



A day of harmony

MBT musicians fill the hondo with songs to celebrate Fall Ohigan—held around the autumnal equinox when day and night are equal and there is harmony and spiritual balance. See story and more photos on page 3.



Photos by Joy Zavala

All beings deserve liberation from suffering

The following is from a Dharma message that was shared on Sept. 13, 2026.

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*"Even a good person attains birth, how much more so an evil person"*

**By Rev. Aki Rogers**

**A**mida Buddha, in the causal stage, made the universal Vow:

*"When beings hear my Name and think on me, I will come to welcome each of them to my land,*

*Not discriminating at all between the poor and the rich and wellborn,*

*Not discriminating between the inferior and the highly gifted;*

*Not choosing the learned and those upholding pure precepts,*

*Not rejecting those who break precepts and whose evil karma is profound.*

*When beings just turn about at heart and often say the Nembutsu, it is as if bits of rubble were turned into gold."*

—Collected Works of Shinran, vol. 1, p. 42

This passage is attributed to the Chinese Pure Land master, Tzu-min, as quoted by Shinran Shonin in his major work, *Kyōgyōshinshō*, or the True Teaching Practice and Realization of the Pure Land Way, in the chapter on Practice.

Today I'd like to talk about this idea of "even

see **good/evil**, page 8

# happenings

By Elaine Matsushita

**J**ACL Chicago will be celebrating 15 years of Kansha at its **Go Go Kansha!** fundraiser on Sunday, Oct. 18. Kansha alumni, family, friends and supporters are invited to gather for a fun afternoon at Kamehachi to reconnect, share memories, celebrate the community we've built, and support the future of the Kansha Project.

Kansha visionaries **Bill Yoshino** and **Pat Harada** will also be honored for their lasting impact. Kamehachi is at 1320 Shermer Rd., Northbrook. You can RSVP to join this special milestone celebration, clicking [here](#).

## 'Crystal City' comes to Chicago

"Crystal City: America's Last WWII Concentration Camp," a national traveling exhibit by the Crystal City Pilgrimage Committee, will be on display in the newly renovated Legacy Center Library & Reading Room at the Japanese American Service Committee from Oct. 16–Nov. 20, 2026.

The "Crystal City" exhibit tells the story of the only U.S. internment camp created to reunite families during World War II. Created as a family reunification center for immigrants arrested under the Alien Enemies Act in 1942, Crystal City remained open until 1948, long after WWII ended.

The Crystal City camp, administered by the Department of Justice, held



thousands of Japanese, Germans and Italians. It was also used as a detention facility for Latin American residents awaiting deportation in a prisoner of war exchange with Axis countries.

Hours of the free exhibit are 9 am to 5 pm Mondays through Fridays, and 9 am to 5 pm on select weekend dates (Oct. 17

and 18, Oct. 24, Nov. 7 and 14). The JASC is at 5700 N. Lincoln Ave., Chicago. Learn more and plan your visit [here](#).

**Ginza glow**  
**Kiku Taura** and **Takamasa Onose** enjoyed a fabulous 5-course dinner at Oceanique in Evanston. **Rev. Todd Tsuchiya** won the dinner in the Ginza raffle and

**Above:** Multiply each candle by 33 and you'll know how old Fumi Matsushita is now. She celebrated her 99th birthday recently with family at The Lawn at the Wilmette Golf Club.

**Top right:** Takamasa Onose and Kiku Taura enjoy dinner at Oceanique in Evanston, a Ginza raffle prize gifted to them by Rev. Todd Tsuchiya.

**Left:** The Arima-Ogawa Fantasy Football League on draft day.

Photo (clockwise from top left) from Elaine Matsushita, Kiku Taura and Elaine Ogawa.

generously gifted the certificate to them. "The restaurant is lovely, service excellent, and the delicious food is beautifully presented," says Kiku. They highly recommend Oceanique!

## Fall = football!

Yes, football season is here.

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Don't forget to visit our website, [mbtchicago.org](http://mbtchicago.org), for more information about Shin Buddhism and the Midwest Buddhist Temple.



## MBT musicians help celebrate fall Ohigan

By Joy Zavala

Ohigan occurs during the equinox, both in the spring and the fall. It is when day and night are of equal length and in balance, and the weather is pleasant—not too hot or too cold. Ohigan translates as "the other shore" and is a metaphor for crossing from this shore of greed, anger and ignorance to the other shore of nirvana and peace. It is a time for self-reflection and honoring our ancestors.

Ohigan is also a time to reflect on the path of the Six Paramitas. They are: Dana (giving), Sila (behavior or discipline), Kisanti (patience), Virya (endeavor), Dhyana (meditation), and Prajna (wisdom).

