



Buddhist Thoughts

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Strategies for Building Up Our Temple

J.K Hirano

I Adaptability and Openness to Change

The Goal is NOT to maintain status quo!

Why would you want to maintain an organization that is currently on a slow downward spiral.

The Goal is to adapt to a changing Sangha and to build a dynamic Dharma Program and temple to share with your community. In the past, our Sanghas were literally blood related families. If not blood related they were often connected through prefectural organizations (kenjin kais) in ties that were extremely close. These families are dispersing in many ways. There are new members coming in that are no longer blood or ethnically related. The goal is to make each member of the Sangha have that same feeling of family for the temple, their Sangha as the original members did.

II Uniqueness

The BCA Kaikyoshi have tried to show "Why Jodo Shinshu?" in the recent pamphlet supported by Bishop Umezu. Now we must implement these ideas into the infrastructure of our temples.

Just as each Kaikyoshi had a little different take on why they chose Jodo Shinshu as their personal spiritual path, each temple in a similar manner, cannot be a cookie cutter copy of one another. Each Kaikyoshi has certain skills or talents such as, music, public speaking, program development, computer skills, which can benefit their temple. This creates a personal flavor to your Sangha.

Our national organization, should take great pride in what we have accomplished, over the past 100 years. We are the oldest Buddhist organization in the United States and have one of the strongest infrastructures of any Buddhist organization. We have a world renown Buddhist Graduate School in the Institute of Buddhist Studies (IBS). We have 63 temples throughout the continental United States. We have a beautiful study center which houses our Buddhist Educational program. It is time that our members buy into

the reality that we are each an important part of the Buddhist Churches of America. We have a bright future. Just as our temples polish their naijin on a regular basis, let's now emphasize the need to polish what we have already built and to be encouraged and take pride in our accomplishments.

III Emphasis on Strengths, not Weaknesses

Evaluate what your temple has in terms of material assets and Sangha members. What areas can be made more useful or aesthetically pleasing? If you have empty rooms that are just storage closets or refuse from old temple rummage sales, clean them out. If your temple is in need of paint and a bit of clean up, get a group of volunteers to help paint and clean. First impressions by visitors to our temples are very important. If your temple is run down, why would anyone want to become a part of your Sangha? Are there members with special skills that can create your "dream Sangha?" We have lawyers, doctors, gardeners, business owners, engineers, teachers, artists and musicians at each of our temples. Utilize their skills to enhance your Sangha.

What would be the ideal temple in your area? What is your dream temple. (I was asked this by the LDS [Mormon] Foundation) when I went to ask them for donations for rebuilding my temple in Salt Lake.

A few months ago, Dr. Kent Matsuda, President of BCA visited Salt Lake City and our Buddhist Temple for the first time. It was during the Parliament of World Religions in October 2015. He was pleasantly surprised and asked me how we have been able to maintain such a wonderful temple in Salt Lake City, Utah. He told me that our temple should be a goal and ideal for all BCA temples. He asked me to write about what my view or vision was for the Salt Lake Buddhist temple and speak about it at this year's National Council meeting at a special workshop. I came up with these three essential points that I believe to be the foundation for our Salt Lake Buddhist Temple and all the Buddhist Churches of America temples to survive. In creating these three points, I tried to think about what and why I did certain things in Salt Lake to develop our temple.

On my arrival to Salt Lake in 1993 these were the basic demographics of our temple:

urban

small membership

one building with a gym and very little land

Membership demographics: majority Japanese American, probably the temple's membership was 60 percent Nisei, 10 percent Issei, 20 percent Sansei and the remainder non Japanese, when I came to Salt Lake City in 1993. At that time the Dharma School was fewer than 20 students. The membership was mostly Nisei and Sansei about the same as the current membership of about 150-200 members or about 100 families.

Assets: one building with a gym. There was about \$75,000.00-\$100,000.00 in the temple's financial accounts. This was from the selling of the temple's parsonage for about \$35,000.00 in 1992.

Having been raised as a member of the Salt Lake Buddhist temple, I thought there were going to be difficulties with coming back to my home temple. I was told by the Japanese Christian Church minister to not plan on staying very long. He had told me that he returned to

his home church in California and they fired him within two years. Looking back at the past twenty-three years, I have found that my knowledge and familiarity with the local culture and the temple members have been a great advantage for me as Kaikyoshi (Honganji assigned resident priest).

