

# BUDDHIST CHURCH OF FOWLER



## THE WHITE PATH

MONTHLY BULLETIN VOL. 509

JULY 2021

### JULY

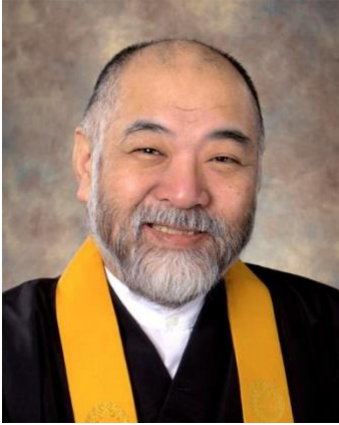
July 18 - 10:00am Obon/Hatsubon Memorial Service at the Buddhist Church of Fowler. Rinban Nakagawa will officiate the service.

All in-person CC Sunday services, classes and activities will continue to be streamed online until further notice.

We appreciate your patience and understanding.  
We hope everyone remains safe and healthy.

Namo Amida Butsu

## Our Bon Odori in America



The version of the Bon Odori, the dances during the Obon Festival in the temples of America, is a tradition of the Japanese-American, known as Nikkei, and is not a copy from the Japanese. And, you will be surprised to know that Bon Odori is generally not observed at most of the Shin Buddhist temples in Japan.

Bon Odori is not "Nihon Buyo" or classical Japanese dance--it is folk music and dance. That is why Bon Odori is not a performance-dance for others to see--it is for people to dance. Bon Odori is not meant to be watched, it is meant to be danced.

There is a history of our Bon Odori. There is a reason why ministers encourage the Hatsubon family who lost a beloved family member during the previous year, and that it is a must to participate in the Bon Odori.

That has a lot to do with the history of Nikkei.

Immigration from Japan began shortly after Japan stopped isolation and opened diplomatic relations with other countries in 1854. At the beginning, all immigrants landed in NYC, so it is an interesting history that many of the earliest Nikkei colonies formed on the east coast states, as well as Texas and Florida. Quite a few of them were illegal immigrants. After the first large group of legal immigrants landed on the mainland in 1869, immigrants from Japan continued to increase on the west coast constantly.

Now, please recognize the fact that we had to wait until 1899 for the first Buddhist temple to be built on the mainland. Amazingly, most of the Japanese immigrants remained Buddhists for more than 30 years in a traditional Christian U.S.A. Moreover, the people of the eastern states remained Buddhists for more than half a century until the first temple, Bukkyo-kai was built, without a temple or a priest.

There is an interesting fact: Without exception, the early immigrants immediately started following American customs and attended nearby Christian churches every Sunday. Originally, they were Shin Buddhists who had a tradition to visit their family temple often. What was common to them, even though they could not understand English at all, was the fact that most of the Japanese immigrants came from the region where the enthusiastic Jodo

Shinshu Buddhism rooted. Since they were children, they used to go to Buddhist temples periodically and listen to the minister's dharma-talks, and they all shared the common wisdom of Rennyō Shōnin's guidance that any kind of truthful words are rooted by Buddha-dharma (or related to Buddha-dharma).

Many Japanese began to sit in the front row at pew of the church every Sunday and listened keenly to the Christian sermon. But, in fact, no one understood a single English word. They just stared at the pastor's mouth and sometimes yelled, "Namu Amida," with emotion. Luckily by chance, the church pastor and the other American attendees heard the many Issei's 'Nenbutsu, (namu **Amita**)' as "**Amen!**" Soon after, many of the Isseis who attended the Catholic Church took up the role of deacons, and they were sincere in their duties. Some even received special mention from the International Roman Catholic Church's organization.

I once met an old man who came to America via Mexico as a new Issei after WWII. Soon after he came to America, he immediately became a member of the 'Bukkyō-kai'. What surprised me then was that he had more than 25 years of experience as a deacon in Mexico. It was the first time I heard about the unique historical fact at that time. He said to me, "I have been living Shin Buddhist Dharma since I was a child. In fact, I was not able to understand even a single religious word in Spanish in Mexico. However, whenever I watched the pastor's lips moving, I had been very happy to know that the golden words of Buddha were echoing through them."

Even in 19th century America, where no single Buddhist church existed, Nikkei were typical Jōdo Shinshu Buddhists without doubt as well. And for them, there was only the day during a year when the actual Dharma Sangha appeared. That is the day of Obon Odori.

