

MBT celebrates Buddha's birth

By Carl Ichikawa



Photo by Allison Hagio-Conwell

The hanamido, decorated by Elaine Miyamura and Joanne Tohei, awaits the Sangha.

On April 12, MBT held its annual Hanamatsuri Service to celebrate the birth of Siddhartha Gautama, with over 100 attending in person and online.

Elaine Miyamura and Joanne Tohei decorated the hanamido, which represents Lumbini Garden where the Buddha was born 2,570 years ago. During his sermon, Rev. Ron shared that the moss that is used to hold the flowers was gathered by the late MBT member Doris Endo some 40-plus years ago and is reused to this day.

As members and friends entered the hondo, they each poured sweet tea over the Buddha's statue in the kanbutsu ceremony.

The Dharma School students led the service by introducing each phase, and then narrated the story "The Life of the Buddha," after which Rev. Ron shared his Dharma Talk, but admitted "that was a tough act to follow."

After service, everyone headed downstairs for a delicious lunch of edamame nametake rice prepared by the toban.

This also marked the last Sunday for Taryn Hutt as MBT office manager. Taryn has moved on for a career opportunity after 2½ years in the temple office. Board of Trustees President Jason Matsumoto thanked Taryn for her many contributions, especially through our ministerial transitions.

The day concluded with cake for all.

■ For more photos from MBT's Hanamatsuri celebration, see page 4.

■ Click this [link](#) to hear Cynthia Koza Mee's Dharma message from April 26, 2026.

Twin Cities Sangha fills house for Hanamatsuri

By Cheral Tsuchiya

The Twin Cities Buddhist Sangha celebrated Hanamatsuri on April 19 at the Cha Ami Japanese Cultural Center. It was a full house as we continued the tradition of pouring sweet tea on the Buddha's shoulder.

Rev. Chiemi Onikura-Bly led the service and

see *tCBS*, page 5



happenings

By Elaine Matsushita

The **Kansha Alumni Leadership Board** will be back at the Nisei Lounge in Wrigleyville, on Thursday, May 14, for its favorite bartending fundraiser. Friends, family and all community members are welcome! Alumni from past Kansha Project cohorts will be guest bartending throughout the night. All cash tips will go toward the Kansha Project program.

The Kansha Project is a JACL Chicago program that connects self-identified Japanese Americans, ages 18–25, to the continuing legacy of the Japanese American community's incarceration during World War II. The program centers around an educational trip to Los Angeles' Little Tokyo neighborhood and Manzanar National Historic Site.

The Nisei Lounge is at 3439 N. Sheffield Ave., The event, open to those 21 and older, will be held from 6–9 pm. Please bring a valid form of ID. Click [here](#) to RSVP!

Scholarship winners

JACL Chicago will be honoring the 2026 scholarship awardees at its annual Scholarship Luncheon at Maggiano's Barolo Room in Old Orchard on Sunday, May 27. Please join us to celebrate this year's awardees.

JACL Chicago's scholarship program recognizes the accomplishments of students who have demonstrated a commitment to JACL's mission of advancing social justice and promoting the legacy and cultural heritage of the Japanese American community.

Our annual JACL Chicago Scholarship Luncheon is an intergenerational community event that celebrates the accomplishments of our young scholarship winners, allows scholarship donors to honor the memory of their loved ones through their awards, and welcomes our new scholarship awardees to the JACL Chicago community.

The 2026 scholarship winners are:

- **Hyo Amano**, Depaul University



Above: Michael Harada retires after 40 years in his dental practice.

Left: Gabby Matsushita is among nine JACL Scholarship winners.

Photo above from Yvonne Harada; photo left from Kevin Matsushita



- **Gabby Matsushita** (daughter of **Kevin** and **Christina Matsushita** and granddaughter of **Fumiko Matsushita**), New Trier High School
- **Addyson McGarry**, Lane Technical High School
- **Maya Ostermann**, York Community High School
- **Daniel Sanji**, Northwestern University
- **Emiko Tahara**, The School of the Art Institute Chicago
- **Emma Wilkinson**, Northwestern University
- **Ava Yatabe**, Deerfield High School

- **Thomas Yatabe**, Deerfield High School

The luncheon will be from noon to 2 pm. Tickets are \$35–\$60; please RSVP [here](#) by May 13. For more information, contact Scholarship Chair, Christine Munteanu at scholarships@jaclchicago.org.

Happy 80th!

The **Japanese American Service Committee** will proudly celebrate its 80th anniversary—marking eight decades of service, cultural exchange, and community building—on Saturday, May 9 with a special commemorative double-feature screening of "Godzilla" King of the Monsters" and "Mothra vs. Godzilla."

JASC is partnering with Doc Films at the University of Chicago, the nation's oldest collegiate film society, to present this event, which highlights the enduring legacy of Godzilla as a cinematic icon and cultural touchpoint that has connected audiences across Japan and the United States for generations.

Guests are invited to elevate their experience with a special ticket + bento package, featuring a limited-edition Godzilla-themed meal and drink. The first 100 Godzilla bento purchases will also receive a free custom-designed bag and sticker, created by 2drestaurant.

This event, which will be held from noon to 5 pm, will be held at Doc Films, Max Palevsky Cinema, Ida Noyes Hall, University of Chicago, 1212 E 59th St. Tickets (\$25–\$35) are limited, and advance purchase is strongly encouraged. They can be purchased [here](#); proceeds will benefit the Japanese American Service Committee.

Revolutionary bday bash

JACL Chicago, Nikkei Uprising and Restored Bookstore are hosting a children's event to celebrate the birthday of two legendary birthday twins, BFFs and civil rights icons: **Yuri Kochiyama** and

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.



Join in to make 500 origami cranes

By Joy Zavala

In 2016, President Barack Obama became the first sitting U.S. president to visit Hiroshima. During this historic visit in May of that year, he met with local students and offered hand-folded origami cranes as a symbol of peace, remembrance, and a future free of nuclear conflict.

Inspired by this gesture, the Osaka Committee of Chicago Sister Cities International, in partnership with the Japanese Culture Center, is mobilizing communities across Chicago to create a large-scale collaborative art installation. Their goal is to collectively fold 10,000 origami cranes to be displayed at a Chicago cultural institution in 2027.

MBT has signed up to make 500 cranes by mid-July. Solid-colored origami paper has been purchased and is available at the table near the coat rack in the Social Hall. We will be folding

Channeling anger into compassionate action

By Cheral Tsuchiya

In Minnesota, Operation Metro Surge has called upon each of us to reflect on what is important. Buddhists here, from all sects, have turned to the Dharma for guidance, and have come together as a larger Sangha to offer kindness and compassion to our neighbors.

Members of the Twin Cities Buddhist Sangha participated in a silent walk for justice led by the various Buddhist communities from the Twin Cities. We walked in solidarity for those harmed by ICE (the U.S. Immigration and Customs Enforcement) and to bear witness to all who have been harmed by state violence.