When I returned to Salt Lake I had strong support from some of the senior members of the board. Besides my family, Mitsuru and Terry Fujinami, Ichiro and Takeko Doi and Kay and Chiyoko Terashima especially come to mind and were so understanding and made it feel so good to have come home. These Nisei were extremely open minded and supportive of my goals for the temple. They saw that the temple needed to change to survive. They often let it be known to all the membership that my job was to guide the temple with a joint vision. The board's purpose was to keep the temple financially able to support this vision. I believe this is the attitude that is essential for any temple to succeed. The Kaikyoshi must accept this responsibility with great humility and gratitude and should work with the Board. A temple can only succeed with the Board and Kaikyoshi being on equal and collaborative terms, not an employee- employer relationship. It is very much a team effort with no one member irreplaceable.

When I came back, I realized the first area I needed to work on was to develop a Dharma School program that would bring the younger families back to the temple. I recruited a group of Dharma School teachers that had experience in the Public School system. I was lucky to find about 7 teachers that were Public School teachers. This was actually the reason I initially thought I would come back to Salt Lake. When I was at the San Jose Buddhist Church Betsuin, I came back to Salt Lake for the funeral service for Mr. Nobuzo Endo, the father of our current temple president Stan Endo. At the burial service, I heard very young Lisa Endo ask her father Stan, "Are we going to leave Grandpa here in the ground?" It was the question of a somewhat frightened child. Salt Lake had not had a minister for about three years. So I thought to myself, there is no one in Salt Lake to teach the children about the beauty of Buddhism. When this temple closes, I believed that a large majority of the children would probably join the LDS church or not have any religion, so when I was asked by the Bishop if I would consider returning, I was happy to do so.

My first priority was to develop a Dharma School. I explained to these new Dharma School teachers that my primary goal for this Dharma School was that I wanted to make the Dharma School a place where kids wanted to come on Sundays and would proudly tell their friends, "I am a Buddhist." This is a big thing when Utah has a majority religion (Mormons). More than just focusing on D and D (doctrine and dates) I wanted the students to be happy at this temple. To buy into the idea that this was their temple and they could be proud to be a part of it.

I gave the teachers an outline of what I would talk about throughout the year. They would make fun lessons to match up to these areas. An example, "Because Autumn physically represented change, I would talk a lot about impermanence." It is interesting that the biggest hindrance to growth within the Dharma School was a teacher that was not willing to change their method or lesson plan. I had a number of members quit, because their children no longer wanted to come to Dharma School because they would have that particular teacher. Although there were some difficulties in this change of attitude, within ten years we were able to have a Dharma School enrollment at its peak of 110 students. Currently we are now at a low point with about 30 or 40 students. We also have Dharma School parents, with babies and preschoolers beginning to attend who were from the original Dharma school students when I first arrived 20 years earlier.

With a group of core families now attending the temple on a regular basis, I had to establish a group or semi organization that was willing to put in the time to regrow the temple,

to get some funds to run things. This group came to be known as the Dharma School Building Fund. It is not to be affiliated with any other organization and their sole purpose was to raise money to help the temple. The person I asked to lead this group was Sherrie Sueoka Koga, my sister's sister-in-law. It helps to have family near by.

As a result of the increase in Dharma School attendance, many of the older members were happy and began to see a need for a larger facility. This began the idea of building a new temple. We started a fund raising program, somewhat separate from Sherrie's group. With such a small membership it was difficult to raise the 4 or 5 million dollars that was needed to build a new temple in a different location. There was also resistance to moving from the current location. In the end we were only able to raise about 2 million dollars. We stayed in the area, had it renamed Japantown Street by the City. With the money raised for a new temple, we bought an adjacent building to develop for classrooms and other educational programs. This took a little over ten years to establish. It took another ten years to refurbish both buildings.

Currently, the Nisei group at the temple is down to about twenty to thirty members. From those families that came back to the temple, there is still a core group of about 30-40 Sanseis and Yonseis who are fully dedicated and have embraced this temple as "Their Temple."