Be sure to visit the gravesite at Obon, and remember that day is a special day for remembering beloved people, which is a Japanese tradition that has continued for over 1,500 years, and is not limited to Shin Buddhism. Bon Odori is a place where anyone living can experience the Buddhist teaching quite easily.

During the Obon season weekend, spontaneously, the neighboring Japanese immigrants clogged up in one place, making hundreds of Bon Odori circles throughout the United States. There, Bon Odori dancers had one condition: dance as the real figure you are, symbolized by wearing a yukata (literally - bathrobe) as opposed to a kimono.

Bon Odori is to reach a state of forgetting your ego, and thereby being able to remember and reconnect to those who have died. This is done by forgetting your ego; not indulging it. Whether you learned every dance or come to the dance partly for fun, your ego will initially

flaunt or be embarrassed. But the real Bon Odori begins the moment when you forget such showing off and being embarrassed.

The spiritual meaning of Bon Odori is to release the ego's shackles through dance and to experience the first step towards a Buddhist life. You can forget yourself, even for a moment. The moment of "trust dance" is the Bon Odori, and at that time, it naturally remembers the deep relationship with the dead.

Early immigrants continued their Buddhist life in that way for decades despite the absence of a Bukkyo-kai, the Buddhist church. Hundreds of Bon dance circles of 'one day Buddhist sangha', appeared all over the United States once a year.

Gassho,  
Reverend Kakei Nakagawa, Rinban

アメリカのお寺の盆踊りは、日系アメリカ人、いわゆるニッケイの伝統であり、日本からのコピー  
では  
ありません。

また、日本のほとんどの真宗寺院では盆踊りが行われていないことを知って驚かれる方も多いと思  
いま  
す。

又、盆踊りは「日本舞踊」ではありません。盆踊りは日本舞踊ではなく、民俗音楽であり、踊り  
あ  
る。

だから、盆踊りは人に見せるパフォーマンスではなく、人が踊るためのものなのです。盆踊りは見  
るた  
めのものではなく、踊るためのものなのです。

盆踊りには歴史があり、前年に最愛の家族を亡くした初盆の家族に、開教使が盆踊りの参加義務を  
促す  
のには理由があります。

それには、日系人の歴史が大きく関係しています。

日本からの移民は、1854 年に日本が鎖国をやめて諸外国との外交関係を結んだ直後に始まりまし  
た。

当初、移民はすべてニューヨークから上陸していたので、初期の日系コロニーの多くが東海岸の州やテキサス、フロリダなどに形成されたのは、とても興味深い歴史です。そして、その中には不法移民も少なくありませんでした。

1869 年に最初の大規模な合法的移民がアメリカ本土に上陸した後も、日本からの移民は西海岸で絶えず増え続けました。

しかし、最初の仏教寺院がアメリカ本土に建立されるのは1899 年まで待たなければならなかったという事実を知っておいてください。

驚くべきことに、日本からの移民のほとんどは、伝統的なキリスト教国であるアメリカで30 年以上も、仏教寺院なしで仏教徒であり続けたのです。さらに、東部の州の人々は、最初の寺院である仏教会ができるまで、半世紀以上もの間、寺院も僧侶もないなかで、仏教徒であり続けました。

興味深い事実があります。

初期の移民は例外なく、すぐにアメリカの習慣に従うようになり、毎週日曜日には近くのキリスト教の教会に通っていました。

元々、彼らは真宗門徒であり、近所のお寺の法座によく行くという習慣がありまし。英語を全く理解

できない彼らに共通していたのは、日本人移民の多くがそうであったように、熱狂的な浄土真宗が根付

いている地域から来ていたということでした。子供の頃から定期的にお寺に通って僧侶の法話を聞いて

いた彼らは、蓮如上人の「どんな真実の言葉も仏法に根ざしている(あるいは仏法に関係している)」という教えを共通の認識としていました。

多くの日本人移民は、日曜日になると教会のプューの最前列に座り、キリスト教の説教に熱心に耳を傾

けるようになりました。しかし、実際には誰も英語の単語を一つも理解していませんでした。彼らはた

だ牧師や神父の口元を見つめ、時には感情を込めて「ナムアマタ」とお念仏していました。

幸運なことに、キリスト教会長をはじめとするアメリカ人の参加者には、一世のお念仏、「ナムア  
ミ  
タ」が「アーメン!」と聞こえていたのです。

やがて、カトリック教会に通うイッセーたちの中には、ディーコンの役割を担う者も現れ、真摯に  
任務  
にあたったのでした。中には、国際ローマカトリック教会の組織から特別に表彰された人さえいま  
し  
た。