It's estimated that close to 1,000 people walked—some from the beginning and some joined as the



Photos by Joy Zavala

Stay after service and fold or learn to fold origami cranes. MBT's goal is to contribute 500 cranes for an art installation planned by the Osaka Committee of Chicago Sister Cities International

cranes after service on Sundays through July 5. We will take photos and videos as we fold and hold up our cranes together. You can also take origami paper with you to fold at home. Please see Joy Zavala for more information.

This [link](#) provides an instructional guide for folding an origami crane.

procession passed by. We visited the Say Their Names cemetery at George Floyd Square and the Renee Good Memorial site.


On March 10, Minister's Assistants Gail Wong and Rev. Debra Ting joined other Twin Cities Buddhists for a vigil at the Bishop Henry Whipple Building at Fort Snelling. Unfortunately, there are no pictures to share, but here are the beautiful words that Gail shared:

My name is Gail Yanari Wong, and I am a lifelong member of the Twin Cities Buddhist Sangha. We are Jodo Shinshu Buddhists, which is the tradition that both sets of my grandparents brought with them when they immigrated from

see *minnesota*, page 5



Photos by Allison Hagio-Conwell and Carl Ichikawa
 The Dharma School students led the Hanamatsuri service and then it was down to the Social Hall to enjoy lunch and bid MBT Office Manager Taryn Hutt adieu.

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Photo from Cheral Tsuchiya

Ewen Baker accompanies Rev. Chiemi Okura Bly on "In Lumbini's Garden."

tcbs

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offered a Dharma talk reflecting on the meaning of celebrating the Buddha's birthday each year. You can hear her message [here](#), and find out why she likes us to say "Happy Hanamatsuri" and why we love the story of the Hanamatsuri spoon.

Our hanamido was built by hand long ago by an issei member, Mr. Yokoyama. It has served our Sangha well and is holding up great after so many years of use by four generations of TCBS members.

Lillian Yun, 4th-generation TCBS member, helped participants bring flowers to the hanamido to represent Lumbini's Garden.

While the hanamido was being decorated, Ewen Baker, accompanied by Rev. Chiemi, played "In Lumbini's Garden."

*Although my eyes,
blinded by passions,
do not see the brilliant light
which embraces me,
the Great Compassion
never tires, always casting
its light upon me.*

—Shinran

minnesota

Continued from page 3

Japan to America in the very early 1900s. They were the Issei or first generation in America. My parents (the Nisei—second generation) were born in the U.S. in Colorado and California. I am a third-generation Japanese American, sansei, and have lived here in the Twin Cities my entire life.

In the past three months, we have all been witnessing the suffering from fear, anger, grief and sadness over the implementation of project Metro Surge. It has been very difficult to process it all. Standing here near these historic grounds, we are reminded of the difficult history this land represents of the forced removal and imprisonment of Dakota and other Native people. And for me in particular, Fort Snelling reminds me of my family history.

And I realize through the Buddha's teachings, that it is through many causes and conditions, our Yanari family came to live here in Minnesota, and that the interconnectedness of all of us brings us together here today.

Through these difficult times and shared experiences, we can awaken ourselves to the Buddha's teaching of True Reality.

Shortly after the bombing of Pearl Harbor on Dec. 7, 1941, my father, who had recently been discharged from the U.S. Army, found himself recalled back into the Army. He was sent by train from California to Fort Snelling, where he served as a medic at the Fort Snelling Hospital and eventually transferred into the MIS—the Military Intelligence Language School that was established at Camp Savage and eventually moved to Ft. Snelling.

On Feb 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066, which initiated the forced removal of 125,284 Japanese and Japanese Americans from their homes on the West Coast. Two-thirds of them were American citizens.

My mother, grandmother and aunt, were living in Stockton, Calif., then. They were forced from their home, having to leave behind most of their possessions, only allowed to bring what they could carry. They were first sent to the temporary detention center at the hastily converted Stockton County Fair Grounds, and, by

October, put on trains for a three-day train ride to the swamplands of Arkansas to the Rohwer Incarceration Camp.

Rohwer became home to over 10,000 inmates, housed in rows and rows of barracks, families crammed into barren rooms, with little privacy and just a potbelly stove, a light fixture—all surrounded by barbed wire fences.

There were 10 of these incarceration camps, quickly built on barren grounds in deserts and isolated areas in California, Arizona, Wyoming, Colorado, Idaho, Utah and Arkansas. The Rohwer and Jerome camps in Arkansas were the two incarceration sites farthest east from California.

My father, while on furlough from Ft. Snelling, went to visit his inmate friends at Rohwer. That's where he met my mother.

The government would allow inmates to be released from camp if they could find a job inland, or the coast of California. Mom was getting ready to go to Chicago, but Dad offered to help her find a job in St. Paul.

She told us she had no idea where St. Paul even was then but decided to take the chance. She found a job as soon as she arrived and accepted my father's proposal of marriage. They were married in November of 1943 at Fort Snelling Chapel. Her sister soon joined her, but my grandmother remained at Rowher for another three years until the closing of the camp in 1946.

Last May, I attended my first pilgrimage to Rowher in Arkansas. There is nothing left except the smokestack from the hospital and a small cemetery. The nearby town of McGhee has a small museum, with pictures that capture the miserable conditions, the communal latrines, the massive mess halls, the guard towers.

Seeing those images, one can see a direct correlation with what is happening today, at the detention center here at Whipple, the Dilly Detention center in Texas, Alligator Alcatraz in Florida and others. The inhumane treatment we are hearing about, incarceration of children, lack of privacy, sickness, crowded and unsanitary conditions. The talk of building many more detention centers, converting warehouses into mass incarceration sites. Eerily similar to what happened to the Japanese and Japanese

Americans 84 years ago.

To this shameful experience that happened during World War II, we said "Never again." And, yet, history is repeating itself. Right now, we are witnessing the suffering caused by the three poisons: greed, anger and ignorance. Not only in others, but within ourselves as well.

But if we can look beyond our anger and ignorance, we find the true wisdom that transforms into compassion. We are seeing that transformation take place right before us: oneness in action, the interconnectedness of our lives.

In response to the infiltration of 4,000 federal ICE agents and killings, brutality and inhumanity, we are seeing people united in oneness to care and support those being targeted. Neighbors protecting neighbors. Strangers reaching out with empathy, offering groceries, shelter, rides and financial help, waiting with warm coats and food as detainees are released from the Whipple compound. Thousands peacefully marching in protest. A contagious wave of kindness blanketing our communities.

The people of Minnesota have channeled their anger into compassionate action, and their voices and actions are being heard and seen around the world.

The Buddha's instruction to us all was to practice and amass roots of goodness by striving to be truly human in our everyday thought, speech and action; to follow the principles of nonviolence; and to respect the sacredness of all life.

To awaken ourselves to the truth, by deeply listening and following the path he shared, we learn how to relieve our suffering. When we are able to cultivate even a small amount of wisdom, we become truer human beings.

