme of the upcoming meeting is "Dobo: Seeking Unity in the Midst of Diversity," with the accompanying slogan, "Learning from the Past – Living in the Present – Envisioning the Future." The keynote speaker will be Dr. Mark Unno, associate professor and head of the Religious Studies department at the University of Oregon.

It is an opportunity to make new friends, renew old friendships, to meet together to deepen our understanding of the Buddhadharmā, and to learn about the successes and challenges of temples in Japan and in the overseas districts. As the hosts of this gathering, we will be sharing the history of our temples in the North America District going back over 110 years, and the struggles of establishing the Japanese American community on the mainland.

The success of this event is dependent on all of us of the North America District putting our energies together. The banquet promises to be a most enjoyable part. But it also is an important opportunity to introduce our district and our temples to those coming from other areas faraway, and is also a chance for meaningful meetings and dialogue with other Higashi Honganji members from around the world. With your support and guidance, we are confident that this will be a wonderful event that all participants will enjoy.

We hope that you will mark your calendars for those two days in August next year and plan to join us for this auspicious occasion.

SCHEDULE OF EVENTS (tentative)

Saturday, August 27, 2016

(All events at Hilton Hotel Los Angeles/Universal City)

- 9:30 am – Opening Ceremony
- 10:30 am – North America District Presentation I (Past)
- 1:30 pm – Small Group Discussions
- 3:30 pm – Lecture – Dr. Mark Unno
- 5:30 pm – Banquet (Entertainment – TaikoProject +)

Sunday, August 28, 2016

(Events at the Hotel, JANM, and LA Betsuin)

- 8:30 am – Morning Service
- 9:30 am – North America District Presentation II (Present • Future)
- 1:00 pm – Tour of Japanese American National Museum
- 3:30 pm – Commemorative Photo (LA Betsuin)
- 4:30 pm – Shinran Shonin Memorial Service (LA Betsuin)
- 5:30 pm – Closing Ceremony



For our North America District members, registration will begin soon. Please refer to the JTB website (<http://online.jtbusa.com/GROUP/DOBO/>) for online registration.

In addition, the North America District has set up a webpage (<http://higashihonganji.org>) to access the latest information regarding the upcoming event.

... False Identity and *The Company You Keep*

(Continued from page 4)

The Company You Keep is a very rare movie. It's rare in its medium of film, it's rare in its thoughtful study of the human face. It's rare that its characters and script are conscientious of the words, and ideas, and possible truths in life. And it's rare that for a contemporary movie it stars many actors who are older, and rare for being conducive to an interdisciplinary critical response. Redford's character begins a bit of a road trip as he needs to track down some old friends, some of whom are not very happy to see him. The potential for allegory between acting, Buddhism, and living underground is fully realized when Redford asks an old friend to help him and they reminisce about former colleagues. Redford says "I thought he died?" Nick Nolte says, "We all died. Some of us came back." Yes, Nick Nolte is in this movie as well as Julie Christie, Richard Jenkins, Anna Kendrick, and Susan Sarandon. And they may not be onscreen much during this picaresque story but every second they are on screen they are incredible.

Some of the characters have changed their identities

and some of them have not. Some are living true to themselves and some are not. The real mystery of this story is finding out who is who.

I believe something about this movie being shot on film adds to the color and aesthetics. One character is wearing a yellow ochre coat. And she is seen going into an old academic building and the wood door is also yellow ochre. It's such a profound match in the color that it's hard not to try to derive some aesthetic purpose for this scene and use of color. Later, I thought, she is a kind of door opening for knowledge or wisdom for the journalist. She is a catalyst for him learning to use his desire for truth while having respect for people. Redford's focus on the human face reinforces the need for philosophical ideals to be connected to humanity making this a perfectly constructed movie.

Movie night December 22, 7p.m. Free! Refreshments will be served. You are welcome to bring treats if you'd like.

December Temple Events & Activities Guide

- See Calendar on page 8 for specific dates.
- Up-to-date details and last-minute changes are available on Facebook at: www.facebook.com/budtempchi
- All events are free, held at the Temple (unless otherwise noted), and open to the public.

➤➤➤ Special Services & Events ◀◀◀

- December 6, Sunday, 11 am – Shotsuki Hoyo Monthly Memorial Service (English).
- December 13, Sunday, 11 am – Bodhi Day & chili luncheon.
- December 20, Sunday, 10:30 am – Motchi-suki, annual rice-pounding event.

Regular Sunday Services

- Religious Service (in English) – Sundays, 11 am.
- Lay Speaker Sunday – Generally the third Sunday of the month, 11 am. This month: December 27 (tentative).