私は、戦後、新一世としてメキシコ経由でアメリカに渡ったある老人に会ったことがあります。そ  
の方

は、戦後、新一世としてメキシコ経由でアメリカに渡り、すぐに

「仏教会」の会員になりました。驚いたのは、その人がメキシコで25 年以上も、カトリック教会  
で、  
ディーコンとしての経験を積んでいたことです。これはその時、初めて聞いたユニークな史実です  
。

彼は「私は子供の頃から真宗のご法義に生きてきました」と言い、実は、メキシコではスペイン語  
の宗

教用語を一つも理解できなかったと話してくれました。それでも、「神父さんの唇が動くのを見る  
たび

に、そこにはお釈迦様の言葉が響いていると感じ、とてもうれしく思ったものです。」と自分のお  
味わ

いを語ってくれました。

仏教の教会が一つもない19 世紀のアメリカでも、日系人は紛れもなく典型的な浄土真宗の仏教徒  
だっ

たのです。

そして彼らにとって、実際のダルマ・サンガが現れる日は1 年に1 度しかなかった。それが、盆踊  
りの

日だったのです。

お盆には必ずお墓参りをして、その日が大切な人を偲ぶ特別な日であることを忘れないことは、浄  
土真

宗に限らず1500 年以上続く日本の伝統です。そして盆踊りは、普段生活している人が気軽に仏教  
の教

えを体験できる場所でもあります。

お盆の時期の週末には、近隣の日系移民が自然発生的に一箇所に集まり、全米で何百もの盆踊りの  
輪が

出来ていたそうです。

そこでは、盆踊りの踊り手は、着物ではなく浴衣を着ることに象徴されるように、自分のありのままの

姿で踊ることが条件となっています。

盆踊りは、自我を忘れた状態になることで、亡くなった人のことを思い出し、再びつながることができ

るようになります。そのためには、自我を甘やかすのではなく、自我を忘れて踊ることが大切です

。

すべての踊りを覚えたとしても、遊び半分で踊りに来たとしても、最初は自分のエゴが誇示されたり、

恥ずかしい思いをしたりします。しかし、本当の盆踊りは、そのような見せびらかしや恥ずかしさを忘

れた瞬間から始まるのです。

盆踊りの精神的な意味は、踊りを通して自我を発見し、仏教的な生活への第一歩を体験することにある

ます。一瞬でも自分を忘れることができる。「信頼の踊り」の瞬間が盆踊りであり、その時に自然と死

者との関係を思い出すのです。

初期の移民たちは、仏教会の教会がないにもかかわらず、何十年もそのようにして仏教生活を続けて

いました。何百もの盆踊りサークル「ワン・デイ・サンガ」が、年に一度、全米各地に出現していた

のです。



**The Eight Essentials of our Jodo Shinshu No. 4**  
**People who realize they are ignorant must be enlightened.**  
**(Aku Nin Sho Ki)**

Hello, all Central California Sangha friends! I hope everyone is enjoying the hot summer. This month, some Central California temples and Churches are planning to host in-person Hatsubon Service and, or Obon Dance activities. Please check your local temple's schedule.

As a CC combined event, we will host the virtual Hatsubon Service and Obon Dance on July 10<sup>th</sup> beginning at 5:30pm. For the two weeks prior to the event, we will have the Obon Dance practice on July 2<sup>nd</sup> and July 9<sup>th</sup> at 7pm. Practices will be held in-person at the Fresno Dharma Center but will also be streamed via Twitter/Twitch. I hope I will see many of you in-person. I miss you all!

In this article, I would like to share one of the eight essential teachings of Jodo Shinshu. This one is *AKU NIN SHO KI*. It is a Japanese idiom. "SHO" means you met a requirement or are eligible for this idiom. "KI" means enlightenment. If you are a frequent Sunday Service attendee, you might have heard the term "*AKU NIN*" several times, however you may misunderstand the meaning of this term. Generally, "*AKU NIN*" is translated as "Evil (Aku), Person (Nin)". I assume the translation was made without paying much attention to how general American people respond and react to the term "Evil".