Our Fall Ohigan service on Sunday, Sept. 20 started with Aki Sensei leading the chant, Vandana Ti-Sarana. Then, our All-Music portion started. Our musicians were: Steve Arima, Dean Katahira, Elaine Matsushita, Cynthia Mee, Rome Miglio, Dylan Padal, Tracie Padal, Mukul Ramesh, Alex Vincer, Alex Yu and Jesse Zavala. Paul Shea and Christina Szabo led the singing portion of the songs.



Photo by Joy Zavala

**Above:** Steve Arima and Elaine Matsushita perform "The Rainbow Connection."

**Top:** The MBT Band leads the Sangha in singing "Sukiyaki."

The first song was "We're Going to Be Friends" by The White Stripes. This song was about childhood friendship and school

see **music**, page 4

## The 'auspicious days' of Ohigan

*This is a summary of what was presented at the Midwest Buddhist Temple's Ohigan Workshop, led by Aki Sensei on Saturday, Sept. 19.*

By Chris Wimmer

I enjoyed learning about the history of Ohigan at the Ohigan Workshop, led by Aki Sensei on Sept. 19, and how it involved ordinary people integrating Buddhism into their lives. I also thought the Six Paramitas, which was discussed, are very practicable aspirations, and had many considerations for how they applied to my daily life

Here are some of the highlights from the

workshop:

Ohigan is celebrated during the spring and fall equinoxes, when day and night are equal.

Most human cultures detected the equinoxes and made them "auspicious days." In Japanese Buddhism, this is Higan, which was established by the emperor 1200 years ago. It is not present in Indian or Chinese Buddhism.

On the equinoxes the sun rises in the direct due-east direction and sets in the due-west direction, so the equinoxes became important in Pure Land Buddhism by showing the direction to the "Western Pure Land."

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## music

*Continued from page 3*

days. We all have memories of friendships we made when we were children. We can approach making new friends with a "beginner's mind," "beginner's mind," having no expectations or preconceived judgments. Dylan Padal, our youngest musician from Dharma School, played electric guitar along with the other members of the band.

Our next song was "Heavy Foot" by Mon Rovia. It is considered a protest song. Heavy Foot's meaning is an authoritarian government that crushes the working class and tries to keep citizens down. This song addresses homelessness, media manipulation, conflicts and divisiveness, which may be considered forms of suffering. In Buddhism, suffering (or Dukkha), is the first of the Four Noble Truths—the others being that there is a cause of suffering, that suffering can be ended, and the way to end it is the Eightfold Path.

The song is also about hope, warmth, solidarity, connection and resistance. That, together, we can be stronger as a community. The interconnectedness, values and compassion in the song may be considered important in many religions, including Buddhism.

An older song, "Wichita Lineman," was next. It was written by Jimmy Webb and recorded by Glen Campbell. It is about a blue-collar worker who has a manual job under an open sky. Although the work is lonely and mundane, he practices mindfulness while climbing telephone poles. Even though he is tethered to a pole out in the country, there is an interconnectedness with him and other humans through the telephone wires.

The lines "And I need you more than want you, and I want you for all time" can mean craving or wanting, which is emotional attachment, and viewed as the root cause of human suffering. Dukkha, or suffering, is again apparent when a "small vacation" is mentioned and he realizes that he must continue to work.

Amazingly, there are over 120,000 linemen and women working in the U.S. with a career rate growing 2.94% every year.

Webb's popular "Wichita Lineman" was followed by a classical piece, "Lob der Tränen" written by Franz Schubert for voice and piano. Rome Miglio captured the music's beauty on classical guitar.

Lob der tranen means "Praise of Tears"



Photo by Joy Zavala

Rome Miglio shared Franz Schubert's "Lob der Tränen" on classical guitar.

and was inspired by a poem that is about pleasure not being enough, about eternal longing, and how tears bring relief. This is another example of Dukkha. If we confront and move through deep sorrow, rather than fleeing from it, this becomes a method for rejecting our ego and attachments.

The flowing tears may be seen as the dissolution of the ego becoming a universal state of being. This emptiness is also known as *Sūnyatā* in Buddhism.

The next song in the All-Music Service was "Rainbow Connection," performed by Steve Arima and Elaine Matsushita. The song was written by Paul Williams and Kenny Ascher for the 1979 Muppet film and the duo used "When You Wish Upon A Star" from "Pinocchio" as inspiration for "Rainbow."

In the beginning of this song, rainbows are just visions and not magic, but then the lyrics go on to say that someday we'll find the rainbow connection—expressing hope.