Cultural Activities

- Chinese Movement (Qigong) – Tuesdays, 11 am to noon. Call Dennis Chan 312-771-6087 for info.
- Crafts Group – Third Saturdays, 10 am to noon. This month: December 19.
- Japanese Fencing (Kendo) – Dojo sessions held every Tuesday from 8 to 10 pm at Bethany United Church. Call Bob Kumaki, 847-853-1187 for info.
- Japanese Language School (children or adults) – Every Saturday, 10 am. Call Temple to register.
- Japanese Swordsmanship (Iaido) – Mondays, 7 to 9 pm.
- Taiko (BTC Kokyo Taiko Drum Troupe) – Adults, Fridays, 7 to 9 pm. Email kokyotaiko@yahoo.com to confirm. No Taiko Dec. 25.
- Taiko (BTC Kokyo Taiko Drum Troupe) – Children, 1st, 3rd, and 5th Sundays at 11. Email sanghacomod@yahoo.com for appointments.
- Movie Night – Generally, one Tuesday night a month. This month: December 22, 7 pm.
- Book Club – Generally, one night a month. This month: December 15, 7 pm.

Meetings, Socials, Volunteering

- Asoka Society – Generally the third Saturday of the month, 1 pm. This month: December 19.
- Board Meeting – Once a month, Sunday, 12:30 pm. December 27.
- BTC Bulletin mailing – Generally 2nd-to-last Friday of the month, 10 am, as many volunteers as possible much appreciated. This month: December 18.
- BTC submissions – See page 3 for details on submissions. Generally due 8 days prior to the mailing on Thursday, 6 pm. This month: December 10.
- BTC Young Adults Group – Check the Bulletin for events scheduled throughout the year.

Education & Meditation

- Dharma Sunday School (for children) – Second and fourth Sundays, 11 am. December 13 and December 27.
- Introduction to Buddhism – This 4-week course is held periodically throughout the year. Email Rev. Nakai at rev.eshin.patti23@gmail.com.
- Buddhism Study Class – Every Wednesday, 7 to 8:30 pm. No previous Buddhism study required.
- Meditation – Sundays at 9 am and Thursdays, 7:30 pm. No meditation December 24 and December 31.
- Sutra Study Class – Generally 2nd or 3rd Sunday of the month, 12:30 to 2 pm. No previous Buddhism study required. This month: December 13.



The Buddhist Temple of Chicago

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Rev. Patti Nakai, Resident Minister
Rev. Yukei Ashikaga, Minister Emeritus
Rev. Gyomay M. Kubose (1905–2000), Founding Minister



BTC CALENDAR DECEMBER 2015

日本語の 祥月法要
12月6日 午後1:00 時

See Temple Events & Activities Guide on page 7 for details on events.
Events may be canceled or moved after press time due to unforeseen circumstances.
Check www.facebook.com/budtempchi for the most up-to-date changes.

| Sun | Mon | Tues | Wed | Thu | Fri | Sat |
|--|------------------|--|---------------------------------|---|--|---|
| | | 1 11 am Qigong | 2 7 pm Buddhism Study Class | 3 7:30 pm Meditation | 4 7 pm Adult Taiko | 5 10 am Japanese Language School |
| 6 9 am Meditation 11 am Memorial Service 11 am Children's Taiko | 7 7 pm laido | 8 11 am Qigong | 9 7 pm Buddhism Study Class | 10 6 pm Bulletin Submissions Due 7:30 pm Meditation | 11 7 pm Adult Taiko | 12 10 am Japanese Language School |
| 13 9 am Meditation 11 am Bodhi Day Service 11 am Dharma School | 14 7 pm laido | 15 11 am Qigong | 16 7 pm Buddhism Study Class | 17 7:30 pm Meditation | 18 10 am Bulletin Mailing 7 pm Adult Taiko | 19 10 am Japanese Language School 10 am Craft 1 pm Asoka Society |
| 20 NO MEDITATION 10:30 am Mochi-tsuki 11 am Brief service 11 am Children's Taiko (tentative) | 21 7 pm laido | 22 11 am Qigong 7 pm Movie Night | 23 7 pm Buddhism Study Class | 24 NO MEDITATION | 25 NO TAIKO | 26 NO JAPANESE SCHOOL |
| 27 9 am Meditation 11 am Year-End Service 12:30 pm Board Meeting | 28 7 pm laido | 29 11 am Qigong | 30 7 pm Buddhism Study Class | 31 NO MEDITATION | | |