During the first ten years of this developmental period of my time at the temple, there were many non Japanese who were beginning to come to the temple. They asked about Buddhism and meditation. To be honest, I knew very little about meditation. I believe the Kaikyoshi must constantly study not only Buddhism, but other religions and other aspects of the culture they are living in. The Kaikyoshi must continually study and keep up with their Sangha and their diverse cultural backgrounds. Therefore, I began to study Zen, so I could understand what the fascination with meditation was. To accomplish this, I went to the Zen Center in Salt Lake for about two years studying with the head disciple of the Abbott Genpo Roshi. His name was Anton Tenkei Coppins Sensei.

At the same time, I also realized that in Utah, 80 percent of the people visiting and becoming interested in the temple were previously Mormon. Although I didn't take formal classes, I began to study Mormon Doctrine and Christianity. Although I was raised in Salt Lake, I felt a need to have a deeper understanding of our local culture. It is extremely difficult to come to the temple when you have no cultural or religious connections. I believe it is an extremely brave act to just come to our temples from the street. I began to recognize how much of an effort it was for a new person to even visit. And when they came to my temple, I felt I needed to speak in their vernacular, to explain our Buddhist ideas within their Christian understanding.

The Kaikyoshis' job is to make the Dharma relevant to the community they find themselves in. I believe the way for us to do this is mainly through Dharma Talks, writing articles and classes. At about this time, I met and married Dr. Carmela Javellana. Carmela is an integrative psychiatrist, former Catholic and devout Zen Buddhist. She told me how she had never heard of Jodo Shinshu and why this was the case. Together we then began to focus on getting the word out to the community about Jodo Shinshu and our temple and work on really welcoming visitors to the temple. At about this time, Bishop Ogui was beginning the Minister's Assistants Program.

MAP program in Salt Lake

In the past, minister friends and I had joked about a "Tokudo Army." These are lay members trained to teach at our temples and to help take care of the myriad things difficult for one Kaikyoshi to manage. Although I first thought it was a dream, I knew a program like this had the potential to help temples in a number of ways. I don't believe it is necessary for minister

assistants to receive ordination, but it doesn't hurt. The robes that have been created for the Minister's Assistants are sufficient for the public and especially new visitors to recognize them as a person with some religious authority and not just a nice church lady or man.

I recognize that there have been some resistance to this program at the BCA level, but temples that properly train and use the assistants have all found it to be a positive experience. Minister's assistants do not replace Kaikyoshi, but supplement what the Kaikyoshi can do. I could not supervise three temples, serve as the Chairperson of the BCA minister's Association, Board of Trustees for the Institute of Buddhist Studies, board member of the Salt Lake Interfaith Roundtable and instructor for the Honganji International Correspondence course without minister's assistants.

I have four minister's assistants here in Salt Lake. I have given each of them a specific role.

*Rev. Masami Hayashi has Tokudo and Kyoshi and is a graduate of IBS. However, he is 92 years old. I have him help with the services I cannot attend to. He is also a Shodo (Calligraphy) Instructor. He teaches some classes on Shodo. He takes care of all the Homyos and Kakocho and the Eitaikyo names for the temple.

*Dr. Carmela Javellana, my wife has received Tokudo and helps in most of my educational vision for the temple. She leads the weekly meditation service on Sunday at 9:00 am, supervises a meditation class on Wednesday nights, and often co-teaches Buddhist classes and discussion groups with me. She also serves on the Salt Lake Interfaith Board of Directors as I do.

*Ms. Dot Richeda helps Carmela, but her main function is to make sure any visitor to the temple feels welcomed. She explains and demonstrates service protocol and answers any questions about the temple. She also works with Carmela in a new member orientation class we hold.

*Mr. Troy Watanabe was my minister's assistant before there was any such program. His responsibility is the youth. He is in charge of all YBA activities and helps with the Dharma School.

Prognosis: I believe our temple is adjusting to the lack of a large Asian or Buddhist population. We are trying to develop ways that will grow our diversifying Sangha. We are currently brainstorming new avenues for fundraising and bringing awareness to the temple. I have explained to the non-Nikkei members that this temple was established by the Japanese American community in Salt Lake City and the funds that run it have been donated for 100 years by these families. It is entrenched in Nikkei culture. However, that does not preclude them from establishing new forms of fund raising.

