



Rev. Aki Rogers

Welcome, Rev. Aki!

MBT welcomes its new resident minister, Rev. Aki Rogers, who will conduct their first Sunday Service on June 7.

They arrived in Chicago on May 31, their move complicated by being evacuated from their Orange County home due to a major chemical spill.

Rev. Aki grew up at Senshin Buddhist Temple in Los Angeles and at Orange County Buddhist Church. They earned their master's degree at Japan's Ryukoku University and studied at the Institute of Buddhist Studies in Berkeley.

Their academic research includes the historical

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Photo by Joy Zavala

Legacy Garden opens

In early May, Mary Miller and Chris Wimmer and other docents cleaned up the MBT Legacy Garden before the first opening this year. Now, trees, plants and flowers are in full bloom.

Domo arigato to MBT pioneers

By Elaine Matsushita

'O *kagasama de*—without you, MBT would not be the same.” That is the message behind the Pioneers Homecoming that will be held on MBT’s Founders Day on June 28.

We look forward to seeing Nisei-era members in person as we honor and thank them. And we thank, in advance, the family members who will be bringing their elder relatives to temple.

After the Founders Day Service, there will be light refreshments and a special slideshow. It will be a wonderful gathering of old friends and stirring of fond memories—as well as an opportunity for Rev. Aki, our new resident minister, to connect with our rich past.

Please email pioneers@mbtchicago.org if you are a Nisei-era member and can join us. Let us know how many will be coming with you and also attach a digital photo with identification for the slideshow.

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happenings

By Elaine Matsushita

Last year, **Rev. Peter Hata**, retired minister of the Los Angeles Higashi Honganji Betsuin temple, and his wife **Diane**, a former MBT member and daughter of the late **Ray** and **Marion Kayano** were targeted by a high-tech "FBI imposter scam," in which they lost their life savings, IRA retirement funds and, as if that weren't enough, a home equity loan that the scammers coerced them to take out. They were made to believe they would get their funds back and actually did not know they were scam victims until this year.

A GoFundMe campaign, managed by **Nina Rizzo**, a board member of the Berkeley Higashi Honganji Buddhist Temple, has been launched to help the senior couple keep their home, heal from this traumatic loss, and fully reconnect with family, friends, and community who, because of the scammer's confidentiality mandate, did not know this happened to them.

This is an example of the increasing incidence of a form of "elder abuse," one involving a new generation of high-tech imposter scams that specifically target seniors. Scammers know the elderly generally trust the FBI, trust their government, and want to follow the law. Scammers turn their trust into a vulnerability which make them easy targets. Whether or not you can donate, please share this page and help spread awareness of this new generation of scams. This could benefit many people, not just these two seniors.

Here are more details: In February 2025, scammers convincingly posed as FBI agents using Caller ID spoofing to make their calls appear legitimate, wore uniforms and badges, and presented "charging documents." Peter and Diane were told that a New York bank manager had stolen their identity, created fake bank cards in their name, and that they were now suspects implicated in this manager's crime ring. In addition, they'd face three to seven years of imprisonment if they broke confidentiality. Strict confidentiality was mandatory because the case was still being investigated, and not all the criminals had



been caught.

After terrifying the two, the scammers then cunningly claimed that, since the two retired seniors were likely innocent, they could be offered "priority investigation," meaning they could be cleared in 10 days. However, qualifying for this required their funds to be "digitized" so that their origins could be electronically traced and cleared by the FBI. This is how they stole the funds -- the funds were converted into a digital form which the scammers were then somehow able to access and steal.

All along, Peter and Diane were reassured they'd soon have their names cleared and their funds returned. Eventually though, the two began to have suspicions due to no longer hearing from the scammers.

Earlier this year, they "broke confidentiality" and called the real New York FBI, asking to speak to the "agents." They were told by the FBI that there were no such agents in the New York office (or anywhere in the system). Their worst fears were then realized—they would never receive their funds back.

For almost an entire year, the confidentiality requirement meant the two could not tell anyone about the "case"—not friends, family, colleagues or other law enforcement. Living with this dark cloud over their head took its toll. By August, Diane had been diagnosed with depression and anxiety.

Bankruptcy attorneys have advised them that, because of the equity in their home,

they don't qualify for bankruptcy. Ironically, it's their very equity as homeowners that threatens them with having to sell their home of 37 years in order to get out from under the crushing loan interest, which they are struggling to pay for monthly.

This fundraiser will help the two keep their home, heal from this traumatic loss, and fully reconnect with family, friends, and community. Peter and Diane deeply appreciate any support you can offer. But whether or not you can donate, please share this [GoFundMe page](#) and help educate your communities about this type of crime.

Welcome, Jade

We are happy to introduce **Jade Brooks** who has joined MBT as Office Manager. Jade is a native Chicagoan who went to New York City for school and work before returning to Chicago.

Jade's hours will be:

- Tuesdays through Fridays, 10 am to 4 pm
- Sundays, 8:30 am to 12:30 pm



Meet Jade Brooks, MBT's new office manager.

Taiko takes the field

It was AAPI Heritage Night at the Chicago White Sox game on Tuesday, May 12, and **Kailani** and **Mari Yu** made it to the big screen as they performed with Tsukasa Taiko! (And White Sox fans got another treat when pinch-hitter **Derek Hill** homered to break an eighth-inning tie so the Sox could claim a 6–5 victory over the Kansas City Royals.

Rolling on the river

Ellen Dunleavy and her friend from Finland, who was visiting a few weeks ago, were lucky enough to go on one of the Chicago Fireboat tours with MBT's own **Cliff Long**. "Our tour focused on

see *happenings*, page 7

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Please send articles and photographs to: **Midwest Buddhist Temple, 435 W. Menomonee St., Chicago, IL 60614 or bulletin@mbtchicago.org**

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Don't forget to visit our website, mbtchicago.org, for more information about Shin Buddhism and the Midwest Buddhist Temple.



Shiz Hldaka, Roxane Tono, Kaye Shinozaki.



Fumi Matsushita.

Connecting with Nisei, homebound

By Joy Zavala

On a beautiful, warm day—Saturday, May 15, MBT volunteers met at Tensuke Market in Elk Grove Village to pick up 22 bento boxes for delivery to Nisei and homebound members.

Our drivers and assistants included: Steve Arima and Elaine Ogawa, Jim and Amy Chikaraishi, David and Jeanne Toguri, Steve Samson, Jesse and Joy Zavala, and Rich Taura. Some were able to visit with the recipients and let them know we are thinking about them, along with delivering a delicious Japanese meal from Tensuke. Homemade cookies were also included.

We extend our gratitude to the Nisei members for sharing their wisdom throughout the years and for contributing to MBT's legacy. We also thank our caring volunteers for driving, assisting and being the smiling faces of MBT to greet our legacy members and friends.

The bento boxes are delicious meals, but it is also important to show our appreciation and to connect in person.



Above: Steve Samson, Kay Kawaguchi and Jesse Zavala.

Below: Jeanne Toguri with Helen and Kaz Ideno.



Steve Arima with Mary Isoye.

Photos by Bento Box delivery volunteers



Tom and Mitzi Yamaguchi with Elaine Ogawa and Steve Arima.