Let us continue to transform our anger into action and find deep wisdom that unfolds into Great Compassion. The signs of humanity rising from the depth of our anger and sorrow, awaken us to the Ultimate Truth: that through kindness and compassion we can find peace. Let us learn from the past, let us all continue to awaken to the true meaning of the Buddha's teachings.

May there be peace in the world, and may the Buddha's teaching spread.

Boiled Pork Roast

Yield: 4 servings

Ingredients

2 lbs. pork roast
Salt, pepper, to season
Molasses
3 Tbsp. vegetable oil
1 in. ginger, grated
1 green onion, chopped
½ cup soy sauce
¼ cup mirin
2 Tbsp. brown sugar
1 cup water

Directions

1. Salt and pepper the roast. Pat with bead molasses and fry in oil to brown.
2. In a pot, combine ginger, green onions, soy sauce, mirin, brown sugar and water; bring to a boil.
3. Add pork roast, cover and bring to a boil. Lower heat and simmer for approximately 1 hour. Turn pork often to marinate. When pork is tender, take pot off the stove and cool pork in the sauce. Slice thinly and pour sauce over pork.

Note: This can also be served with a mustard sauce. Leftover sauce can be kept aside and used in next cooking.

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.

buddhist women's association

Cookbook, conferences discussed

By Jeanne Toguri

The MBT Buddhist Women's Association general meeting was held after service Sunday, April 26. Thirteen members were in attendance.

The total paid membership for 2026 is 36 with three male members. Names of current members are posted on the MBT BWA bulletin board in the Social Hall. You may still join; dues are \$10, payable to the MBT BWA.

Meeting highlights include:

- A limited number of "Oishii Cookery" cookbooks are still available at \$15 if picked up and \$20 if mailed. We are trying to form a committee interested in seeing if we can produce an updated version that will include some new recipes. If you are interested in participating, please contact us.

- New Life for Old Bags sessions at MBT and the United in Faith Lutheran Church (the main NLOB site) have officially ended. We will still accept completed mats for distribution.

- Mary C Miller has officially been added to our MBT BWA Board of Trustees.

- The 48th BCA Federation of Buddhist Women's Associations Conference will be held at the Doubletree by Hilton in San Diego on Oct. 11, 2026. If you are interested in attending, please contact us for information and fees.

Meeting attendees voted to sponsor a mini-obutsudan workshop at the FBWA conference. Our \$500 donation, covered by our fundraiser last fall and supplemented by BWA funds, will go toward the sessions teaching how to make

the 2¼-by-3¾ inch obutsudans.

- The 18th World Buddhist Women's Convention will be held at the Hilton Hawaiian Village in Waikiki Beach Resort on Sept. 11–12, 2027. Reservations for rooms can now be made. If you are interested, please contact us for further information.

- We also discussed the Cranes for Peace Project which has been launched by the Japanese Culture Center, the Osaka committee of Chicago Sister Cities International and Japanese American Service Committee. MBT is getting involved and has a goal of folding 500 cranes (see story, page 3), so please join in.

Acknowledgement of donation:

Marie M Ochi-Jacobs
Elaine Miyamura



A vibrant, stylized poster for a spring flower fundraiser. The background is a deep blue, adorned with various colorful flowers in shades of white, pink, purple, and yellow, along with green leaves. The text is arranged in a central, eye-catching layout. At the top, the word "Bulbs" is written in white inside a light blue speech bubble. Below it, the phrase "and more!" is written in white inside another light blue speech bubble. The main title "Spring flowers" is written in a large, elegant white cursive font. Underneath the title, the words "MBT FUNDRAISER" are written in a smaller, white, sans-serif font, flanked by horizontal lines. Below this, a paragraph of text in white sans-serif font reads: "Proceeds from The Spring Flower Fundraiser will benefit MBT. The funds will benefit the Legacy Garden. Thank you! <http://mbt.fpfundraising.com/>". In the bottom right corner, there is a QR code with a small black bird icon in the center, and a dark blue starburst shape containing the text "Now thru 5/15" in white and pink.

happenings

Continued from page 2

Malcolm X. The free Revolutionary Bday Bash will be held from 11 am to 1 pm at Restoried Bookshop, 4613 N Kedzie Ave., Chicago.

Children of all ages and their caregivers are welcome to stop in anytime to join for art building, storytime and movement activities! Children under 14 must be accompanied by a caregiver. Click [here](#) to learn more and RSVP.

Riksha's return

Riksha Magazine, which includes founders **Nicole Sumida, Larry Leopoldo, Patty Cooper** and **Alex Yu**, invite the public to Riksha Returns: A Celebration of AANHPI Art Music & Community on May 16 at the Rizal Center, 1332 W. Irving Park Rd., Chicago.

Presented in celebration of Asian American and Pacific Islander Heritage Month, the event brings together artists, writers and performers for a dynamic night of creative expression and cultural connection.

First launched in 1993, Riksha began as a literary and cultural platform—including a print magazine and live performances—amplifying AANHPI voices in Chicago. In 2017, Riksha evolved into an online magazine.

After a period of quiet in recent years, Riksha returns—reimagined as a live gathering and evolving archive. This event marks both a reunion and a revival.

The evening begins at 6:30 pm with a visual art reception featuring over 20 artists—many previously published in Riksha, alongside new contributors. Guests are invited to connect with artists and experience their contemporary work.

At 7:30 pm, performances take center stage, featuring Circa Pintig, Stir Friday Night, Banyan Asian American Writers Collective, a film by Nothing Without a Company, and others. The evening continues through 11 pm.

Riksha Returns explores movement—how stories travel, gather, and take form. Like the



Photos from Kristin Park
The Park family visit Central Park during their NYC visit; daughter Sophie stops for a photo opp at Summit One Vanderbilt also in New York.

riksha itself, the event serves as a vehicle for voices, carrying personal histories, creative expression, and shared memory into a common space.

Throughout the night, guests may participate in a Storytelling Booth. Attendees are invited to record a short story, poem, reflection or song. These recordings will become part of the Riksha Living Archive and may be curated into future publications and releases.

Admission is free but donations are accepted; registration (click [here](#)) is encouraged.

For more information, contact rikshamagazine@gmail.com or visit riksha.com.

Time to rest!

Mike Harada recently retired from practicing dentistry, after 40 years. "We had a party honoring him," says wife **Yvonne**, "which over 130 patients attended. Some of those patients were also patients of Mike's dad [**Mas Harada**], too!" Congratulations, Mike! And thank you!

The busy Parks

Andy, Sophie and **Kristin Park** headed to New Jersey and New York over spring

break. "We visited my aunt and uncle, as well as my college roommate in New Jersey before heading into New York," says Kristin. And the Parks were also busy with birthday festivities. "Sophie celebrated her Sweet 16 with 13 close friends for a sleepover. I just celebrated my big 50 by going to the spa with close friends and then heading to **Heather and Marc [Nobuhata]**'s house for dinner with family and friends. Andy and I are both turning 50 this year and will be celebrating our 25th wedding anniversary too. We're celebrating together by going to Azores, Portugal, in June.