One of my biggest gambles in this fund raising area was to establish a book store. There have previously been no Buddhist bookstores or Japanese gift shops in the Salt Lake area. Because Sherrie Koga had done so extremely well in raising money for our temple through various activities, I asked her if she was willing to expand these activities into a real store for the temple. I still believe that this may be a big help for our temple. I am extremely grateful for Sherrie Koga and her group of volunteers. They do not receive any type of monetary pay for all their activities, yet tirelessly work for our temple. This is something I could never do on my own.

However, the only true reason for our temple is to provide a place for people to listen to and learn about the Buddhist teachings. Most of us from Utah are familiar with the L.D.S. missionary program and have heard of the many Christian missionary programs throughout the world. Although contemporary Buddhism does not have missionaries, Buddhist temples are essentially Buddhism's missionary programs. We do not tell others that our religion is the one

true religion; however, for those who want to hear the Dharma, it is our prerogative to provide opportunities and venues for this to happen. This is why the educational programs of our Buddhist Churches of America are at the heart of who and what we are.

Personally, I have been very lucky to have married Carmela. Our temple has benefitted in many ways. Much of the diversity at our temple is a direct result of Carmela's efforts in leading meditation. Her Zen Buddhist background has provided our temple with the ability to develop a meditation program. Besides the meditation service on Sundays, we have a weekly meditation class that teaches a variety of meditation techniques. We have five rotating teachers: Dr Carmela Javellana-Hirano, Dr. Robert Weizel, Dr. Stephen Proskauer, Ms. Pam Lancaster, and Mr. Jorgen Olsen. Carmela coordinates and supports them in differing ways (dinner out, attending each other's classes.) These classes are on a donation basis. Although the teachers are experienced in Zen meditation, Naikan therapy and psychotherapeutic forms of meditation, which are all taught in this class, the format is patterned after Rennyō's "Ondobo Ondogyo" – fellow travelers on the Nembutsu path. The meditation *service* on Sunday is to supplement the primary Jodo Shinshu services and religion. As Carmela puts it, it is the "appetizer" for the Dharma School Service "main course," followed by a discussion group for "dessert". The adult study group is just the continuation of the Dharma School classes, but for adults. Rev. Masao Kodani, one of my primary mentors has said that one of the biggest mistakes of the Buddhist Churches of America is to put so much emphasis on children's Buddhist education without providing adult education, which have resulted in a Sangha of adult members with children's level of Buddhist education. I have hoped that this Adult Study class will help us undo this mistake.

Carmela has also led a number of one-day Naikan retreats at our temple. I have recently heard that there were members of our temple who thought Naikan retreats were to support Carmela's personal psychiatric practice. It may have been my fault for not explaining better, but Naikan at our temple is a direct result of my feelings about Naikan and Carmela is supporting my educational vision. I will not get into Naikan theory, however our BCA ministers were introduced to Naikan by Mr. Gregg Krech, the leader of the Naikan movement in the U.S. as the Director of the Todo Institute in Vermont. Rev. Marvin Harada and I both were impressed with the vocabulary and methodology of the Naikan therapy as bringing great potential in introducing Jodo Shinshu to Americans. We both wondered how to get Naikan into our temples. I came back from this workshop very excited and asked Carmela if she would be willing to study it. I didn't have time to study Naikan and I believed a counseling background would be very beneficial to Naikan. She agreed to take classes and attend retreats at the Todo Institute to be certified as a Naikan therapist. She then asked a number of temple members who were also professional counselors to also begin training in Naikan. Carmela and her nonprofit group Anjali Foundation USA helped to pay for their training, not our temple. Now these temple members are capable of leading Naikan retreats and have been assisting Carmela. These are all volunteers. The purpose for Naikan retreats is to have another avenue for the temple to raise funds and serve as a vehicle to teach Jodo Shinshu ideas, with a secular vernacular. The only aspect we have asked the temple to help with is facilities and assistance from other temple volunteers.

As I stated, Buddhist education is the heart of all Buddhist temples. Although the community that may develop around it is wonderful, without Buddhist education temples are nothing more than community centers. I fully realize that a temple needs funds to pay for the various expenses including my salary and benefits. However, if education is not the purpose of a temple, we must ask ourselves, then why do we need a temple?