Accept yourself—light and shadow, good and bad

The following is from a Dharma message that was shared on May 10, 2026.

By Joy Zavala

Good morning. I would first like to wish all the moms, grandmothers, aunts and mother figures a very Happy Mother's Day. I am grateful to my mom for everything I learned from her and her influence on me, especially with her dedication to both her job working for the same family for 55 years and to the Midwest Buddhist Temple.

Through her actions, I learned not to take anything for granted, and to be grateful for family and friends every day. She also taught me the value of a good bargain. When we shopped for clothes, we would head right to the sales racks. And I still do that now. I guess it's just a habit.

I also appreciate all that my grandmother (my mom's mom) taught me. I learned sewing and Japanese cooking from her. She would also have me write letters to my other grandmother who lived in California. She would dictate to me, and I would write in Japanese. She was also a member of MBT when the temple started in 1944.

I'm sure you all have a special appreciation and fond memories of your moms and mother figures, and things they taught you. So on this special day, please show that gratitude to them in person or remember them in your own way.

Shadows

Please place your hands together in gassho: *Your karma follows you like a faithful shadow, so be mindful in your thoughts and actions.*

Namu Amida Butsu

I recently read a book by Haruki Murakami. In this very creatively written book, a character has his shadow removed to live a life without emotions, memories, desires or conflict. Can you imagine living without your shadow? Would you miss it?

Sometimes, I feel like my shadow gets in the way, like when I'm taking a photo and the sun or lighting is behind me. We may not miss our physical shadows, but what about our



memories?

We are whole when we have memories because our lives are composed of everything that has happened to us—including good and bad times.

We have thoughts, feelings and memories that influence our behavior and actions without our being fully aware of them. We sometimes make mistakes and we learn from them. We lose our loved ones, live through hard times as well as happy times, with experiences and memories that can be disappointing or uplifting.

I often remember advice or conversations I have had with loved ones who have passed away. They are a part of me and of who I am.

Okagesama de

"*Okagesama de*" is a Japanese phrase used to express gratitude in a humble way. "*Kage*" translates to "shade, shadow or presence." So, it means, "Whatever I am today is because of you," or "I am here because of the shade you have provided me." It could also mean that there is a shadow that protects me.

We do not live our lives just on our own energy, and there are forces from other people and living things that are always in play. We are who we are because of each person—good or bad—who enters our lives.

A shadow could mean a part of the duality of all things. While we do good things—such as volunteering—the shadow could be a feeling of superiority, that we are better than people who don't spend their time helping others. Our time and energy should be given without

expectation of gratitude.

On a recent episode of the show "Shrinking," an Apple TV television series that focuses on a grieving therapist but also includes his co-workers and friends, one friend explained how everyone is selfish. And that Mother Teresa only helped others because it is what brought her the most joy. He was making the point that we all do selfish things to be happy, and when we're happy, we can be there for our friends.

Yes, Mother Teresa helped others because it made her happy, but I doubt she looked down on people who didn't support other people. We do good things for others and ourselves.

Conversely, we may have negative thoughts about others but can see those same qualities in ourselves. Our egos are lessened and the feeling of superiority diminished when we recognize that we also have negative traits. We attain wisdom when we see unfavorable characteristics in ourselves.

When we participate in everyday actions—such as working, working out, enjoying nature, sharing a meal with family and friends, or helping in the MBT kitchen—we forget about ourselves and enjoy living in the moment, appreciating other people and our surroundings.

Trees

Trees keep us cool and protect us from the sun by providing literal shade.

Siddhartha Gautama sat under a sacred fig tree, also called a Bodhi (or Enlightenment) tree, which provided natural shelter from the sun and rain. It is said that he attained enlightenment after sitting under the tree for 49 days.

If any of you have a Bodhi tree or plant, you know that all the leaves fall off. It looks like it has died, but new leaves grow in their place in a short amount of time. It may be considered as a symbol of the shedding of ignorance, impermanence or rebirth.

The current Bodhi tree in India—at the place where the Buddha

attained enlightenment—is believed to be a direct descendant of the original tree from approximately 2,500 years ago.

And, if you check out in the hallway by the elevator on this floor, there is a Bodhi tree which loses leaves, only to have them replaced with new ones.

On Groundhog Day, Feb. 2 of every year, there are 93 groundhogs in the U.S. and Canada, and 82 that made predictions in 2026. The future of the number of weeks left of winter is held by whether these furry mammals see their shadows or not.

Our own Woodstock Willie from Woodstock, Ill., is No. 7 in predictions with 60 percent accuracy, while the more famous Punxsutawney Phil is No. 17, with 35 percent accuracy. Maybe groundhogs are just as reliable as meteorologists. Apologies to any meteorologists out there.

In the movie, "Perfect Days," which I have mentioned before and which we showed here at MBT a few weeks ago, the main character, Hirayama, cleans public toilets in Tokyo for a living. On his lunch break, he notices his surroundings, especially the way the sunlight filters through trees, creating patterns of light and shadow. This is called *komorebi* which can also be a reminder that there are small moments of light in the midst of difficult times.

There is also another scene at the end of the movie (spoiler alert) when Hirayama has a conversation with another man who opens up to him that he has terminal cancer. A question is asked if shadows get darker when they overlap. Hirayama stands in front of the other man, and they conclude that they do not get darker.

So, shadows could symbolize our pain or emotional struggles. When we share our stories with others, it can help lessen the pain and provide meaning to our lives.

The two men then play a game of shadow tag, and Hirayama seems to come out of his shell

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accept

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and be more open to human relationships.

Eclipse

During a lunar eclipse, Earth gets in the way of the sun's light hitting the moon. That means that during the night, a full moon fades away as Earth's shadow covers it up.

A solar eclipse happens when the moon gets in the way of the sun's light and casts its shadow on Earth. This means that, during the day, the moon moves over the sun and it gets dark.

The last solar eclipse in Chicago was on April 8, 2024. I remember many people gathering in the park near us, prepared with special glasses or cereal boxes created to view the solar eclipse safely. As the time grew closer, everyone became more excited to see the sky become darker in the middle of the day.

The moon casting its shadow on earth was an event that brought people together.

Karma

The word "karma" means "action" or "doing" in Pali, a Middle Indo-Aryan language. All good and bad action constitutes karma. We sometimes think of karma as easy as cause and effect and say that when we do something bad, then something bad will, in turn, happen to us. Or maybe the opposite, thinking that if we do something nice for someone, then something good will happen to us.

The concept of karma can be very complex. Causes and conditions create consequences; but, rather than thinking that one action may cause one effect, we should realize that our karma is constantly changing and transforming with every thought and action.

Karma is associated with conditions. When conditions are right, the karmic consequence may emerge.

Actions that lead to good karmic outcomes are based upon motives of generosity, compassion, kindness and sympathy, and clear mindfulness or wisdom. The opposite motives of greed, aversion (or hatred) and delusion, when acted upon, lead to bad karmic results.

But, karma is not punishment



Photo by Joy Zavala

The MBT Band accompanies the Sangha in a slightly revised version of "Let It Be."

or reward. All of our actions determine our lives today—how we treat and talk to people, our thoughts, sharing compassion, generosity and wisdom. We can take control of our behavior and practice mindfulness.