Rainbows in Buddhism may be considered symbols of spiritual realization. They don't last long so maybe they are pieces of awareness or understanding that happen for a few seconds or minutes and then disappear.

How often have we looked for rainbows when the sun appears after raining? When we happen to catch one, it is exciting (*Editor's note: Our own MBT friend Judy Sora caught sight of a beautiful rainbow while in Hawaii recently and sent a photo of it to share with the Sangha. See page 10).* This may again be related to *Sūnyatā* (or

emptiness). It isn't permanent, but we can accept this brief moment of wonder.

The rainbow connection can symbolize interdependence and that we are all connected in our search for rainbows (or the truth) with a beginner's mind.

The last song for the All-Music Service was "Sukiyaki"—which is also known as "Ue o Muite Aukou." The Japanese title, the song's original title, means "I Look Up as I Walk."

Rokusuke Ei wrote the song after attending a protest in the 1960s. He was frustrated with the ratification of the Treaty of Mutual Cooperation and Security between Japan and America. The treaty granted the United States the right to maintain a military presence in Japan. So, it was a protest song.

But others give it a romantic interpretation in which the songwriter had his heart broken by a Japanese actress.

It has been a popular song in the U.S. since the 1960s. Unfortunately, the 19-year-old singer, Kyu Sakamoto, died at the age of 43 in a plane crash in 1985 along with 519 other passengers. The tragic accident remains the deadliest single-aircraft incident in history.

The 2026 Fall Ohigan songs, dating from 1818 through 2025 and representing folk, classical, country, pop and Japanese pop, included some common underlying Buddhist concepts: Beginner's Mind, Suffering or Dukkha, mindfulness, Emptiness or Sunyata, interdependence and impermanence.

Dharma is everywhere—including in movies, books and music. We just need to open our minds and hearts and receive the messages offered to us.

Please join me in Gassho. From "Shinjin Sho-In, Jodo-Shinshu Essays 1962–1967" by Rev. Gyodo Kono:

*When we become aware that we are allowed to live as a result of the blessing of all the things around us, we cannot prevent ourselves from expressing with our mouths what is in our hearts. That's what the voice of the Nembutsu is.*

*When we hear music that grabs our heart, or when we come in contact with beautiful scenery, we sigh in awe without thinking. Clearly this sigh is the joy of being blessed, and this joy felt to the extreme is the Nembutsu.*

*That's why the Nembutsu is the motive power for both the joy of living, and for creating a more beautiful world.*

*Namu Amida Butsu*

## ohigan

*Continued from page 3*

“Higan” means the other shore, enlightenment, whereas “shigan” means this shore, the world of samsara. As a practical matter, these periods coincide with times of rest after spring planting and fall harvesting, when ordinary people had more time to reestablish themselves with Buddhist teachings.

In Japan, the Fall Ohigan coincides with the blooming of red spider lilies, higanbana.

For navigating from this shore to the other, one can start by looking across the breadth of the Buddhist teachings.

It is said there are 84,000 Dharma doors, but the Buddhist traditions that exist today are largely grouped into three branches.

- Theravada is the branch that spread in Southeast Asia, and maintains a monastic form of Buddhism based on the Pali canon.

- Mahayana, which spread to China and then to Japan, focuses on the Bodhisattva ideal of attaining enlightenment for all beings. It is greatly varied, with schools like Zen focusing on meditation, and our Jodo

Shinshu focusing on the Nembutsu.

- Vajrayana, the esoteric branch of Buddhism found in Tibet or in Shingon, focuses on rituals like mantras and mandalas to quickly reach enlightenment.

The Four Noble Truths, one of the foundational teachings in Buddhism, teach that the path to enlightenment is the Eightfold Path. These are normally translated with the prefix “Right” but an alternative translation may be “Wholesome.” They are: Right Views, Thought, Speech, Action, Livelihood, Effort, Mindfulness and Meditation.

These are not steps to take in order, but are more of a cycle where improving in one area helps improve in others.

The new Mahayana Buddhism, which appeared 400 or 500 years after Shakyamuni Buddha, teaches that each of us is a Buddha or can become one, as an aspiration of ours. The Pure Land was a place where Buddhist practice could be perfected and enlightenment reached easily, different that way from the world we live in now.

Before Pure Land, there were monks and nuns practicing to achieve Buddhahood in this same lifetime, and to reach it there was a series of 52 stages or practices.

Different styles of Buddhism made different lists of these paramitas (perfections). Mahayana Buddhism, our tradition, lists Six Paramitas:

- Dana means selfless giving, without any expectation in return.
- Sila is virtue, or moral conduct.
- Kshanti is patience, or forbearance.
- Virya is diligence, or effort.
- Dhyana is meditation, or contemplation.
- Prajna is wisdom.