"[Older daughter] **Kori** is finding her stride at Iowa State University, where she is majoring in biology and minoring in biochemical engineering. She is currently in an aquatic robotics group. Also, recently, she traveled with an Asian STEM organization to attend a medical symposium at Michigan State University."

Music, sports, travel & more
Luca Macri recently started violin lessons. **Dominick Macri** is playing lacrosse for his high school team. Their mom, **Lisa**, is going on a WFMT-sponsored

classical music trip to Austria, and **Dad/Nick** has some gigs rolling in including one on May 13 at Constellation. Nick will be playing with the **Dylan Ryan 4tet** with **Mai Sugimoto** and **Jason Adasiewicz**. Constellation is at 3111 N. Western Ave. Doors open at 8 pm and the show starts at 8:30 pm. You can get tickets (\$15 plus service fee) [here](#).

On the move

"It's a time of change for us!" says new mom **Lisa Doi**. Just about two months after Lily's birth, "**Eric [Langowski]**, **Lily** and I will be moving from Hyde Park to the South Loop in May. We've really enjoyed neighborhood walks here in Hyde Park but are most excited to be closer to the museum campus in our new neighborhood."

Happy birthday to...

Be sure to wish a happy birthday to our May birthday "girls" and "boys:"

Gabriella Franchi / May 2
Gia Ichikawa / May 10
Stacy Arima / May 14
Erin Ichikawa / May 19
Joyce Morimoto / May 27

For girls beginning their journey in Buddhism

Written with love for my daughter and all girls who deserve to know their inheritance.

By Dr. César A. Cruz
Co-Founder and Caretaker of Homies Empowerment Program; and Caretaker of The FREEdom School

Girls, when you walk into a Buddhist temple, when you sit on a meditation cushion, when you chant, bow or simply breathe in silence, you need to know something important: You are standing on ground that was fought for.

The teachings you receive? Women demanded them. The right to call yourself a Buddhist? Women refused to take no for an answer.

Your presence in Buddhism is not a gift that was merely given. It is an inheritance that was seized, claimed, and won by women called "dangerous."

And you know what? They were right. These women were dangerous; dangerous to a system that wanted to keep them silent, small and subservient.

They were dangerous because they refused to believe the lie that their spirits were less sacred than anyone else's.

Today, I want to tell you their stories. Not because they are history. But because they are your spiritual ancestors and their battles are part of the reason you can be here today.

The truth about being a woman in Buddhism

Let's start with the hardest truth: For most of Buddhist history, being a woman practitioner meant you were considered a problem. They said women couldn't be trusted with the Dharma. They said women's bodies were obstacles to enlightenment. They created rules that placed nuns below monks, no matter how long they had practiced.

But here's what those women



did: They practiced anyway. They practiced when doors were closed. They practiced when they were told to go home. They practiced when they were mocked, dismissed, and erased from the records.

They practiced until their realization was so undeniable that even the most stubborn teachers had to recognize the truth shining through them.

They bent like the pine

Japanese nuns studied and grew, sideways even. Much like the drooping pine tree that grew sideways at a monastery, not reaching up for approval from an empty sky but bending close to earth with grace. True strength lives in the curve, not the climb, and that's your ancestral inheritance.

Black Buddhist women proclaim "I am because we are," their power woven from Ubuntu, claiming the Dharma while addressing racism, knowing that no one rises alone.

Jan Willis, a practitioner, overcame the "trance of unworthiness" to become a "mighty lioness of Buddha." Chinese nun-poets spoke so powerfully that "grass couldn't help but bend." They spoke truth, and even when authorities tried destroying monasteries, Jueqing "took her small community and fled

to safety," finding ways to continue teaching.

They wrote: "Don't you know that afflictions are nothing more than wisdom."

Indian nuns declared freedom from the three crooked things that bind: mortar, pestle and crooked husband—their bold voices breaking centuries of silence.

Korean nuns like Jiyul fasted for 100 days, her body a protest for the earth itself, showing us that power isn't just in speaking, but in the sacred act of both standing still and taking a stand.

What this means for you

Now, why am I telling you all this? Because when you sit down to meditate, when you study the Dharma, when you bow before a Buddha statue, I want you to know whose shoulders you stand on.

I want you to know that your great-great-great-grandmother was someone who was told she didn't belong. And she sat down anyway. Someone told her that women couldn't reach enlightenment. And she reached it anyway.

Someone told her to be quiet, to serve, to accept her lesser place. And she roared with the voice of awakened truth.

You carry their refusal to be made small. You carry their

dangerous commitment to freedom.

When someone tells you that you're too emotional, remember the nuns who meditated in mountain caves for lifetimes.

When someone tries to make you doubt your own wisdom, your own worth, your own sacred nature, remember that women have been fighting that lie for centuries, and they won.

Your "dangerous" inheritance

Here's what I want you to understand: The women who came before you were called dangerous because they refused to accept a story that made them less than whole. And that same dangerous spirit lives in you.

Being dangerous doesn't mean being violent or cruel. It means being unwilling to shrink. It means trusting your own direct experience over what others tell you about yourself. It means practicing with your whole heart, even when the world tells you that hearts like yours don't matter as much.

The Dharma, these teachings of liberation, belong to you not because someone graciously gave them to you, but because girls and women like you

see girls, page 11



Volunteers make, deliver 300 sandwiches to unhoused

By Joy Zavala

On April 25, our Homeless Project volunteers made and delivered 300 sandwiches to Sarah's Circle, North Side Housing for Men, and Ewing Annex Hotel downtown.

We appreciate all the people who shopped for ingredients, made sandwiches at home, made sandwiches at MBT, packed grapes and sandwiches, and delivered to the various locations.

Each bag also had a delicious surprise (Affy Tapple milk chocolate and caramel-dipped pretzel rod) added thanks to Nancy Rivera.



Above: Volunteers take time out for a photo after packing up sandwiches with other lunch sides to be delivered to Sarah's Circle, North Side Housing for Men, and Ewing Annex Hotel downtown..

Left: Volunteers make a variety of sandwiches in the MBT kitchen.

Photos by Joy Zavala



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What makes up a Buddhist service?

The following is from a Dharma message that was shared on April 5, 2026.

By Rev. Ron Miyamura

Good morning. This morning, I would like to expand on symbols and rituals that we often take for granted.

First and most basic, what makes this a Buddhist service? The two elements that all

Buddhist services have are Sutra chanting and a talk about the Dharma.

We chant the Sutras which is a way of repeating the words of the Buddha and it can be in any language: Pali, Sanskrit, Chinese, Tibetan, Japanese, Korean, Thai, Burmese or English.