Although we don't really practice meditation in Jodo Shinshu, we can be mindful of our everyday actions. Our actions create results that follow us like shadows.

Can we make our own karma? Possibly, but maybe we shouldn't count on it and just be ourselves with the best intentions. Be nice to someone who has shown anger toward you, do a good deed when nobody is watching (and don't discuss it later), or think before we say something we may not be able to retract.

These may not change our karma, but they may create more peace within ourselves.

The Golden Chain, which was our first reading, is so simple, but being kind and gentle, thinking good thoughts, and saying nice words can be a little difficult sometimes. If we keep this in mind, though, it may become easier with time.

We can look into ourselves and reflect on our actions. We are all Bompu or foolish beings suffering from the Three Poisons: greed, anger and ignorance. We should accept ourselves—light and shadow, good and bad. Accept our imperfections because, believe it or not, none of us is perfect.

Amida Buddha, the embodiment of immeasurable light and

life, and infinite wisdom and compassion, accepts us as we are, with all of our imperfections. When we say the Nembutsu, we express our gratitude for being embraced by Amida Buddha's wisdom and compassion.

Our second gatha, "Let It Be," was written by Paul McCartney. Before writing the song, he was very tired and stressed with tension among the members of the band the Beatles. He had a dream about his mother, who had passed away 10 years before, telling him that everything would be fine. Just let it be.

So, this was advice or reassurance that he received, in a dream, from his mother, whose name was Mary.

In his words, he said the message he received from his mother, was "Be gentle, don't fight things, just try and go with the flow, and it will all work out." This is an appropriate song to sing on Mother's Day.

However, I have substituted "Amida Buddha" for "Mother Mary" in our version. Thanks to the MBT Band—Christina Szabo, Jesse Zavala, Cynthia Mee and Elaine Matsushita—for playing this song today.

Please join me in gassho:
All that we are is the result of what we have thought.

If a man speaks or acts with an evil thought, pain follows him.

If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

Namu Amida Butsu

Let It Be

By Paul McCartney

When I find myself in times of trouble, Amida Buddha comes to me

Speaking words of wisdom, let it be

And in my hour of darkness she is standing right in front of me

Speaking words of wisdom, let it be

Let it be, let it be, let it be, let it be

Whisper words of wisdom, let it be.

And when the broken-hearted people living in the world agree

There will be an answer, let it be

For though they may be parted, there is still a chance that they will see

There will be an answer, let it be

Let it be, let it be, let it be, let it be

There will be an answer, let it be

Let it be, let it be, let it be, let it be

Whisper words of wisdom, let it be

Let it be, let it be, let it be, let it be

Whisper words of wisdom, let it be.

And when the night is cloudy there is still a light that shines on me

Shinin' until tomorrow, let it be

I wake up to the sound of music, Amida Buddha comes to me

Speaking words of wisdom, let it be

And let it be, let it be, let it be, let it be

Whisper words of wisdom, let it be

And let it be, let it be, let it be, let it be

Grandma's Chicken

Fumiko Matsushita

Yield: 2–3 lbs. chicken wings

Ingredients

Batter Ingredients

1 cup cornstarch
2 eggs, beaten
Mazzola oil, for frying
Garlic salt, to taste

Sauce Ingredients

¼–1 cup sugar
½ cup rice wine vinegar
¼ cup canned pineapple,
crushed, with juice
3–4 Tbsp. ketchup
1 Tbsp. soy sauce
½ tsp. garlic salt

Directions

1. Heat oven to 350°. Rub garlic salt on chicken wings and let stand for a while.
2. Put chicken wings and cornstarch in a paper or zippered plastic bag; shake. Dip coated chicken in eggs. Deep fry chicken.
3. Combine sugar, vinegar, pineapple, ketchup, soy sauce and garlic. Cook over medium heat.
4. Place chicken in a baking dish and pour sauce over chicken. Bake for almost an hour. While baking, turn pieces over once.

To order a copy of "Oishii Cookery," send a check (\$15, if picked up at the temple; \$20, if mailed—made out to MBT Women's Association) to MBT, 435 W. Menomonee St., Chicago, IL 60614.

We are blooming flowers

This is excerpted from the book "Dharma Is Everywhere: Reflections Shared at the California State Assembly" by Reverends Bob and Patti Oshita.

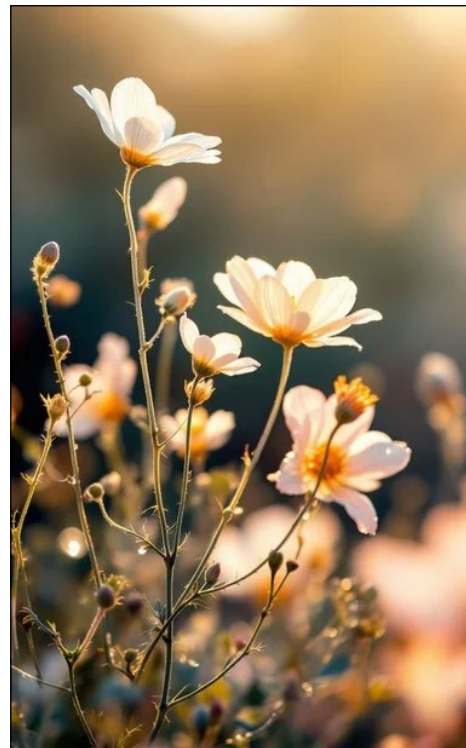
By Rev. Bob Oshita

Please join me in a moment of reflection.

We extend our gratitude to the Nisei In the months of May and June, we celebrate Mother's Day and Father's Day. Since my parent have passed, they still come gently to mind each day. I've come to feel that each of us, no matter how old we may be, are like a flower that is blooming. It is easy to admire a beautiful flower blossom, but the flower does not exist by itself. The flowering plant is rooted in nutrient-rich soil, and with nurturing, the flower will naturally blossom and grow.

As long as we live, we will always be rooted in the lives and the love of our parents and grandparents, our family and friends. Just like the flowers, we will always be rooted in the lives and efforts of so many people who have helped us to grow and blossom I will always be connected to my parents and grandparents and brothers and sisters and family. I bloom and live each day because I will always be rooted in their love and in their lives. Our lives are forever interwoven in the fabric of life.

As we prepare to enjoy a weekend



with family, when we find ourselves reflecting on the most significant and meaningful relationships in our lives, let us remember to hold close the people we love while we have them.

Namo Amida Butsu ... with kindness and gratitude beyond words.

rev. aki

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analysis of the Pure Land tradition, as well as exploring contemporary Buddhist concepts like "Other Power."

Rev. Aki completed their BCA ministerial training (Tokudo and Kyoshi), previously gaining experience as a ministerial scholar in Kyoto and a student leader at the Berkeley Buddhist Temple.

They have been an active voice in the BCA community, leading educational discussions

on inclusive Dharma practices, such as the Ichi-Mi seminars hosted by the Gardena Buddhist Church focused on the LGBTQ+ community.

They have participated in sharing the teachings of Jodo Shinshu at various temples and written about impermanence and interdependence within the [BCA Connect](#) platform.