The term "Evil" has a significant meaning and is a part of the unethical ideas in Christianity and *the Bible*. The idea of Evil is originally introduced in ancient Hebrew scriptures. As a substantiation of Evil, *Satan* (Fallen Angel) appears in their story and has a role as an opponent of God. One of the biggest tragedies caused by Satan, was the fall of humankind to the earth. One of the first humankind, *Eve* was allured by Satan to eat the fruit of Wisdom. It was a cause of the tragedy. You might have heard of this story before. For this reason, people who have faith in God generally consider Evil as an abominable idea and they are suggested to avoid it.



Obviously, Shinran Shonin did not consider Aku Nin as Evil Person in English or a Christian idea, or he did not mean people are a reincarnation of Satan. How can we translate this very essential teachings of Jodo Shinshu “Aku Nin” into English? When we better understand the antonym of Aku Nin, we would have a better understanding of what Aku Nin is. The antonym of Aku Nin, is Zen Nin. Zen Nin is commonly expressed as Good Person, just like opposite to Evil Person. This is a wrong translation. Meaning, the original translator did not consider its meaning in English.

Zen Nin in Buddhism is considered as people who keep and maintain their precepts and practices. So, Zen Nin can be identified as a monk or a Bodhisattva. On the other hand, people who are not able to keep up their precepts nor practices are called Aku Nin. I am Aku Nin, too! While Shinran Shonin had received training in the Tendai monastery at Mt. Hiei, his pursuit was to attain Zen Nin status by his own practice. But at 29 years old, he realized that he was not able to become Zen Nin, but he was Aku Nin. This did not mean that he discounted himself. He conducted his own reflection on his monastic life, and he concluded his practice at Mt. Hiei and left from Tendai Monastery.

Before I encountered the Jodo Shinshu teaching, I thought I could practice the Buddhist precepts and rituals at any time I wanted to be enlightened. As a teenager, I had confidence that I could memorize as much as I wanted, and I could sit Sei-za (kneeling on a ground) for hours. I was thinking that I was Zen Nin. When I was in college, I studied Shinran Shonin’s publications and realized how ignorant I was on Buddhism before learning about Shinran Shonin.

There are many Buddhist teachings or texts (for Zen Nin) that claim people can be enlightened just by practicing them. When a teaching asks or requires people to have practices or precepts, the teaching excludes particular people. If people must memorize something as part of the practices, and some have a memory problem, then these people are excluded. I am in the mid-40s, and my brain is no longer capable of memorizing things like teenagers do. If Jodo Shinshu Ministry requires me to memorize all Sutras, I am no longer eligible to serve as a minister.

Jodo Shinshu is the only teaching which claims any persons can be enlightened without practice but be mindful in their everyday life. That is a reason why Jodo Shinshu is known as the teaching of inclusiveness. While we can do everything by ourselves, we may think we are ok with Zen Nin teachings. But when we lose our functions, what happens? Jodo Shinshu

teaching is taught by the historical Buddha, Shakyamuni especially for people who realize that they are not capable to be enlightened by their own practice. It does not mean if you commit a bad behavior or crime, you can be enlightened sooner than others in Jodo Shinshu. Shinran Shonin lamented to hear that there were people committing crimes for earlier enlightenment. Shinran Shonin translated Akunin as Ignorant. He often described himself as Ignorant. Why did he do so? There is saying in Buddhism: “When one who realizes his own ignorance, the one reaches enlightenment.” In this sense, ignorant does not mean stupid or fool. Ignorant means people who commit themselves to be a lifelong student (learner) with a humble and sincere attitude, just as Shinran Shonin lived his life.

When I encountered such understanding of Buddhism, I was fascinated and happy to learn Jodo Shinshu so that I may share it with as many people as possible. So here I am as a minister. Although Aku Nin Sho Ki was not originated by Shinran Shonin, but his teacher, Honen Shonin, it became a popular and core idea in Jodo Shinshu. Without having Aku Nin Sho Ki, Jodo Shinshu does not exist. I hope now you recognize yourself as Aku Nin, and say “I am happy to be Aku Nin!” with a smiling face.

Have a happy Aku Nin Day!