Our current temple is now about 20 percent Nisei, 50 percent sansei and 30 percent non

Asian. However, the weekly service averages about 80-100 people. The racial breakdown is 50 percent Asian and 50 percent non Asian. As a result, our temple is trying to raise funds and increase the temple membership. The Issei and Nisei have been very generous members. I don't know if the Sansei, Yonsei and Non Japanese are aware of the temple's financial predicament. However, it is time that we ask ourselves if you believe there should be a Buddhist temple in Salt Lake City. We have been here for over 100 years as a result of the efforts and *dana* of so many individuals and families. Buddhism teaches us that all things change. There may or may not be a need for Jodo Shinshu Buddhism in Salt Lake. Nevertheless, I believe that Salt Lake deserves a temple and I hope all of you will support us in this noble endeavor. Namo Amida Butsu.

SLBT President's Message

Stan Endo

The SLBT General Meeting was held on January 31 and we had a good turnout of over 40 members. Thank you all for attending. At the meeting, I made a big mistake as I skipped the Building Fund/Lumbini's Garden committee report. Their financial report can be found in the handout provided at the meeting. We all need to thank the members of the Building Fund committee as they work to raise operating funds for the temple. These ladies not only donate their time but their own funds for traveling to California to purchase much of the items sold at Lumbini's Garden from wholesale distributors. Thank you very much.

A major discussion topic at the meeting was the financial status of the Temple. The SLBT has been operating at a deficit for at least the past four years necessitating the transfer of funds from reserve accounts to the operating accounts to pay for daily expenses. **WE MUST CORRECT THIS PROBLEM**, to ensure the future of the temple. To this end, a Finance and Funding Committee has been established and will be chaired by Dave Sekino. The formal name of this committee will be finalized soon. The goal of this committee will be to put into place a plan that will, over time, correct our fiscal crisis and prevent the closure of the temple. Please support this most important activity to preserve our temple.

The SLBT Board is now complete with the addition of Lee Oikle, Shelley Doi Taketa and Troy Watanabe to serve for a two year term. Dave Sekino and Craige Mayeda will serve as temple auditors for 2016.

In the future, we will have a means to communicate to all of the Sangha. Under consideration is the possible use of Google Groups for the Sanga and perhaps an automated voice mail system that will contact those without an email account. Specifics are in work but our goal is to vastly improve our communication to all of the members.

On February 19th a group of BWA and sangha members got together and performed lots of repairs and fixes in the Temple and West Building. Marcus Miya, Paul Terashima, Craige Mayeda, Steve Shiba, Henry Kuramoto, Troy Watanabe, Dave Nagata and Ron Omori worked tirelessly painting, cleaning, organizing and repairing many problem areas in both buildings. Of note, was the understanding of the control on one hot water pump in the West Building that ran 24/7. This pump is now only operated during demand times which will significantly reduce our utility costs and result in significant savings. Another item was the organization and cleaning of the copy room and stage in the Temple. It took all day but the men's bathroom was repainted. Please keep these areas clean and free of debris and trash. Thanks to the BWA ladies, Kathy Terashima, Tammie Kuramoto and Linda Omori who provided a great lunch during this effort. Thank you all very much.

Finally, the annual Temple Clean-up day will be held on April 23. As there is no scheduled Toban crew for this month, we will clean the inside and outside of both, the Temple and West Building. Please come and support this activity. Some maintenance and repairs will be done at this time which will further save money.

Buddhist Women's Association (BWA) News

Elaine Endo

March and April will be busy months for the BWA because two big events are coming up. Hanamatsuri will be on Sunday, April 10 and Nihonmatsuri will be on Saturday, April 30. We plan on discussing BWA's role in these two events at our next meeting which will be held on Sunday, March 6 right after service. Again, we invite anyone interested in joining BWA to any of our meetings. We hope to see members and potential members on March 6!