After the June 7 service, MBT will have an ice-cream sundae meet-and-greet, so we encourage you to come out and welcome Rev. Aki.



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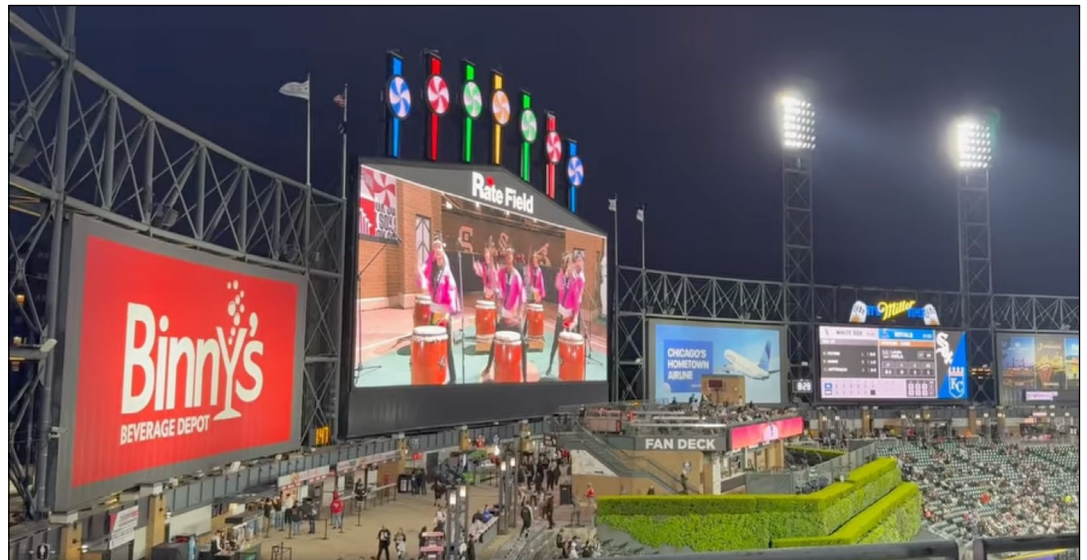
happenings

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architecture and history and, as you'd expect, Cliff added his own anecdotes and personal stories to make it even that much more fun! It was definitely the highlight of my friend's trip."

Shamisen fans ...

Asian Improv Arts Midwest presents its 3rd annual Toyoakimoto Shamisen recital, featuring MBT members **Carol Baba, Anabel Hirano, Ian Taura** and **Kiku Taura**. The free recital will be at 1 pm Saturday, June 27 at the AIRMW Cultural Hub, 4875 N. Elston Ave. Everyone's welcome!



Congrats! Kyle Nobuhata graduated last month from Hersey High School in Arlington Heights. Congratulations, Kyle!

Sad news

We were saddened to learn of the passing of long-time MBT member **Dorothy Watanuki**, mother of **Jeanne Toguri**. Our condolences to the entire Toguri family who provided such loving care to Mrs. Watanuki, who was 102, over the years. The family is also helping **David Toguri** recover from a recent surgery. We look forward to seeing (and hearing) David soon.

We also learned of the passing of **Ken Hamada**, who was married to **Peggy**, a member of the large **Yamaguchi family**. Our deepest sympathies go to the entire family.

Happy birthday to...

Be sure to wish a happy birthday to our June birthday "girls" and "boys."

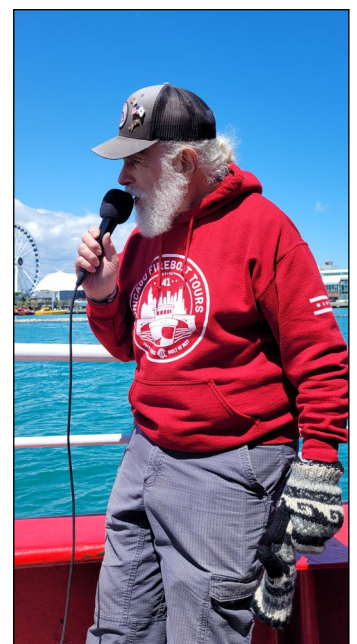
- John Sagami** / June 6
- Rick Morimoto** / June 9
- Lily Franchi** (daughter of **Jami** and **Dominick Franchi**) / June 11
- David Yarmolinsky** (husband of **Emiko Morimoto**) / June 24
- Jackson Hsieh** (son of **Kristi [Chikaraishi] Hsieh**) / June 28



Photos from Nicole Sumida
Mari and Kailani Yu are joined by dad Alex Yu, mom Nicole Sumida and fellow Tuskasa Taiko players at the White Sox's Rate Field, where Tsukasa performed on AAPI Heritage Night.



Photos from Ellen Dunleavy
Ellen Dunleavy brings her friend from Finland on the Chicago River tour, led by MBT's Cliff Long.



Just let go. The Dharma will keep us afloat.

The following is from a Dharma message that was shared on May 17, 2026.

By Terry Cichocki

In May, and today, we celebrate Gotan-e, the birth of the founder of Jodo Shinshu Buddhism, Shinran Shonin. In some temples, this holiday is known as Fujimatsuri or Wisteria Festival.

Shinran was born on May 21, 1173.

Shinran was humble. He did not profess to be a founder of a religion. His whole mission was to spread the Nembutsu teaching that he learned from his teacher, Honen.

He is quoted as saying in the Record in Lament of Divergences (a collection of sayings that his student, Yu'en-bo compiled): *"For myself I do not have even a single disciple. For if I brought people to say the Nembutsu through my own efforts, then they might be my disciples. But it is indeed preposterous to call persons 'my disciple' when they say the Nembutsu, having received the working of Amida"*

This is Shinran's understanding of the working of Amida. That means if anyone who decided to listen and follow him only did so because of external factors, such as faith and trust in Amida Buddha, and not through Shinran's direct efforts.

Shinran's attitude set him apart from Honen's other



students. Honen's other students seemed to interpret the teachings more literally. Whereas Shinran emphasized absolute entrusting to Amida Buddha.

This entrusting came to a person when they constantly recited the Nembutsu—Namu Amida Butsu.

Shinran emphasized humility over discipline as a practice. What that means for us as Jodo Shinshu followers is to try and find a simple practice instead of a rigid practice. We need to find simple ways to lessen our vanity, our arrogance and our conceit.

The is the way Shinran laid out for us to help us find a life where we experience less suffering.

When first coming to a Jodo Shinshu temple, this practice may seem too simple. "Just let go and tame our ego" seems to be the message Shinran shared in his writings.

It can be difficult in our individualistic society to practice humility. Yet, entrusting that living a life of humble gratitude will lessen our suffering can change how we perceive our lives.

We may practice kindness, patience and gratitude for everyone we meet. We don't need to announce our religion because our daily lives are our religion. We become living examples of a moral code that we aspire to—by our thoughts, words and actions.

And when this practice becomes difficult, we can remember to let go of our striving ego mind and just trust that Amida has our back.

In the ocean of birth and death, we must remember that the Dharma will keep us afloat. All we have to do is let go, stop the struggle, and the ocean will keep us safely floating on the waters of life.

The best way to let go is to trust. Be willing to know that we can never know everything. And, often, what we give with our heart mind, rather than our thinking mind, becomes the daily practice that Shinran wrote about.