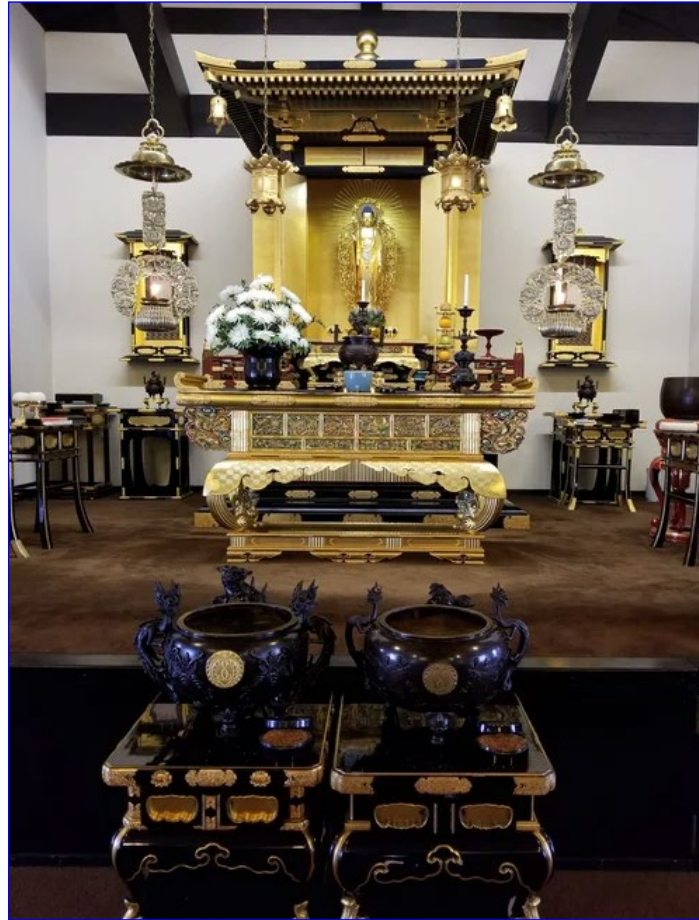
The way to remember the words of the Buddha is to repeat the words over and over again.

And during the chanting, I strike the gong in a certain pattern—two hits at the beginning and, whenever there is one hit, it signals a transition. Like after the main chant, there is one hit, then the Nembutsu. And after the first line, there is one hit, then one hit after the five repetitions. Then at the end of the Ekoku, there are three hits, signaling the end.

We currently chant in classical Japanese, which written with the Chinese characters and pronounced with Japanese sounds. In the future, we will probably chant in English.

There are some temples using English, but it will take some time before the flow is comfortable.

The second element is a talk about the Dharma. It can be a formal Dharma Talk, or a *howa* in Japanese, in which



the talk begins with a quote from the Sutras or important commentaries, and then the formal talk is to further explain the quote. A *howa* can only be presented by someone with Kyoshi certification or higher.

Or, it can be an informal Dharma Talk, or a *kanwa*—in Japanese translated as "feeling talk," in which the talk can be about any subject related to the Dharma.

So, all the rest is just added by local custom and by local traditions. For example, we have added the lay chairperson, the readings like the Golden Chain, the Three Treasurers and other readings. And we have added gathas or songs that are set to a piano accompaniment.

We have an opening meditation or reading and a closing mediation or reading.

But, the Sutra chanting and the talk about the Dharma remain the core.

Our school or sect of Buddhism comes from the Pure Land

tradition of the Mahayana branch of Buddhism. It came through the ancient Silk Road into Mongolia and China, and then into Japan.

So, our traditions are Japanese, and the emphasis is on ordinary people finding their own Enlightenment. The Sangha has expanded to include more than monks and nuns—to include everyone. Thus, the Sangha is important and central.

Shin Buddhism is involved in the everyday lives of everyday people.

Thus, things like Memorial Services are important—like the Monthly Memorial that we are observing this morning. In Japan, the family memorial services would be held in the homes. The priest would go from house to house to conduct memorial services.

Today, in America, we are spread out and it is easier to come to the temple, and we collectively observe a memorial service monthly.

Holidays like Obon honors our ancestors each summer. And the Japanese tradition of Obon Odori is a celebration into the night of folk dances from various villages or areas. Again, the emphasis on teaching Buddhism in ways that affect our everyday lives.

Symbols

We are in the hondo, or main hall of the temple. It was Shin Buddhism that changed the architecture of Japanese Buddhist temples. We have about 90 percent of the room for the members—actually, listeners.

In Shin Buddhism, the members or followers are called *monto*, which can be translated as "listeners"—people who hear the Dharma.

In the previous monostatic traditions, the hondo would be about 90 percent for the monks and priests, with maybe 10 percent for the members. And some temples only let the members sit on the veranda on the outside.

And the hondo is made square, and the *najjin*, or inner sanctuary, is across the front of the hondo. So the person furthest from the speaker can be closer to the speaker than if they were in a rectangular room.

So, again, the emphasis on teaching Buddhism in ways that affect our everyday lives.

Our main focus is on Amida Buddha, the Buddha that cannot be measured. Rennyō—one of our great monshu, or the 8th generation descendant of Shinran, our founder—was the great organizer and teacher.

He explained that our temple could have as the Go-hondan, or the central focus of our attention, in order of preference:

1. The Myogo, the Name of Amida Buddha written out in characters as Namu Amida Butsu.
2. The second choice could be a picture of Amida Buddha.
3. And the third, and least preferred, would be a statue of Amida Buddha.

see **service**, page 11

service

Continued from page 10

And the vast majority of our temples have, of course, a statue.

The whole najjin, or inner sanctuary, is to represent Amida's Pure Land. This is not a physical place. Think of it as a home. Amida's Home. In every Pure Land, and each Buddha has their own Pure Land, or we can think of it as each Buddha has a home.

In every Pure Land, there is much beauty, and everything is peaceful and symbolizes the Dharma. But there is always some imperfection. The Pure Lands are not perfect because that is exactly why we need the Dharma.

The statue stands in a structure. Think of it as a house—the Buddha's house, which is its home.

An what about a few of the other items here on the najjin?

The imperfect things are the cut flowers—a symbol of change. Cut flowers will not last long. Soon, they will be dried, brown and wilted. But, for a short time, the flowers are beautiful—perhaps like our human bodies.

The lighted lantern is covered. It is said the historical Shakyamuni Buddha designed this type of light. In the old days, people would travel at night by holding torches that had an open flame. The Buddha saw that insects were drawn to the flame and would die.

So, he designed a covered light that could

be carried on a pole. The insects that are drawn to the light could not get close to the covered flame and would not be killed.

The wisteria lights are from the family crest of the Fujiwara clan, which Shinran's family was a part of. Wisteria is an interesting flower. It is a beautiful purple, and it hangs downward when in full bloom. It is one of the few flowers that do not point to the sun, but, rather, the wisteria bows down in humility. It is a reminder of gratitude and humility that Shin Buddhist followers, or listeners, come to the temple with to hear the Dharma.

The candles are a symbol of the Light of Wisdom.