Gassho

Rev. Kaz Nakata

**OBON AND HATSUBON  
MEMORIAL AND JULY SERVICE**

**JULY SERVICES SCHEDULE**

7/4 CC Combined Shotsuki  
Service from Visalia  
7/10 @ 6:00 pm CC Combined  
Hatsubon service (Virtual)  
and Obon dance  
7/11 - CC Combined Obon  
Service from Parlier  
7/18 @ 10:00 a.m. - Fowler  
Hatsubon service (N)

CC services will continue to be  
streamed on twitter.  
[https://mobile.twitter.com/fresno\\_nishi](https://mobile.twitter.com/fresno_nishi)

**The names of the Hatsubon  
members are:**

Charles Ideta  
Kevin Nagata  
Geroge Shimoda  
Tooru Nakahira  
*Kiyoko Sumida*  
*Dorothy Takeno*  
*Kenneth Yuen*  
*Toshiaki Shinkawa*

***The Shotsuki names for the  
month of July are:***

*Hiroshi T. Mayebo*  
*Torao Sera*  
*Noriyuki Arasuna*  
*Sumiko Doi*  
*Kama Toyama*  
*Futayo Okamura*  
*Kazuo Otani*  
*Kuma Kato*  
*Kichiro Takemoto*  
*Yakichi Honda*  
*Sadao Onaka*  
*Sato Kurata*  
*Shizuko Tokubo*  
*Masami Matsuoka*  
*Dorothy Kanenaga*  
*Tom Mukai*  
*Setsuko Asakawa*  
*Masao Sakoda*  
*Kazu Wada*  
*Yumi Onaka*  
*Shizue Fujikawa*  
*Joe Yoshimura*  
*Mikiko Nakahira*  
*Charles Ideta*  
*George Shimoda*  
*Toshiyaki Shinkawa*

## CHURCH TOBAN FOR JULY

### District V

#### Rijiis:

Cherie Nakayama

Diane Eskelsen

#### Toban:

Yoko Miyoshi

Alice Fujikawa

+12133388477,,85637938198#,,,,\*4  
614990# US (Los Angeles)

Topic: Hatsubon Dance Practice  
Zoom Meeting

Time: Jul 2, 2021 07:00 PM Pacific  
Time (US and Canada)

Join Zoom Meeting

<https://us02web.zoom.us/j/83717531475?pwd=MTJlWGpYQjZ4QkpmYlBzVXBRNXM4QT09>

## OBON DANCE PRACTICE

If you wish to join others on Zoom for the 3 Obon dance practices (June 25, July 2, July 9). Please note that all three links have different meeting ID's but have the same passcode.

Time: Jun 25, 2021 07:00 PM  
Pacific Time (US and Canada)

Join Zoom Meeting

<https://us02web.zoom.us/j/85637938198?pwd=NmhnUGdsNzdPZCtYUHIUaGtvVmlrdz09>

Meeting ID: 856 3793 8198

Passcode: 4614990

One tap mobile

+16699006833,,85637938198#,,,,\*4  
614990# US (San Jose)

Meeting ID: 837 1753 1475

Passcode: 4614990

One tap mobile

+12133388477,,83717531475#,,,,\*4  
614990# US (Los Angeles)

+16692192599,,83717531475#,,,,\*4  
614990# US (San Jose)

Topic: Hatsubon Dance Practice  
Zoom Meeting

Time: Jul 9, 2021 07:00 PM Pacific  
Time (US and Canada)

Join Zoom Meeting

<https://us02web.zoom.us/j/89486375599?pwd=Zm1QcDB2TnJRWE83MkIPSG9vWHgwdz09>

Meeting ID: 894 8637 5599

Passcode: 4614990

One tap mobile

+16699006833,,89486375599#,,,,\*4  
614990# US (San Jose)

+12133388477,,89486375599#,,,,\*4  
614990# US (Los Angeles)

In-person Obon practice will also be held at the Dharma Center for those who prefer to attend in person.

### **TOPAZ/HEART MOUNTAIN SERVICES**

Rev. Kaz visited and recorded the June 20<sup>th</sup> Dharma service from **Topaz Relocation Center**. It was an excellent & interesting service from an important historical site and we welcome you to watch the service using the link below.

[June 20, CC Combined Family Sunday and Dharma School](#)

### [Service from Topaz Relocation Camp Site - YouTube](#)

(<https://youtu.be/-TsLPc0-rTU>)

On Sunday, June 27<sup>th</sup>, Rev. Kaz visited and recorded his Dharma service from another National Historic Landmark, the **Heart Mountain Internment Site**.