The trusting mind that allows Amida Buddha in is easily found by calling Amida's name—Namu Amida Butsu.

Our heart-mind is not interested in fame or glory. Our heart-mind wants to do the right thing in the moment. To give with kindness, love and no expectation of anything in return. Because the act of giving is the gift to us first and, then, to others second.

Since gratitude is one of the shortest-lived emotions, it is important to reinforce our gratitude and practice gratitude whenever we can. Research shows that people who practice gratitude have a better understanding of life and value others more.

Grateful people also create happier homes and workplaces because they show gratitude to others.

When we are grateful, we instantly become humble because we realize we are all part of the great oneness. What is done to one of us is done to us all.

"When we pause, we are able to observe our interdependence. From a harvest taken from the soil by a stranger's hand to the

*see **gratitude**, page 9*



AL SHIMIZU

NAL'S AUTO REPAIR

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June memorials

On the first Sunday of each month, the Midwest Buddhist Temple holds a collective Monthly Memorial Service during the regular Sunday Family Service, when loved ones can be remembered and honored.

Although memorial services are held in memory of a loved one who has passed away, the purpose of the memorial service is for us, the

living, the ones who remain behind. The memorial service provides an opportunity to express appreciation and gratitude for the many benefits we have received from the person who passed away. These are the names of temple friends who have passed away in May, and who we will remember during the MBT service on June 7. To add a family member, please contact the MBT Office.

June		1976	Ura Taketa	1998	Asae Mukai		Uehara
1917	Shigeru	1977	Fumi Hara	1999	Haruko H. Rickert	2013	Donald Harada
	Sugiyama		Hisato Mizuki	2000	Kay Honda		Takaaki Ichikawa
1920	Kengo Fujii	1978	John Yamamoto		Mitsugi Kawamoto		Terumi Moriki
1933	Naoji Noshima	1979	Minoru Harada		George Kikuta	2015	Edward Tagami
1943	Fumiko Okubo		Masato		Akio Nakabayashi	2016	Sally Seiko
1944	Ben Masai		Nakamura	2001	John J. Corbett		Otsuji
1945	Kanematsu Fujii	1983	George Joji		Ichiro Okada		Marcia Markwalder
1946	Chikara Nihei		Kunisada		Richard Kinoshita	2018	Jean Tomiko
	Tsune Sato		Tom Tamotsu	2002	Hiroshi Ito		Nakamoto
1953	Tamisaburo		Noshima	2004	Alice Nakashima		Maria Donadei
	Adachi		Tsurue Otani	2007	Donald Johnson		Terrone
1954	Uichi Sori		Shizuka Tanabe		Henry Toyama	2020	Nancy Sachiko
1955	Toshiko		Masuko Yamamoto	2008	Alan Furuta		Okazaki
	Masaoka	1984	Betty Tagami		Akira Tsuno	2021	Howard Yahiro
1956	Yoshiko	1985	Tom Buri	2009	Mitio Inokuti	2022	Mary Shimoda
	Wakabayashi	1991	Mary Furuta		George Katahira	2023	Toyoko Omori
1957	Kazuo Horita	1992	Charles Kiyomura	2010	Teruo Kitagawa		Gregory Sugioka
1964	Tsuruichi Suzuki	1993	Haru Hatada	2011	Heichiro "Henry"	2024	Alice Hisaye
1965	Tsuru Maruyama		Mitsumo Muraoka		Koyanagi		Osada
1968	Bridget Dunleavy		Kaoru Oshita		Masayo Nishimura		Nelson Seitiro
1970	Leo Sugano		Kazuo Sugiyama		Masaharu Yaguchi		Sunahara
1971	Teru Itahara	1996	Chiyoko Mukai	2012	Kathleen Basso		~~~~~
1972	Fude Tsuchiya		Grace Nishi		Michizo Shinohara		
1974	Alyce Okumura	1997	Satomi Nojiri		Helen Humiko		

gratitude

Continued from page 8

electrician who keeps the lights and Wi-Fi on. We are surrounded by the abundance we create for each other."

—Joe Primo

An easy way to remain humble is to practice gratitude in our daily lives.

Sometimes we may get caught up in our struggles, chronic pain, financial difficulties, relationship challenges. Yet, we can stop for a moment and find something to be grateful for.

There is a website dedicated to gratefulness, called gratefulness.org. These following gratitude practice suggestions come from the gratefulness is website. If we practice one or our own version of the suggested gratitude practices, we may find happiness in being grateful.

Here are some gratitude practices you can try:

30-Day Gratitude Jar Get a

clear jar and empty all of its contents. Second, make sure that you have enough small papers to write on for each day of the month. Each day, you may write something you are grateful for before the end of the day.

Prior to the beginning of next month and as the old month is wrapping up is when you would open up the jar and take out all slips of paper. You can start to paint a gratitude portrait for yourself. It will be amazing to see how much we have to be grateful for in our lives.

Try this for one month or even continue for one year. It will be amazing to see how much we have to be grateful for.

Change "I Have To" To "I Get To" As we go through our week, we can notice how often we say or think to ourselves, "I have to" do something. We can try and catch ourselves and substitute "I have to" go grocery shopping or do the laundry with "I get to" go grocery shopping or do the laundry. We automatically feel grateful for

our abundance.

Value Three People We may choose three people in our life and pause to consider exactly what about them we value. It is important to be as specific with our gratitude as possible. Then we may express our thanks by writing them a note, sending them a text, picking up the phone or speaking to them face to face.

Notice Our Hands We start by remembering all the things our hands do for us. And we can imagine what it would be like not to have hands. We often take our hands for granted. What would it be like to not take them for granted and offer them true appreciation throughout our day?