March Shotsuki Hoyo

March 20, 10:00 am

Deceased	Date	Next of kin
Adachi Henry	3/11/97	Fujii Adachi
Brouwer Mayeda Emiko	3/4/96	Fumio Mayeda
Endo Nobuzo	3/16/93	Stan Endo
Ikegami Mitsuko	3/2/72	Yuta Ikegami
Imada Matsuyo	3/12/91	Tsukamoto
Iwata Miya	3/11/91	Imai Family
Kano Setsu	3/14/40	Victor Oishi
Kida Uwano	3/16/67	Jeff Kida
Koseki, Iseko Ada	3/17/92	Kathy Terashima
Kumagai Hyozo	3/11/86	John Kumagai
Maeda Matsuzo	3/18/64	Koga Family
Matsumiya Chiyo	3/12/90	Jeanne Konishi
Matsumiya Jinzaburo	3/19/64	Jeanne Konishi
Matsuura Kame	3/25/54	Francis Akimoto
Muraki Tomekichi	3/1/75	
Nakano Tokuyo	3/3/91	Atsumu Nakano
Namba Makiji	3/2/57	
Nishikawa Emily	3/20/95	Nancy Wayman
Sasaki Yvonne Katsuyo	3/16/56	Haruto Sasaki
Shimizu Toshi	3/24/88	Kerry Lee
Tachiki Tetsu	3/18/83	Steve Tachiki
Uyeda Hisashi Harry	3/7/85	Uyeda Family
Kobayashi Sakae	3/17/00	Kobayashi Family
Shiba Takataro	3/10/01	Helen Nakashima
Igata Toshizo	3/2/02	Tomi Igata
Kasai Seiko	3/20/02	Grace Kasai
Taketa Shizuo	3/1/04	Nanae Taketa
Shizuye Nakagiri	3/6/12	Howard Nakagiri
Grahame Leach	3/1/12	Leanne Leach
Grace Kasai	3/8/14	Dru Sueoka
Elsie Doi	3/1/15	Charlene Doi

JANUARY-FEBRUARY 2016 DONATIONS

(January 26 – February 22, 2016)

Dana Campaign

Sanctuary for Healing & Integration (Carmela Javellana Hirano)	200	Gary & Kathleen Takenaka	50
Aaron Froemming	10	Roberto Toro	8.33
Kelvin Kojimoto	100	Troy & Ashley Holbrook	200
Hisako Minaga	55		

Hoonko

Thomas Endo	100	Hisako Minaga	20
Eleanor Naomi Kobayashi	25	Marcus Miya & Karie Minaga-Miya	20

Nehan-E

Takeko Doi	25	Tomio & Junko Mitsunaga	25
Mits & Terry Fujinami	25	Byron & Reiko Watanabe	25
Maxine Furubayashi	25		

Pet Memorial

Mits & Terry Fujinami	25	Byron & Reiko Watanabe	25
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Shotsuki Hoyo

Richard Matsuda	30		
Setsuko Nagata	25		
Bob Sugino	20	Gentaro Ogawa	
Geraldine Cookie Chappell	25	Harry Tsutsui	
Thomas Endo	100	Kathleen H. Endo	
Chiyoko Terashima	50	Kay Terashima	
Paul & Kathy Terashima	50	Kay Terashima	
Takeko Doi	25	Masayo Doi	
Chiyoko Terashima	50	Masayo Doi	
Paul & Kathy Terashima	50	Masayo Doi	
Misao Doi Family	100	Misao Doi	
Geraldine Cookie Chappell	25	Mojiro Tsutsui	
Mabel Okubo	25	Mojiro Tsutsui	
Buster Mayeda	100	Rose Mayeda	
Byron & Reiko Watanabe	50	Shige Nodzu and Roy Watanabe	
Eleanor Naomi Kobayashi	25	Yasuji Kobayashi	

In Memory Of:

BWA

Kazuko Yakumo	100	In memory of Rev. Chijun Yakumo
Jane Sakashita	50	Thanks for flowers

Dharma School

Hiroshi & Mary Aramaki	50	Goodie Bag
Ruby Doi	25	Goodie Bag
Tomiye Ishimatsu	20	Goodie Bag
Richard Matsuda	30	Goodie Bag

Helen Mitsunaga	25	Goodie Bag
Setsuko Nagata	25	Goodie Bag
Alice Ogura	20	Goodie Bag
Nobue "Nancy" Sudoku	25	Goodie Bag
Bob Sugino	25	Goodie Bag
Kazuko Yakumo	25	Goodie Bag
Mabel Okubo	25	Goodie Bag

Nokotsudo

Marcus Miya & Karie Minaga-Miya	80	
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Temple General