The gesture of Gassho, to put our hands together—palms and thumbs together—is a uniquely human gesture. It is a reminder of Oneness. The left hand is the human hand, and the right hand is the Buddha hand, coming together as one. And we use the nenju to wrap our hands as a reminder of the cycle of Oneness.

And then we bow, or *Raihai*, which is a gesture of humility. To bow our heads is to show respect to the Buddha. We lower our eyes. We rely on our sense of sight a great deal, and when we lower our eyes, we use our other senses more—our sense of smell and our sense of hearing. To bow our heads is to help us listen better—to listen to the Dharma.

And the added benefit of bowing your head is to quit talking. Most of us cannot talk very well when we have our heads bowed. So another way of thinking about this

gesture, it is telling us to shut up and listen.

The incense is also a symbol of change. Incense sticks burn when lighted and create a fragrant smoke. The smell of incense smoke is the strongest smell, and it over-powers all other smells.

This is the symbol that I really like the most. Think of an onion. When we are in the kitchen and cut an onion, it smells and stinks. But, if we bring the cut onion up to the hondo and bring it close to the burning incense, we no longer smell the onion.

If we are like the smelly onion, and come close to the burning incense when we come into the hondo, we can be over-powered by the smell of the incense. The incense is like the Dharma, it can over-power our human limitations.

And like the incense, it over-powers all other smells, but it does not change the onion. When we take the smelly onion downstairs, it smells like an onion again. Likewise, we can be over-powered by the Dharma when we come close to the incense, but we are not really changed. We still have all our human limitations.

We have to let the incense smoke of the Buddha-Dharma overpower us.

The symbols and rituals are trying to teach us and to remind us to be respectful and humble.

We say "thank you" to Amida Buddha for helping us see things as they really are, and we say:

Namu Amida Butsu, with gratitude and kindness beyond words.

girls

Continued from page 8

you seized them, protected them and passed them down through generations of resistance and practice.

The path unfolds

Dharma means the way things truly are, not what they say you should become. It's truth that frees, the natural law in rocks and trees, in your own breath, your wondering mind.

The Buddha taught us all to find this light within. You belong here, dear one, you belong here.

The path is yours, just as you are, complete and whole, a breathing star walking gently toward what's real, learning how to think and feel.

Walking forward

So when you practice, practice like a warrior. Not a warrior who fights against others, but a warrior who fights for truth. For dignity. For the freedom of all beings.

When you meditate, know that you're not just sitting for yourself. You're sitting for all the women who were told they couldn't sit. You're sitting for all the girls who will come after you.

When you study these teachings, study them deeply. Master them completely. Let no one tell you that your understanding is less valuable because of your gender, your age, or anything else about who you are.

Your liberation was won by warriors. Now you are being

called to be a warrior, too, not fighting the same battles they fought, but fighting the new battles of your own time.

Fighting with compassion. Fighting with wisdom. Fighting with the unshakeable knowing that your spirit is sacred, your practice is real, and your place in the Dharma is absolutely yours.

The dangerous ones came before you. They carved out this space where you can breathe freely, practice openly, and claim your inheritance.

Now the question is: What will you do with this freedom they won?

How will you practice? How will you stand up? How will you be dangerous in the most beautiful way—dangerous to

every lie that tries to make anyone less than whole?

Your ancestors in the Dharma are watching. And they are so proud of you already.

May all beings be free. May all beings know their sacred worth. May all beings practice without obstacles.

Young sister, you carry their legacy: the sideways strength, the Ubuntu knowing, the wind-word power, the freedom cry, the earth-love that refuses to be silent.

Bend like the pine when you must. Rise in the "we," never the "I" alone.

Speak your truth into every storm. Your power was always yours to claim.

May you claim it so.



New minister at Ekoji Temple

The Ekoji Buddhist Temple is delighted to share some wonderful news. Bishop Marvin Harada, bishop of the Buddhist Churches of America, has officially appointed Rev. Shindo Nishiyama as new part-time minister for the Fairfax, Va., temple.

The Ekoji Board of Directors is incredibly enthusiastic about this arrangement, as it provides a wonderful balance of in-person fellowship and consistent virtual teaching. Our new schedule with Rev. Nishiyama will include:

- In-person visits every other month:

These will be extended "long weekends" featuring Dharma gatherings, services and opportunities for personal member visits.

- Virtual Dharma talks: During the months between his visits, Rev. Nishiyama will join us online for monthly Dharma messages.

Rev. Nishiyama brings a wealth of experience and a deep commitment to the Dharma. Having served as a resident minister and Rimban across several

*see **ekoji**, page 13*

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Email: jennifer.toguri@mbtchicago.org

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

Fall 2026

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ekoji

Continued from page 12

missions in Hawaii—including Waimea, Jikoen and Hilo Betsuin—his background is extensive. Notably, he also served as the Executive Secretary to the late Bishop Chikai Yosemite and was a nominee for Bishop in 2023.

Beyond his leadership in the temple, he has dedicated himself to community outreach as a volunteer chaplain for the Red Cross and various care centers.

Known for delivering Dharma messages that are concise, relevant and often infused with a wonderful sense of humor, Rev. Nishiyama is dedicated to building strong relationships within the Sangha.

We are also very happy to share that his wife, Suzie, will be joining him during his in-person visits to Virginia. Please join us in warmly welcoming both Rev. Nishiyama and Suzie to our community on Saturday, May 2 at 10 a.m. Additional details about this first Dharma Gathering can be found here.

*In Gassho,
The Board of Directors*

Amida's Nembutsu

The following is from Jeff Wilson's "Buddhism of the Heart: Reflections on Shin Buddhism and Inner Togetherness."

By Jeff Wilson

There are many Shin temples in North America and Hawaii, as well as some in South America, Europe, and elsewhere—to say nothing of Japan, of course. Each is its own unique community of people, and Shin in different regions tends to be influenced by language, culture, and so on. But one thing you will find everywhere, regardless of where you go, is people saying the nembutsu: "Namu Amida Butsu." It may be a formal chant conducted during services, or a mumbling under the breath as one reflects on the Shin teachings. Yet however it is performed, the nembutsu is close to the heart of every Pure Land Buddhist.

This shared practice is what holds Shin practitioners together all over the world as a single

see *nembutsu*, page 16

dharma school corner

Sunday, May 3rd

Sangha Appreciation Brunch

Hosted by the
Dharma School

All are welcome!

Artwork by Kyle Nobuhata

Kids to host brunch for Sangha

By Jennifer Toguri

Save the date for May 3! We appreciate the Sangha and look forward to hosting a delicious brunch for all. Thank you for the support!

Upcoming dates to remember:

May 3 / Dharma School brunch
May 17 / Dharma School

For the most up-to-date schedule, please keep an eye on the MBT weekly email. See you in class!

**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/; 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



\$26,986
27%
of goal
as of
3/31/2026

domo

The Midwest Buddhist Temple gratefully acknowledges the following donations received between **March 13 and April 14**.