Rev. Kaz will record and post the link on the Twitter page and the website:

[www.fresnobuddhisttemple.org](http://www.fresnobuddhisttemple.org)

### **JUNE DONATIONS**

#### **Obon/Hatsubon**

\$ 500.00	The Family of Chuck Ideta
\$ 100.00	The Shimizu Family
\$ 100.00	Ray Kawamoto
\$ 25.00	Rodney Kikuta

#### **Shotsuki**

\$ 250.00	Donald & Irene Miyasaki
\$ 75.00	Greg & Patti Miyake
\$ 75.00	Ken & Kim Miyake
\$ 50.00	Rick & Marlene Miyasaki
\$ 50.00	Tina Kato-Clarey
\$ 30.00	Mitsuye Shinkawa
\$ 30.00	Greg & Gay Mukai
\$ 20.00	Bey & Susan Driss & Family
\$ 20.00	Linda Matsumoto & Family

**In Memory of Tooru Nakahira**

\$ 100.00     Alden Kamikawa &  
   Karen Kondo

**Special Donation**

\$ 150.00             Melvin Tsuboi

FREE & OPEN TO THE PUBLIC - REGISTER FOR ZOOM LINK



## 2021 CBE Seminars Online For All SUMMER: JUNE ~ AUGUST

\*All events listed in Pacific Time - Check your local time\*

SATURDAY  
**JUNE 19**  
\*11 am - 1 pm  
[REGISTER ONLINE](#)

**EMBRACED AND NEVER ABANDONED:  
JODO SHINSHU AND LGBTQ+**  
**Rev. Ko'e A. Umezu**  
West Los Angeles Buddhist Temple



Rev. Umezu



SATURDAY  
**JUNE 26**  
\*11 AM - 1 PM  
[REGISTER ONLINE](#)

**KINNARA: THE ROOTS OF TAIKO IN THE US**  
Discussion with **Rev. Masao Kodani**,  
BCA Minister Emeritus, and **Johnny Mori**  
& other members of Kinnara Taiko  
Moderator: **Rev. Jerry Hirano**, CBE Director



Rev. Kodani



Johnny Mori

SATURDAY  
**JULY 3**  
\*11 AM - 1 PM  
[REGISTER ONLINE](#)

**SHINSHU AND CHRISTIANITY**  
**Rev. David Quirke-Thornton**  
Shin Buddhist Fellowship,  
United Kingdom



Rev. Quirke-Thornton



SATURDAY  
**JULY 24**  
\*11 AM - 1 PM  
[REGISTER ONLINE](#)

**CREATING INCLUSIVE SANGHAS:  
WORKING COMPASSIONATELY WITH OUR  
THOUGHTS & ASSUMPTIONS**  
**Mushim Patricia Ikeda** East Bay Meditation Center  
**Rev. Harry Bridge** Buddhist Church of Oakland



Mushim Ikeda



Rev. Bridge

SATURDAY  
**AUGUST 7**  
\*11 AM - 1 PM  
[REGISTER ONLINE](#)

**THE ESSENCE OF THE THREE PURE LAND  
SUTRAS & HOW WE CHANT THEM**  
**Rev. Kiyonobu Kuwahara**  
Berkeley Buddhist Temple  
**Rinban Katsuya Kusunoki**  
Seattle Betsuin Buddhist Temple



Rev. Kuwahara



Rev. Kusunoki

SATURDAY  
**AUGUST 21**  
\*11 AM - 1 PM  
[REGISTER ONLINE](#)

**RENNYO'S CONTRIBUTION TO  
HONGWANJI THOUGHT**  
**Rev. Dr. Mutsumi Wondra**  
Orange County Buddhist Church



Rennyo Shonin



Rev. Wondra

VISIT BCA WEBSITE FOR FLYER, FREE ONLINE REGISTRATION & DONATION LINK  
BUDDHISTCHURCHESOFAMERICA.ORG EMAIL: CBE@BCAHQ.ORG TEL: 510.809.1460

watch from home!

# Central California Virtual

July 10

5:30 start

Hatsubon Service and Obon Dance

Streamed on

twitter   
@Fresno\_nishi



*Fresno Buddhist Temple invites you to our Twenty-fifth Annual*



## **Hawaiian Plate Dinner** **Plus, Obon Odori Dancing @ 6:30pm**



**Saturday, July 24, 2032**  
**3:00pm to 6:30pm**

### Plate Dinner

Chicken Katsu, rice, Hawaiian potato/macaroni salad, tsukemono salad, dessert  
*Take-out Encouraged*

Fresno Betsuin Family Dharma Center ▪ 2690 E. Alluvial Ave., Fresno 93720

**Donation: \$16.00**

We thank all of you who made sizable donations for all the cancelled fundraisers in 2020. We feel that it is time to return to normalcy, and Obon-Hawaiian Plate Dinner is a step in this process.