Each of these can correspond with multiple parts of the Eightfold Path, such as Sila involving having the wholesome thought to say something wholesome.

Mahayana Buddhism also describes 52 stages on the Bodhisattva path: 10 stages of Faith, 10 Abodes, 10 Practices, 10 Dedications, 10 Grounds, and 2 final stages of near-perfect enlightenment and perfect enlightenment. One can move up and down stages while on the path. But by the 41st ground of joy, one has entered non-retrogression.

In Jodo Shinshu, the path to the other shore is most often described in the parable of the Two Rivers and the White Path, as described by Shandao. A traveler is beset by bandits and wild animals, and comes to a river of fire, representing anger, and a river of water, representing greed—both divided by a narrow white path.

The path is dangerous, and they believe they will die if they try to cross. But they also believe they will die if they go back or stay as the bandits suggest.

A voice from this shore, Shakyamuni Buddha, encourages the traveler to take the path. A voice from the other shore, Amida, calls and promises protection.

Entrusting in that call, the traveler steps across. The first step involves faith but, subsequently, it is a growing entrustment based on what they confirm for themselves.

And so in Jodo Shinshu, the path resolves with true entrusting Shinjin as non-retrogression, and enlightenment and immediate return to help others on reaching the Pure Land.

In this way, though we may not have hope of achieving perfection on our own, we can rely on boundless wisdom and compassion in Amida to provide a path to anyone.

*Nick Geovanis also contributed to this story.*



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# Volunteers make, deliver 310 sandwiches

By Joy Zavala

Our Homeless Project group made and packed 310 sandwiches that were delivered to Sarah's Circle, NorthSide Housing for Men, Ewing Annex Hotel and a tent city.

Thanks to everyone who made sandwiches at home

and at MBT, packed bags and delivered to the various locations.

There was also a violin player who sometimes hangs out at the tent city who played us a song that he composed. Sharing what we can is Dana and can be done so easily and without hesitation.



Photos by Joy Zavala

Volunteers—at the temple and some at their homes—made 310 sandwich bags to be delivered to Sarah's Circle, NorthSide Housing for Men, Ewing Annex Hotel and a tent city.



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# October 1957: Life

The following is excerpted from "Shinjin Sho-in / Jodo-Shinshu Essays: 1953–1962" by Rev. Gyodo Kono

People are born and die every day. That's what life is. Just in the moment that we refer to as "now," thousands of people are born into the world, and hundreds die.

Life is the symphony of voices expressing joy and the tears shed in sorrow.

At times—such as when we experience the death of a friend—we sense the transiency of life. That's when we begin thinking about the things we ordinarily never even consider. That's when we count the number of years since we were born. "Ahh ...," we think at such times, "the time for me to go is approaching," and a feeling of loneliness overcomes us.

But that feeling lasts for just a moment and is soon forgotten.

We nod in approval when the minister tells us, "Listen as if this will beg the last Dharma Talk you hear in your life!" but we find it difficult to truly feel that in our hearts.

Although we don't go quite so far as to feel only others will die and that we will escape death completely, the feeling of urgency does not arise because we do not feel we will leave this world tomorrow. We do, however, feel lonely when we consider that we will not live forever. At such times, we feel perhaps we should attend temple and listen to a Dharma Talk.

These are thoughts that everyone who seeks the truth feels at one time or another. Unfortunately, such attitudes do not last very long.

Although we consider attending temple next Sunday, something always seems to prevent us. If it is to a movie or entertainment of some kind, we make sure we are there on time. But when it comes to temple, our feet prove very reluctant. We chastize ourselves, saying, "This won't do!" but somehow it doesn't seem to have much effect.

While repeating, "This world is transient and we never know when our life will be over," we sense how really ignorant we are,

how filled with base passions we are, and have no understanding of the transitory nature of life. They are the same things we consider every day, and that is why we never progress. Our life that will not last all that long, is like a machine that wears away a little more every day. Is such an attitude towards life all right, we ask ourselves again and again.

But regardless of how often we ask ourselves such questions, we cannot come to a resolution. We ask ourselves what we should do, but our minds and hearts cannot be satisfied. We listen to the advice of others, and while we agree with the logic, our minds and hearts do not follow.