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.

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MBT sets pledge goal of \$100,000 for 2026

Dear Members and Friends,
These are exciting times for the Midwest Buddhist Temple as we will welcome our new resident minister, Rev. Aki Rogers, in June. We are grateful that Rev. Ron has come out of retirement for a second time to assist with the transition.

This is MBT's 82nd year, and we thank you for your ongoing support. These are challenging and uncertain times, and we know many are feeling the weight of financial pressures and world events. Yet it's in times like these that our shared beliefs and community matter the most. Please help us sustain our

temple's commitment to serving and supporting our members through your Pledge in 2026.

Your Pledge sustains MBT's religious, social and community programs, plus critical operations, including ministerial and staff salaries, utilities and maintenance. Thanks to your generosity, we raised \$97,500 last year, and we have set a goal of \$100,000 for 2026. To meet this goal, we need an average of \$450 per individual (\$900 per couple).

Not all are able to contribute at this level so those who are able to donate more are encouraged to do so. There is no minimum

requirement for membership. All supporters are asked to give what you can financially, as well as your much-appreciated time and effort through volunteerism and engagement.

On our Pledge web page, you will find instructions to donate either electronically (Zelle or PayPal) or by check. To support MBT financially without becoming a member, indicate "Friend" on your donation. Also, if you are new to MBT, please provide your contact information (email and mailing address). Our Pledge web page is: mbtchicago.org/2026-mbt-pledge/

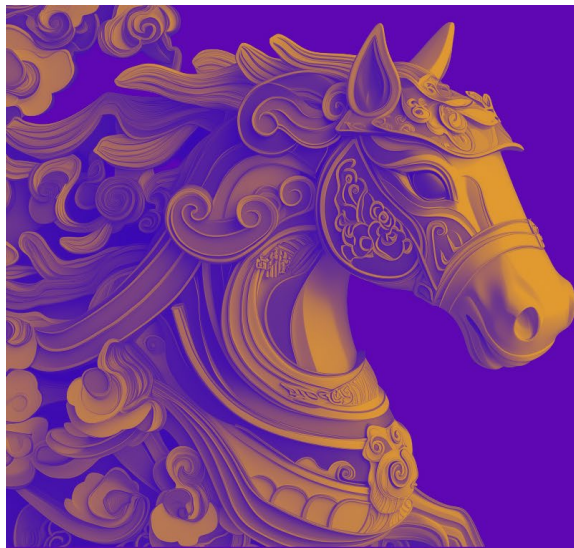
At MBT, we do not publish donor amounts, as every expression of dana (giving) is accepted with an equal and sincere sense of appreciation. Together, we can support the past, present and future of our wonderful Sangha.

If you have any questions or would like more information about the pledge or our giving process, feel free to contact the MBT Office (312.943.7801 or office@mbtchicago.org).

In Gassho,

*Rev. Ron Miyamura,
Retired Minister*

Jason Matsumoto, President,



2026 DONATION DRIVE

- Annual donation
- Memorial Services
- MBT Legacy Garden
- Dharma School
- Buddhism Classes
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- Buddhist Holidays
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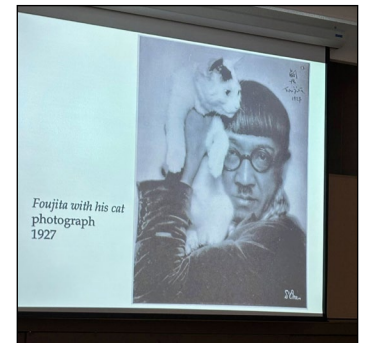
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Debra Levie discusses 3 Japanese artists

There were around 30 people who enjoyed a wonderful slide presentation given by our member, Debra Levie, after service on March 29. The presentation was about three Japanese artists—Leonard Foujita (born 1886), Yasuo Kuniyoshi (born 1889) and Henry Sugimoto (born 1900).

Debra's knowledge and attention to detail made this a very interesting lecture, and we learned so much about the artists. Some of us weren't aware of the artists, who had different individual styles.

Of course, we had lots of food—SPAM, tofu and plain musubi, snacks, and desserts—to entice people to stay.

Thanks to our chefs and helpers for making the musubi, to Debra for her informative slide show and to our attendees.

May 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 May 3. To add a family member, please contact the MBT Office.

May		1986	Masajiro	2003	Herbert Aragaki
1924	Ai Isoda		Kanameishi		Hiro Masuoka
1930	Takuma Oshita		Edward Nagai		David Hagio
1936	Tamaki Takaki	1987	Itoyo Minami	2006	Kenneth
1942	Tsui Kiyomura		Doris Asako		Higashi
1948	Goichi		Sanders		Fusaye Mizuki
	Yamamoto	1989	George Shoji Sr.	2009	Toyoko Hagio
1953	Saroku	1991	Miyako Iida	2010	Lillian Hiroko
	Chikaraishi		Ben Tsusaki		Tanaka
1954	Dana Jean Oto	1992	Ardele Nihei	2014	Yasuo John Hata
1958	Tsutano		Williams		Tuney Kodama
	Nishikawa		Sho Shinohara	2015	Sam Isamu
1966	Senzo Honda		Pete Yutaka		Shimoda
1967	Yone Takemoto		Yamamoto		Phyllis Taketa
1969	Mitsu Asakura	1993	Nobutaka		Lucy Teshima
	Waki Shoji		Taniguchi	2016	Yoshio Frank
1971	Tomejiro	1994	Tom Hara		Horibe
	Shigetome		James T.	2017	James Alan
1972	Davis Isamu		Nishimura		Mack
	Nakamoto	1995	Thomas Buichi	2018	Barbara Provo
	Honosuke Oda		Kaihara	2019	Kiyoko Fujii
1975	Kiku Ueyama	1996	Richard Endo	2020	Kenneth Kenzo
1978	Frank Adachi		Tsutomu Ono		Nishimura
1979	Lee Miyamoto		Michio Ozawa	2021	Clifford David
	Isaku	1998	Fred Toshio		Edwards
	Nakashima		Hikida	2022	Kunio Hagio
	Fujino Tokirio		Frank Tsuchiya	2023	Sachi Kato
	Chukuro	1999	Elva Inouye		Gregg Oshita
	Tsubouchi		Richard		Nancy Hisako
1980	Susan		McConnell		Nishimura
	Matsumoto	2000	Hatsuno Takano	2024	Kelley Lynch
1981	Unosuke		James Morio	2025	Toshio Misawa
	Nishikawa		Ueno		Kazuko Oshita
	Sachie Oto	2002	Kazuko Itahara		Shozo Sato
1983	Masato		Mitsuko	Year Unknown	Tom Matsumoto
	Nakagawa		Murakami		
	Frances		Frederick T. Ota		~~~~~
	Chikako		Kazuo Shimada		
	Nihei		Yoshikazu		
			Shiga		

nembutsu

Continued from page 13

body—it is said in the tradition that all people who say nembutsu are part of the same family. And in fact nembutsu is practiced in most forms of Buddhism, not just the officially Pure Land-based schools, so that is a large family indeed. The words are simple to understand—"Namu Amida Butsu" more or less translates as "I take refuge in Amida Buddha"—but there are many interpretations of what those words mean in relation to ourselves.