Mabel Okubo	25	Buddhist Thoughts
Sherrie Hayashi	5	
Jim & Faye Eng	50	Buntaro Mitsunaga 50 Year Memorial
Kim & Diane Mugleston	20	Buntaro Mitsunaga 50 Year Memorial
Robert & Tami Tokita	50	Buntaro Mitsunaga 50 Year Memorial
Bob Kasubuchi	30	In memory of Masuko Tsugino
Eleanor Naomi Kobayashi	100	In memory of Roxanne Hasegawa, passed 1/31/2016
Kimiyo Kobayashi	100	In memory of Roxanne Hasegawa, passed 1/31/2016
Lee Oikle	25	Sarana Affirmation
Dustin Scacetti	25	Sarana Affirmation
Dallas Weaver	25	Sarana Affirmation
Will & Gina Mejia	50	Sarana Affirmation for Diego & Darla

2016 PAID SUSTAINING MEMBERSHIPS

These members contributed \$1200 per member in this premier membership category.

Richard Doi	Marcus Miya
Lynne Doi	Karie Minaga-Miya
Brian Fukushima	Kenneth Nodzu
Tammy Park	Dave Sekino
Carmela Javellana Hirano	Paul Terashima
Buster Mayeda	Kathy Terashima
Craige Mayeda	Roberto Toro
Reiko Mitsunaga	Yoshiko Uno