But in doing so, we have had to make a few adjustments. The Dinner will essentially be the same, but we have taken steps to streamline the preparation. Only individuals who have been fully vaccinated will be allowed to volunteer. Safety First is uppermost in our minds.

This year, we will not do outside deliveries, so all meals must be picked up at the FDC. If you wish, please eat your dinner, as you enjoy the dancing. Also, if State and County protocols allow, we will have limited indoor dining. Also, this year, we will not have our annual dinner raffle. Instead, please purchase the Obon raffle ticket(s). Please see the enclosed Obon Order Form to order your dinners.

The Obon Odori dancing will begin at 6:30PM. This is an opportunity for our members and their friends to come out to dance, just for the joy of remembering the loved ones who have passed away. Even with this time of the Covid pandemic, we are seeing an opportunity for our members to come and "safely" socialize. So, if you wish to come out and dance for joy, please join us on the evening of July 24<sup>th</sup>. We will NOT have our traditional food booths and will only be pre-selling the Hawaiian Plate Dinner. And yes, we know it will be warm, but fun again! Let's look forward to the return to normal!

Questions about Hawaiian Plate Dinner? Call Sherian or Glenn at 435-8050, or email: [glenntheham@sbcglobal.net](mailto:glenntheham@sbcglobal.net)  
Questions about Obon Odori or Raffle? Call Gordon Misaki 313-8833, or email: [gmmmisaki@comcast.net](mailto:gmmmisaki@comcast.net) or Lee Osaki 442-4054, or email: [losaki@fresnobuddhisttemple.org](mailto:losaki@fresnobuddhisttemple.org)



## 25<sup>th</sup> ANNUAL HAWAIIAN PLATE DINNER and the 75<sup>TH</sup> ANNUAL FRESNO OBON SATURDAY, JULY 24, 2021

*OBON ... It is honoring the past and appreciating the moment. It is watching the lanterns sway in the breeze.  
It is the sight of young and old alike dancing. It is enjoying the delicious Hawaiian Plate Dinner.  
It is spending an evening with family and friends. It is a sense of being.*

The memorial lanterns have such special meaning. Won't you please buy or re-hang lanterns in memory of a loved one? And yes, of course, pets are loved ones too!

It is our hope that you will order & enjoy the Hawaiian Plate Dinner, as well as buy or sell the enclosed raffle tickets. Please return ticket stubs for your chance to win 1<sup>st</sup> prize of \$1,000 and/or 2<sup>nd</sup> prize of \$500.

You are an important part of the Temple and we thank you for all past donations made toward the well-being of the Betsuin.



NAME \_\_\_\_\_ EMAIL \_\_\_\_\_  
ADDRESS \_\_\_\_\_ PHONE \_\_\_\_\_

### **HAWAIIAN PLATE DINNER** (3:00pm to 6:30pm)

Dinner Tickets: \_\_\_\_\_ @ \$16.00 each = \$ \_\_\_\_\_ (Tickets will be mailed to you)

**RAFFLE TICKET(S)** \_\_\_\_\_ @ \$10.00 each = \$ \_\_\_\_\_ (Please return stubs)

### **MEMORIAL LANTERN(S)**

**NEW** \_\_\_\_\_ @ \$22.00 each = \$ \_\_\_\_\_

In memory of \_\_\_\_\_ (one name per lantern, please)  
If necessary, use separate sheet for additional names

**RE-HANG** \_\_\_\_\_ @ \$8.00 each = \$ \_\_\_\_\_ (bring to Dharma Center by July 23)

**NEW PET** \_\_\_\_\_ @ \$10.00 each = \$ \_\_\_\_\_

Pet's Name \_\_\_\_\_ (one name per lantern, please)  
If necessary, use separate sheet for additional names