Notice our hands and gratefully take care of them.

~~~~~

These suggestions are a few of the many ways we can practice gratitude every day.

We may try simple ways like waving "thank you" to the driver who lets you into traffic.

Or thanking the clerk who serves you during a routine transaction.

Each gesture of gratitude enriches our life and the lives of others. We become able to see how interwoven our lives are with the lives of others.

As Shinran taught, we can take away the message to help celebrate Shinran's birthday, that is to live in the ocean of Nembutsu practice. Gratitude and kindness for all.

*Gassho,  
Living with the Dharma as my guide  
Softens my rigid heart and mind.  
Gratitude for the gift of life I have received*

*Frees me from becoming lost in greed and anger,  
And allows me to share a warm smile and speak gentle words.  
Sharing in the joy and sadness of others,  
I shall strive to live each day to its fullest.*

—Shinran Shonin

*Namu Amida Butsu*

# A Buddhist view of birthday celebrations

The following is from a Dharma message that was shared on May 24, 2026.

By Jesse Zavala

Good morning to everyone here and online. Welcome to the Midwest Buddhist Temple in Chicago's Old Town neighborhood. Today, May 24, many Buddhists celebrate the birth of the historical Buddha, Siddhartha Gautama, whom we also know as Shakyamuni Buddha. Today is Vesak Day, when many Buddhists commemorate the Buddha's birth, Enlightenment, and Parinirvana together. Because the Buddha set the Dharma Wheel in motion, I would like to begin with Shinran Shonin's words on the Dharma. Please put your hands together in gassho.

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■ [Click this link](#) to hear Kay Schroeter's Dharma message from May 3, 2026.

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*"The great bodhisattva, Shakyamuni Buddha, realized various ways of teaching the Dharma. All of them arise from the power of the Primal Vow. It may be likened to an asura's harp, which, though no one strokes it, spontaneously gives forth music.*

*"The branches of the trees, the waters of the ponds, and the things that work and move—these all, without exception, produce the sound of Dharma."*

—Namo Amida Butsu

I can think of one song that sounds very much like Dharma, and it began here in Chicago. In the 1800s, the area we now call Old Town, along the east bank of the North Branch of the Chicago River, was once known as Hell Town. It was known not for violence, but for epidemics and sickness. Polluted river water spread cholera and typhoid in the settlements of early Chicago history. Repeated cholera outbreaks killed hundreds, especially children, by the turn of the twentieth century.

The poorest families lived in shanties near the river. When someone in a house fell ill, a wreath was hung on the door as a warning: Do not enter. That wreath did not mean celebration. It meant sickness, danger and often plague within. Often the one inside was a child with cholera, which at that time had no cure.

Patty Smith Hill and her sister Mildred Hill, both schoolteachers, visited these homes and cared for the sick and dying. They offered small treats and sang a song

of welcome and comfort. That song became "Happy Birthday to You," a song of welcome that has traveled around the world. Few songs have gathered more people together. To me, it sounds like Dharma.



Shinran Shonin teaches that we are all able to attain Birth in the Pure Land. We often say the white lotus, symbol of the Dharma, rises from muddy water.

In its own way, the muddy Chicago River gave rise to a song of friendship and welcome. The "Happy Birthday to You" song is the sound of Dharma.

Unfortunately, the music publishing company made millions—not the two schoolteachers.

On May 24, many temples celebrate the birth of Shakyamuni Buddha. In Japan, Hanamatsuri is observed on April 8. Last week, MBT also celebrated Shinran Shonin's birth on May 21, Gotan-E.

That leads to an important question: Why do we celebrate these birthdays in the Dharma? Why honor the birth of teachers who, themselves, taught humility and reliance, not on self, but on Amida Buddha's compassion? Why, then, do we make so much of a birthday?

We celebrate because, more than 800 years ago, a child was born in Japan who would show that the Dharma belongs in ordinary human life. And, of course, birthdays bring people together over good cake.

In the ancient world, birthdays marked kings, pharaohs and legends. In the modern world, they celebrate children, family and friends. That may be why the "Happy Birthday" song endured for so long.

In his poetry, the "Hymns in Praise of Amida Buddha," Shinran writes:

*"The delicate, wondrous sounds of jewel-trees in the jewel-forests,*

*Are a naturally pure and harmonious music, Unexcelled in subtlety and elegance,*

*So take refuge in Amida, the music of purity."*

But in the final chapter of the Kyogyoshinsho, Shinran speaks of music more directly. He speaks about music in a very literal sense.

*"So the sounds we hear, the branches of the trees, the waters of the ponds, and the things that work and move—these all, without exception, produce the sound of dharma.*

*"Amida Tathagata, manifesting form in this world, Appeared as our teacher with sounds."*

Shinran's Pure Land path emphasizes the sound of the Dharma and the role of language in realization and self-awareness. In Shinran's thought, language can both deepen delusion and carry us toward awakening.

Why do we celebrate Shakyamuni Buddha and Shinran's Shonin's birthdays? We need them because birthdays give meaning. They offer hope, identity and, most of all, a sense of belonging. A birthday cake says, "Your life matters. Let us mark it together."

Birthdays may feel timeless, but they are a recent phenomenon. For most of human history, ordinary people did not celebrate birthdays. Identity was tied more to family, village, religion or rank than to the individual self.

Birthday celebrations were once reserved for rulers and gods. A pharaoh's "birthday" could mean a coronation—his symbolic birth into divine kingship rather than his literal birth. Shinran Shonin teaches that we are all able to attain entry or Birth into the Pure Land.

Modern society places great value on the personal self, identity and individual achievement. Families wanted rituals

see *birthday*, page 11

## birthday

Continued from page 10

centered on children. Round cakes and candlelight symbolize the moon, while the candles marked years lived and hope for another year. A birthday says: You are not only part of a family or community. You, personally, are worth celebrating.

A birthday is not just cake. It creates a socially accepted moment to receive love, even when that is hard to accept. And, so, it gives rise to gratitude. A birthday cake asks: Will we rejoice that you are here?

In that sense, birthdays are one of the clearest rituals of the modern age.

Buddhist traditions often question attachment to ego. In Jodo Shinshu, the self is not glorified. But that does not mean individuals do not matter. It means the individual is understood through relationships, not as an isolated self.

Buddhism deeply values each person as capable of awakening and receiving compassion. Buddhism helps us endure hardship with patience and dignity, especially in times of war, pandemic and social distress. These values can make celebrations like Buddha's birthday seem uneasy or even improper. But Buddhism is not anti-individual. The personal life still matters deeply.

So, when we celebrate the birthday of a Buddha or bodhisattva, we are not praising a hero in the worldly sense. We are giving thanks for the causes and conditions through which the Dharma reaches us.

Shinran Shonin knew human beings are filled with contradiction—good intentions mixed with selfishness, kindness mixed with anger, wisdom mixed with confusion. In the Teaching, Practice, Faith, and Realization, Shinran writes of the Buddha's true mind and the joy that arises from it.

In the final chapter, on realization of the Buddha Way, he writes: "There are three kinds of happiness: the joy produced by the five senses, and the inner happiness that arises from awareness of the true Buddha-mind. The third is the happiness born of

wisdom, the happiness of Dharma music. This joy arises from loving the Buddha's virtue. It becomes the wondrous and true mind through the power of the Primal Vow."

Thus, we know, from the words of Shakyamuni Buddha, that realization of supreme nirvana is brought about through the power of the Dharma Vow.