In Shin Buddhism, we don't think of nembutsu as a mantra, a prayer, or a formal practice designed to generate enlightenment. Shinran, the founder of Shin, had a deep understanding of human nature, an understanding that arose from awareness of his own limitations as a person bound by karmic circumstances beyond the possibility of full comprehension. He realized that any practice that strives for individual attainment, individual buddhahood—even practicing the nembutsu—is a possible avenue for further ego attachment. The problem is that we can begin to congratulate ourselves over how many times we've said nembutsu, or obsess over whether we should be saying it more, or feel pride that our chanting is so beautiful, and so on. Really, there are an infinite number of ways that the ego can spin traps, and spiritual practice is a fertile area for such foolishness. This applies not only to nembutsu but also to meditation, precepts, and virtually any aspect of religious life that we can imagine.

So instead, Shinran taught that we should think of nembutsu as the practice of Amida Buddha, not as our own. When we say nembutsu, we are allowing Amida's practice to flow through us. Nembutsu is therefore something in which we participate, not something that we produce—it is something we receive from beyond the ego-self. When we understand that our saying of the nembutsu is actually the call of reality itself reaching out to us, then there is nothing on which to base pride or shame. However many nembutsus we say or however we say them, they arise from beyond the self. This identification of Amida and nembutsu is so deep in the Shin tradition that I have even heard Shin ministers say there is no Amida apart from the nembutsu.

Namu Amida Butsu



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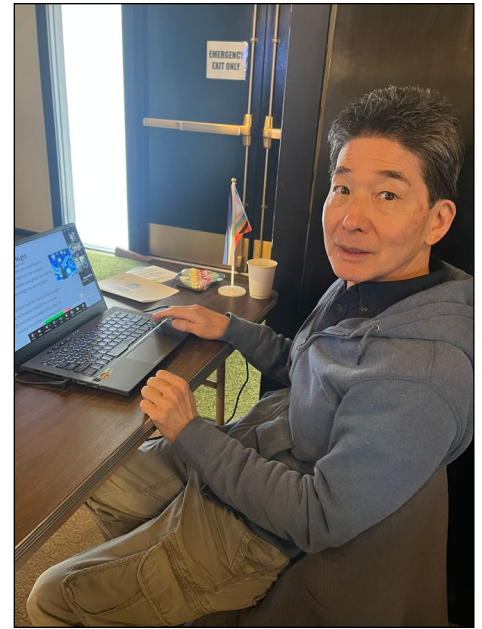
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Photos by Carl Ichikawa

Zoom hosts and technicians—including Dean Katahira, above right, and Grady Hutt, below—bring Sunday services to your home.



Who's behind Zoom services?

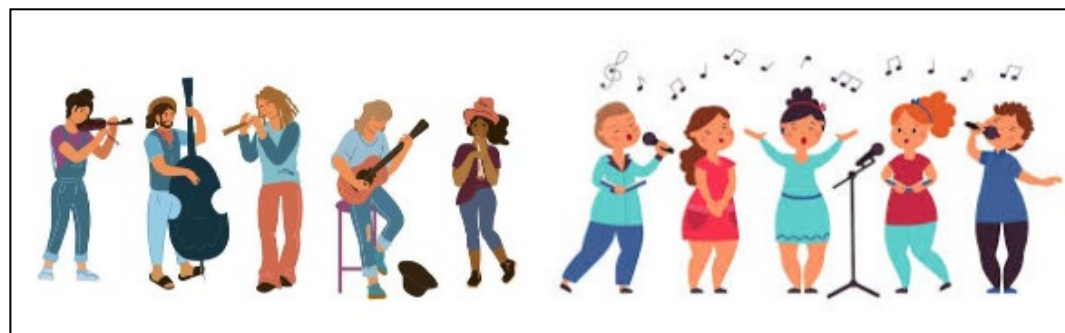
During every in-person service, we have 15 to 20 members and friends join us on Zoom. Some are local but many live a distance away or even in other states. They are able to view the entire service, thanks to the unseen support of our volunteer Technical and Online Hosts.

Ian Taura is our primary technician who manages the cameras in the Hondo. We normally use four views – overall, chairperson, minister, and pianist. Grady Hutt also serves as a tech.

When folks log in up to 15 minutes

before the service, they are greeted by an Online Host who also manages the slides that appear on Zoom and in the Hondo on the monitors. These volunteers include Alex Vincer, Dean Katahira, Frank and Maureen Osako, and Kiku Taura.

We are grateful to our volunteers but are always looking for others to assist. No prior experience is needed as we will train you. Technicians must be in the hondo during service but Online Hosts can serve remotely. If you are interested in learning more, send a note to office@mbtchicago.org.



Musicians: Come join the MBT Band

By Joy Zavala

Calling all musicians and singers: The MBT Band is recruiting new members. If you play an instrument and/or would like to participate as

a singer, please sign up [here](#) or on the signup sheet on the MBT Bulletin Board in the Social Hall.

The MBT Band will perform in upcoming services and

events. Scheduling will be based on musician/singer availability.

So, if you would like to share your talents and be a part of the band, please sign up.

Learn ways to volunteer at MBT

Are you interested in volunteer opportunities with the Midwest Buddhist Temple? If you are, just fill out this [form](#) and join the 2026 MBT Volunteer Mailing List. No commitment, just information!

We'll contact you when new volunteer opportunities are announced (new, fun projects in the works). We definitely appreciate your interest.

save the date

MAY 30 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 noon; dropoffs of sandwiches made at home at 1 pm. **Location:** MBT. **More information:** Contact the MBT Office, 312.943.7801, if you would like to participate.

Bake Sale raises \$395

The Events Committee-sponsored Bake Sale was successful with \$395 made for our Outreach projects.

We are grateful to our bakers and Sangha who purchased items that were for sale on April 5. Our Outreach projects include our Homeless Project,

making sandwiches once a month for delivery to homeless shelters and tent cities; Bento Box deliveries to our Nisei and people living at senior living facilities or nursing homes; brunches; Summertime Ice Cream Socials; and Thanksgiving Day dinners.

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.

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. 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.

MAY

at midwest buddhist temple

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SUNDAY

10:30 am Monthly Memorial Service / Kay Schroeter

10

SUNDAY

10:30 am Family Service / Joy Zavala

17

SUNDAY

10:30 am Gotan-E Service (led by the Dharma School students) / Terry Cichocki

24

SUNDAY

10:30 am Family Service / Jesse Zavala

30

SATURDAY

Noon/1 pm Homeless Project Sandwich-Making (see details at left)

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SUNDAY

10:30 am Family Service / Rev. Ron Miyamura