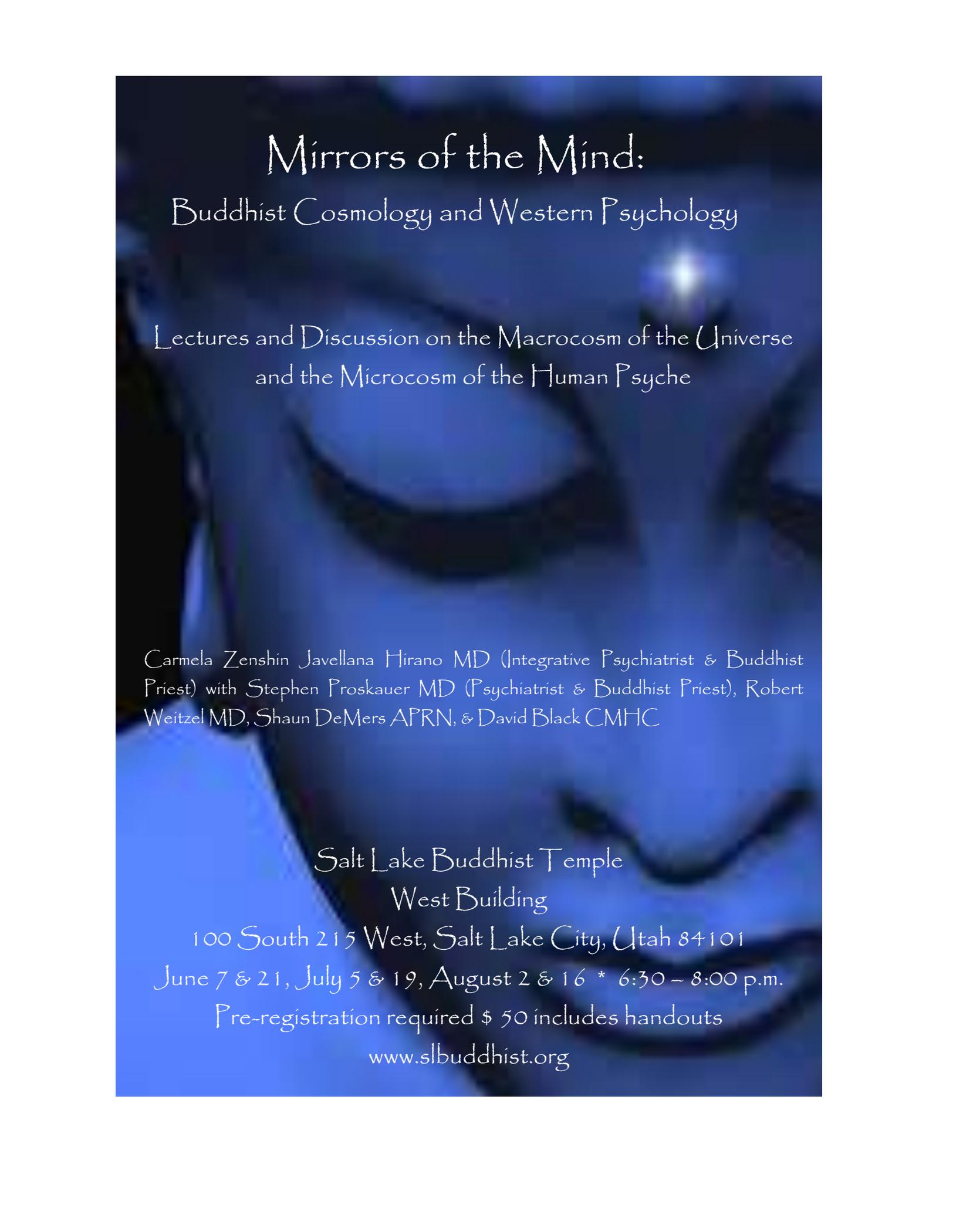
2016 PAID MEMBERSHIPS

All 2016 paid memberships, through February 22, 2016. Younger kids not listed.

Tom & Fran Akimoto	David & Julia Nagata
May Akiyama	Setsuko Nagata
Nob Aoki	Torao & Merry Nakagawa
Hiroshi & Mary Aramaki	Takae Nakamura
David & Holly, Delaney Black	Yosh Nakayama
Geraldine Cookie Chappell	Ray Nishikawa
Aki & Neil Chow	Alice Ogura
Carl & Yuriko Dennison	Lee Oikle
Ruby Doi	Gary & Ryoko Okamoto

Takeko Doi
Rachael Elliot
Stan & Elaine Endo
Jim & Faye Eng
Jeri Freedman
Aaron Froemming
Mits & Terry Fujinami
Elaine Fukushima
Maxine Furubayashi
Richard Gamonal
Hayo & Jeannette Hayakawa
Masami Hayashi
Sherrie Hayashi
Dean Hirabayashi
Troy & Ashley Holbrook
Bobbie Ikegami
Lisa, Trey, Mitchell Imamura
Chizuko Ishimatsu
Tomiye Ishimatsu
Sandy Iwasaki
Bob Kasubuchi
Sadie Kato
Yoshiko Kido
Keizo, Evangeline, Jacqueline Kobayashi
Brent & Sherrie Koga
Kelvin Kojimoto
Henry & Tammie Kuramoto
Pam Lancaster
Richard Matsuda
Kenneth & Renee Matsuura
Shauna Mayeda
Gina Mejia
Hisako Minaga
Mark & Gail Minaga
Helen Mitsunaga
Tomio & Junko Mitsunaga
Bill & Shigeo Mizuno
Asako Mori

Chris Oki
Grace Oshita
Dot Richeda
Kiyomi Jo Ryujin
Jane Sakashita
Phillip & Connie Sakashita
Charlie Sasaki
Tom Sasaki
Donna Sato
Walter & Karen Sato
Bob & Setsuko Schock
Steven & Vanessa Shiba
Lynn & Marilyn Shimada
Jamie Doi Slade
Chad & Kim Smith
Rick & Susan Spehar
Jun Sudoku
Nobue "Nancy" Sudoku
Stephanie Sueoka
Bob Sugino
Nancy Takagi
Gary & Kathleen Takenaka
Christopher & Shelley Taketa
Nanae Taketa
Chiyoko Terashima
Kirk Terashima
Paul & Kathy Terashima
Cindy Yamada Thomas
Sachiko Tohinaka
Robert & Tami Tokita
Ivan Van Laningham
Byron & Reiko Watanabe
Troy & Judy Watanabe
Dallas Weaver
Robert Weitzel & Georgia Geerlings
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Kazuko Yakumo



Mirrors of the Mind:

Buddhist Cosmology and Western Psychology

Lectures and Discussion on the Macrocosm of the Universe
and the Microcosm of the Human Psyche

Carmela Zenshin Javellana Hirano MD (Integrative Psychiatrist & Buddhist Priest) with Stephen Proskauer MD (Psychiatrist & Buddhist Priest), Robert Weitzel MD, Shaun DeMers APRN, & David Black CMHC

Salt Lake Buddhist Temple
West Building

100 South 215 West, Salt Lake City, Utah 84101

June 7 & 21, July 5 & 19, August 2 & 16 * 6:30 - 8:00 p.m.

Pre-registration required \$ 50 includes handouts

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