If your life feels messy, complicated or unfinished, consider Shinran's teaching: "When I reflect deeply on Amida's Vow, I realize it was entirely for me alone." After exile, family separation and public disgrace, Shinran asked, "For someone like me?"

Yes, someone like me.

Shinran married Eshinni, raised a family, endured exile, faced conflict, and knew grief. He was not removed from human life; he was immersed in it. By "me alone," he did not mean selfishness. He meant that boundless compassion becomes intimate and personal.

When universal compassion meets ordinary life, it becomes intimate and personal. In the final passage, Shinran writes: "Vasubandhu proclaims the vast and unhindered mind that is single, thereby universally awakening the multitudes. Master T'an-luan clarifies Amida's compassionate care and the profound significance of each of us being embraced by Other Power. Reverently embrace these words; receive them in deepest homage. Here ends Chapter IV: A Collection of Passages Revealing the True Realization of the Pure Land Way."

In Shinran's teaching, our past deeds do not place us outside compassion. Shinran teaches that we receive realization and awakening now, and that birth in the Pure Land comes later. In his letters, Shinran responded to real disruption with practical guidance rooted in the Dharma.

Shinran ordered followers to refrain from pointless disputes or ridiculing other sects. Confronting his own anxiety honestly, Shinran openly admitted his own weaknesses.

When followers faced grief, Shinran rejected the stoic requirement to suppress emotion. He wrote that sobbing and crying out loud

are entirely natural for confused human beings and present no hindrance to spiritual well-being. He shifted their focus away from unwinnable theological arguments to basic, quiet internal practice; like chanting Nembutsu.

Did your mother chant or sing? My mom sang a lot to herself around the house.

In Shinran's Letters, anticipating that humans will stumble, panic and make mistakes during a crisis, he alerted his followers when things went wrong, to only have faith. When institutions banned his movement and exiled him, Shinran immediately began work to serve the poor in rural communities.

Shinran was not defeated; exile allowed him to realize that the teachings belonged with the people rather than inside exclusive capitol monasteries.

We should also get meaningful insights from failures and successes. Shinran shifted his teaching from preventing errors entirely to maximizing things that go right. By anchoring human salvation in Other Power rather than personal perfection, he built a psychological system that could not be broken by personal failure, political exile or chaotic social collapse.

So, on this Vesak birthday observance of Shakyamuni Buddha born in India and Shinran Shonin born on May 21, through which we may hear the Nembutsu anew: Let us celebrate birthdays in a Buddhist way: By thanking the causes and conditions that brought the Dharma teaching to us.

Happy Birthday, Shinran Shonin and Shakyamuni Buddha.

Please put your hands together in Gassho: "The great bodhisattva, Shakyamuni Buddha, realized various ways of teaching the Dharma. All of these arise from the power of the Primal Vow. It may be likened to an asura's harp, which, though no one strokes it, spontaneously gives forth music.

"The branches of the trees, the waters of the ponds, and the things that work and move—these all, without exception, produce the sound of Dharma."

Namo Amida Butsu

## We all scream for ice cream

Our 2026 Ice Cream Socials are starting again on June 7 and will be held throughout the summer. They will occur every first Sunday through September. Please join us for a cool sweet treat after service.

This month, we will welcome our new minister, Rev. Aki, so please plan on staying and meeting them.



## Beware of email scams

Every day you hear of a new email or internet scam so please be cautious. Artificial Intelligence can create emails that sound like they came from family and friends but are really from a scammer.

The MBT Office receives emails disguised as coming from our members, other temples and ministers, even the BCA.

If you receive a questionable email, do not reply and do not click on any links.

When MBT asks for donations, it follows the guidelines on our MBT Donation page. MBT will never request donors to buy gift cards, cryptocurrency, or set up wire transfers. If you have a question about one of our emails, contact us at [office@mbtchicago.org](mailto:office@mbtchicago.org).



Goodbye 2025-26

# DHARMA SCHOOL

Thank you teachers, students, and parents

Highlights include:

25 students from ages 3 yrs to high school

6 volunteer teachers

1 Buddhist for teenagers program

Dharma School Halloween Party

Dana project: Skateboard project to donate to local youth

Dharma School Mochitsuki

Dana project - holiday card-making for Sarah's Circle

Art projects for Year of the Horse and Hanamatsuri

Dharma School led Sunday Service

Chanting lesson from Terry

Dharma School Sangha appreciation brunch



[Website to stay up to date](#)

Join us next year! 1st and 3rd Sundays during service  
10:45-11:30am. Registration link coming in August.

## November 1962: Okage-sama

This is excerpted from the book "Shinjin Sho-in: Jodo-Shinshu Essays 1962-1967" by MBT's founding minister Rev. Gyodo Kono.

The three hot days referred to as Indian Summer have passed, and now it is a completely silent autumn evening.

A middle-aged woman came to request that a 17th-year memorial service be conducted for her late father.

"Sensei," she said, "my father died not long after the end of the [World] War [II]. I was very sad about his passing, of course, but I didn't consider matters very seriously then.

"Now that my own children are getting older, I can't help thinking about my late father and my mother. I feel a debt to them that is deeper than any ocean and higher than any mountain. I feel I must apologize and make amends to them.

"Please teach our *sensei* third generation about *okage-sama*. Please speak about *okage-sama* to our parents, *okage-sama* to our teachers, and above all, *okage-sama* to the Buddha during the service on Sundays."

I agreed to speak about *okage-sama* at our next Sunday service and our discussion turned to other things.

The root term of *okage-sama* is "*kage*," which means "shade," or "shadow." The "*o*" that is used in front of *kage* is an honorific, as is "*sama*," which follows it. Stated as simply as possible, *okage-sama* means "giving thanks" for what has been done for us, implying that we are always within the protective cover of those who are greater than us. That's why the root term is "shade."

But although *okage-sama* is a simple term that is used in

see *okage-sama*, page 13



## 334 sandwiches made, delivered to unhoused

By Joy Zavala

We were a little short-handed on our May 30 sandwich-making and delivery day, but we had a total of 334 sandwiches made by our volunteers at home and at MBT.

They were delivered to three

shelters—Sarah's Circle, North Side Housing for Men and Lincoln Park Community Services—as well as the Ewing Annex Hotel for Men.

We are so grateful to our energetic sandwich-makers, bag-packers and delivery drivers.

Photos by Joy Zavala

Volunteers make and pack up sandwiches to take to Sarah's Circle, North Side Housing for Men, Lincoln Park Community Services and the Ewing Annex Hotel for Men.

## okage-sama

*Continued from page 12*

everyday Japanese speech, it implies much more than merely "thanks." Like another Japanese term that is always used, "*mottainai*," which has meanings such as "unworthy of" and "too good for," *okage-sama* contains within it a whole world of consciousness that cannot be explained simply in words. If I were to try and explain *okage-sama*, however, I would say that it refers to what we cannot see with our eyes. We can see what is on the surface of things but not what lies within. When we realize that it is really what is deep within that is the power that cultivates us, however, we are able to sense *okage-sama*.

Strength we can see with our eyes is beautiful, of course, but the strength that escapes our eyes—the shadowy power hidden underneath—is truly sacred.

A tiny bag of wheat is usually

placed beneath the roots of miniature Japanese bonsai trees planted in pots or trays. The wheat decomposes and becomes fertilizer. Although it can't be seen, the wheat is the source of nourishment (strength) for the trees. We must never forget the importance of that strength in the trees' growth.