**PET RE-HANG** \_\_\_\_\_ @ \$8.00 each = \$ \_\_\_\_\_ (bring to Dharma Center by July 23)

**DONATION** = \$ \_\_\_\_\_ Thank you for your generosity!

**TOTAL ENCLOSED** = \$ \_\_\_\_\_ Your support is most appreciated!

RETURN FORM, RAFFLE TICKET STUBS AND CHECK PAYABLE TO "FRESNO BUDDHIST CHURCH" BY **JULY 15<sup>TH</sup>**  
**MAIL TO: 2690 E. ALLUVIAL AVE., FRESNO CA 93720**

Hawaiian Plate Dinner questions? Call Glenn or Sherian Hamamoto at 435-8050, or email: glenntheham@sbcglobal.net

Obon, lantern or raffle questions? Call Gordon Misaki at 313-8833, or email: glmmisaki@comcast.net  
or Lee Osaki at 442-4054, or email: losaki@fresnobuddhisttemple.org



CENTRAL CALIFORNIA NIKKEI FOUNDATION

# SWING FOR SENIORS

28th Annual Golf Tournament

## BELMONT COUNTRY CLUB

Friday, September 3, 2021

Proceeds to benefit Vintage Gardens Assisted Living and the Nikkei Center

### Sponsorship and Donation Form

*Please submit all donations and artwork by August 20, 2021*

**Sponsorship level:**

(if applicable)

Major  
**\$5,000**

Ace  
**\$3,000**

Eagle  
**\$1,000**

Birdie  
**\$500**

Tee  
**\$150**

(Please provide PDF or camera-ready logo/artwork)

**Tee Sign sponsorship for a loved one:** (Please provide a photo)

In Honor of (Name): \_\_\_\_\_

In Memory of (Name): \_\_\_\_\_

Donor recognition name: \_\_\_\_\_

(18" x 12" Tee Sign to include a photo and donor recognition)

Other Monetary Donation \$ \_\_\_\_\_

Other (Goods or Services) \$ \_\_\_\_\_ (Estimated Retail Value)

Description: \_\_\_\_\_

Raffle & Swag  
Items needed!

***Please provide the name you would like to appear on your donation receipt***

Business/Donor Name: \_\_\_\_\_

Contact Person: \_\_\_\_\_

Email: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_  
street city state zip

***VOLUNTEERS NEEDED!***

Questions?  
[gale@ccnf.org](mailto:gale@ccnf.org)

Please make check payable to **CCNF** and send to: **CCNF**

Tax ID Number: 77-0257676

**540 S Peach Ave  
Fresno CA 93727**

**THANK YOU FOR YOUR SUPPORT!**

*Central California Nikkei Foundation is a Not for Profit Community Organization*



Central California Nikkei Foundation

# SWING FOR SENIORS

## 28th Annual Golf Tournament

*Proceeds to benefit Vintage Gardens Assisted Living and the Nikkei Center*

### Belmont Country Club

Friday, September 3, 2021

**\$150 per person**

Open and Women 4-person scramble

**1 PM Shotgun Start - 12 PM Check-in**

**Registrations due by 8/20/2021**

\$150 entry fee includes greens fee, golf cart, range balls, and banquet dinner. Additional dinners available for \$35 ea.

*All guests are expected to comply with Belmont Country Club's Dress Code policy.*

*Please provide handicap (include gender and age for forward tee consideration).*

### Support CCNF with a Sponsorship!

◆ Major \$5,000	◆ Ace \$3,000	◆ Eagle \$1,000
◆ Birdie \$500	◆ Tee \$150	

*Donation and Volunteer Opportunities also available!*

For more information  
contact Dean Hiyama at:  
[deanesq@hotmail.com](mailto:deanesq@hotmail.com)



Central California Nikkei Foundation  
A Not for Profit Community Organization  
540 S Peach Avenue  
Fresno CA 93727

Please make checks payable to: **CCNF**  
**Payment due 8/20/21**  
Tax ID Number: 77-0257676  
**540 S Peach Ave**  
**Fresno CA 93727**

*Entry fees are tax deductible to the extent of IRS guidelines.*

2021 CCNF Golf v6.13.21

### ENTRY FORM

#### 1 CONTACT NAME:

Email:

Phone:

Address:

City/State/Zip:

Handicap:                      Male / Female                      Age:

#### 2 NAME:

Email:

Handicap:                      Male / Female                      Age:

#### 3 NAME:

Email:

Handicap:                      Male / Female                      Age:

#### 4 NAME:

Email:

Handicap:                      Male / Female                      Age:

Number of players  x \$150 = \$

Additional Dinners  x \$ 35 = \$

**TOTAL = \$**