Similarly, we mustn't forget that from the time we are born, we are cultivated by the power of countless things outside ourselves.

We take the lives of cattle, chicken and pigs, as well as that of vegetables, in order to grow and mature. We breathe in air, receive light from the sun, and drink water to maintain ourselves. And when we become tired, night comes so we can rest. All these things that we take for granted are absolutely necessary for us to continue living.

Another way of saying it is that everything that enables us to

continue living comes from outside ourselves. None of it is of our doing.

Unlike other animals, we are capable of studying and learning. But what we learn are the things that have been discovered by our predecessors, written down, and taught to us by our teachers. That's another thing for which we must be extremely grateful.

Considering the matter even further, we must take into account the power of the universe that makes possible not only human beings, but everything that exists. This "life power" expresses itself in many different forms in supporting us. The division of a year into four seasons, the division of a day into night and day, the height of mountains, the depth of oceans ... these are all different expressions of the power in the universe.

The general term that we use to express all these different

manifestations is "the Buddha" or "*Nyorai (Tathagata)*."

The form into which *Nyorai* (truth, reality) changes itself causes us to sense our indebtedness. That's what gives rise to the feeling of "*okage-sama*." And that's when the Nembutsu takes on the feeling of "thank you." Within the voice of Namu Amida Butsu there is absolutely no sorrow or dislike of the world; all there is, is the joy of continually living anew.

The term "other power" (*tariki*) absolutely does not refer to relying on others to do what we should do ourselves; rather, it is accepting Amida Buddha's power to allow us to live our life to the fullest.

When we discard the trivial knowledge of human beings and accept the "Buddha's power" (*butsuriki tariki*), how can we not prostrate ourselves before it with a feeling of *okage-sama*?

**MIDWEST BUDDHIST TEMPLE  
2026 PLEDGE DRIVE**

MBT welcomes everyone to become temple members, with no minimum pledge requirement. All MBT supporters are asked to give what they can financially, as well as their much appreciated time and effort. Donations can be made online at [mbtchicago.org/join-support/donate-now/](http://mbtchicago.org/join-support/donate-now/); look for the purple "Donate Now."

**DONATE NOW**

**What are the benefits of making a pledge?**

- Maintains the daily cost of operating the temple (salaries, utilities, maintenance, supplies)
- Supports our religious, social and community programs
- At the \$300 minimum, allows voting on key temple issues
- Receive our monthly Bulletin newsletter
- Provides membership in the Buddhist Churches of America (BCA), including Wheel of Dharma newsletter
- Ensures the continued growth of the temple



**\$42,106**  
**42%**  
of goal  
as of  
4/30/2026

# domo

The Midwest Buddhist Temple gratefully acknowledges the following donations received between **April 16 and May 15**.

Due to some delays in processing, you may see your donation acknowledgment in the next issue of the Bulletin. Please reach out to the office with any questions. Please notify the Bulletin or the MBT Office of any omissions or corrections.

**Nokotsudo**

Dianne Ichishita  
Gale Kono

**May Memorial**

Kathy Aragaki-Van Horn  
Allison Hagio  
Sachiko Masuoka  
Andrew & Kristin Park  
Kaye Shinozaki  
Colleen Tsuji & Paul Wanderski  
Joy & Jesse Zavala

**Memorial**

Yumi & Colin Hara  
Misa Shuford

**Gotan-E**

Carl & Harumi Ichikawa

**Hanamatsuri**

Terry Cichocki  
Allison Hagio  
Dr. Michael & Yvonne Harada  
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**Legacy Garden**

Terry Cichocki (in memory of Alvin Hayashi)

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# Annual MBT Used Book Sale is coming up

By Joy Zavala

The annual MBT Used Book Sale will take place again this year on June 13 and 14, while the Old Town Art Fair is happening and providing us with additional foot traffic. Proceeds from the book sale benefit the temple's Homeless and Outreach Projects.

Please save up and set aside your used books to donate. This is a great way to get them out of your house and to help those in need. Also, stop by the sale and browse for "new" reading material to fill

your shelves.

We are accepting books of all kinds, as well as record albums, CDs and DVDs. If you have any empty boxes, please drop them off too. Location: In front of the Menomonee Street entrance.

Books can be delivered on:

- Sundays, June 1 and 7 from 10 am to noon
- Mondays–Fridays, June 2–5 and June 8–12 from 10 am to 2 pm)
- And any time during the book sale.

If you are interested in helping at the

book sale, we can use volunteers especially before the sale opening (9 am) and at closing (4 pm) on both dates. We can also use volunteers for receiving and sorting books during the weeks of June 1–5 and June 8–12 (from 10 am to 2 pm). Please call the temple office, 312.943.7801 or contact Joy Zavala.

During the sale, the temple lot is not available as it is used for vendor parking, but street parking is available.

The sale will be from 10 am to 4 pm Saturday and Sunday, June 13 and 14.

## MBT Dharma School

- Planning
- Teaching
- Leading select services
- Arts & Crafts
- Students of all ages

Email: [jennifer.toguri@mbtchicago.org](mailto:jennifer.toguri@mbtchicago.org)

- Experience preferred but not necessary
- Background check provided by MBT

Fall 2026

# Teachers Wanted



MIDWEST BUDDHIST TEMPLE

435 West Menomonee Street Chicago, IL 60614 T. 312.943.7801 [mbtchicago.org](http://mbtchicago.org)

## save the date

**JUNE 7** We will have an Ice Cream Social after service. Please join us for a special treat and a Meet-and-Greet with our new minister Rev. Aki.

**Time:** 11:30 am. **Location:** MBT. **More information:** Contact the MBT Office, 312.943.7801.

**JUNE 13-14** Our annual MBT Used Book Sale, a fundraiser for the temple's Homeless Projects, will be held on Menomonee Street. For times when used books can be dropped off, see story on page 15.

**Time:** 10 am-4 pm, both days. **Location:** MBT. **More information:** Contact the MBT Office, 312.943.7801.

**JUNE 27** Join us for our Homeless Project sandwich-making day. This is a hybrid event with sandwiches either made at the temple or made at home and dropped off at the temple.

**Time:** Sandwich-making at 11 am; dropoffs of sandwiches made at home at noon. **Location:** MBT. **More information:** Contact the MBT Office, 312.943.7801, if you would like to participate.

**JULY 11** Please join us for our annual Bon Odori, as we dance to express our gratitude to our ancestors. The MBT Minyo group will lead us in traditional dances during this celebration. Anyone wishing to learn them before the festival can attend open practices led by the MBT Minyo group in the MBT Social Hall at 7:30-8:30 pm for any or all Bon Odori practice sessions on: June 29, and July 1, 3, 7 and 9.

**Time:** Bon Odori, 8 pm; Bon Odori practice sessions, 7:30 pm. **Location:** MBT. **More information:** Contact the MBT Office, 312.943.7801.

## You can listen to Dharma talks on MBT's YouTube channel

We have moved our YouTube channel to a new location: [youtube.com/mbtchicago-youtube](https://youtube.com/mbtchicago-youtube).

Here you can view Dharma messages from the comfort of your home. We keep about 12 months of the latest videos online.

If you have any questions just drop us a note at [youtube.admin@mbtchicago.org](mailto:youtube.admin@mbtchicago.org). So check out our channel and become a subscriber by clicking the "Subscribe" button.



If you hit the bell icon, you will be notified when we post new content.

# JUNE

at midwest buddhist temple

## 7

10:30 am Monthly Memorial Service / Rev. Aki Rogers

11:30 am Ice Cream Social

SUNDAY

## 13

10 am-4 pm MBT Used Book Sale (see story on page 15)

SATURDAY

## 14

NO SERVICE / Old Town Art Fair

10 am-4 pm MBT Used Book Sale (see story on page 15)

SUNDAY

## 21

10:30 am Family Service / Rev. Aki Rogers

SUNDAY

## 27

11 am/noon Homeless Project Sandwich-Making (see details at left)

SATURDAY

## 28

10:30 am Founders' Day Service & Pioneers Homecoming / Rev. Aki Rogers (see story on page 1)

SUNDAY



Clayton Hamano - President

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