That is the suffering everyone who seeks the Way experiences at least once or twice. But when we try to not think about such matters, when we try to convince ourselves that the best way to become happy is to make a great deal of money and live luxuriously, we are unable to do so. Once we take a step in to the deep mountain of seeking the Way, we cannot step out. We agonize alone. We lose the strength to consider our suffering alone, and even the ability to consider such matters. Deep in the mind and heart that feels sorry for itself—that tries to console itself—a cold ruthless voice can be heard, "I'm going to fall into hell. There's nowhere else for me to go!"

Ah, how frightening! Even if I am an ignorant being filled with base passions, I don't want to go there! Even if I cry, shouting, "I won't go!" the *karmic* fires of hell pursue me wherever I go.

That was the mental state of the Venerable Master Shinran, the founder of our Jodo-Shinshu teaching. The Venerable Master scrutinized this "self" that was falling into hell. He did not think about the Pure Land or attaining Enlightenment. He just kept sinking in the depths of the whirlpool of *karmic* evil that he had created himself. But while feeling he would fall even farther, he suddenly heard Amida Buddha's calling voice: "Oh thou, come single mindedly just as you are (with all your *karmic* evils)."

Namu Amida Butsu

## oishii / recipes from mbt friends

### Stir-Fry Vegetables

#### Ingredients

|             |                                                                     |
|-------------|---------------------------------------------------------------------|
| 1 tsp.      | sesame oil                                                          |
| 2 Tbsp.     | vegetable oil                                                       |
| 2           | carrots, cut into 2" matchsticks                                    |
| ½ small can | bamboo shoots or 1 fresh-pack (in plastic pouch in produce section) |
| 2–3         | shiitake, soaked, drained, cut in strips                            |
| 1           | medium onion, thinly sliced                                         |
| 2           | small zucchini, sliced in strips 2x width of carrots                |
| 1 lb.       | fresh bean sprouts                                                  |
| 1 tsp.      | sugar                                                               |
| ½ tsp.      | salt                                                                |
| 1 Tbsp.     | oyster sauce                                                        |
| 2 Tbsp.     | soy sauce                                                           |
| 1 Tbsp.     | sesame seeds, toasted, crushed                                      |

#### Directions

1. Heat sesame and vegetable oil. Stir in carrots, bamboo shoots, shiitake, onion, zucchini and bean sprouts, in that order. Sprinkle with sugar, salt, oyster sauce and soy sauce. Stir gently until vegetables just look wilted.

2. Turn into serving dish and sprinkle with toasted crushed sesame seeds.

#### Hints:

- This is good with any meat and rice meal.
- Broccoli florets added just after carrots also make this dish extra attractive.

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.



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## good/evil

Continued from page 1

a good person attains birth, how much more so an evil person."

You might be scratching your head a bit about that and thinking: "Wait a second, shouldn't it be the other way around? That if an evil person attains birth, how much more so a good person?" This has been an issue in understanding the true intent of Amida Buddha's Primal Vow from even Venerable Shinran's time.

It was even addressed in the "Tannisho" (Eng: A Record in Lament of Divergences) by Yuien-bō, a Nembutsu practitioner from the Kanto region (present day Ibaraki Prefecture, just north of Tokyo).

In the "Tannisho," Yuien addresses various discrepancies that had arisen since the passing of Shinran Shonin, and the correct understanding as he remembered having learned directly from Shinran. One of the sections of the "Tannisho" is on this topic of good and evil people attaining birth in the Pure Land.

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Click this [link](#) to hear the Dharma message that Aki Sensei shared on Sept. 6, 2026.

You can also click this [link](#) to hear Aki Sensei's Dharma message about kindness, shared on Sept. 27, 2026.

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The section is as follows:

*Even a good person attains birth in the Pure Land, so it goes without saying that an evil person will.*

*Though it is so, people commonly say, "Even an evil person attains birth, so it goes without saying that a good person will." This statement may seem well-founded at first, but it runs counter to the intent of the Primal Vow, which is Other Power. This is because people who rely on doing good through their self-power fail to entrust themselves wholeheartedly to Other Power and, therefore, not in accord with Amida's Primal Vow, but when they overturn the mind of self-power and entrust themselves to Other Power, they will attain birth in the true and fulfilled land.*

*It is impossible for us, who are possessed of blind passions, to free ourselves from birth-and-death through any practice whatever. Sorrowing at this, Amida made the Vow, the essential intent of which is the evil person's attainment of Buddhahood.*

*Hence, evil persons who entrust themselves to Other Power are precisely the ones who possess the true cause of birth.*

*Accordingly he [Shinran] said, "Even the good person is born in the Pure Land, so without question is the person who is evil"*

— *Collected Works of Shinran*, vol. 1, p. 663

The common way of thinking, that "even an evil person attains birth, so it goes without saying a good person will" comes about because we think of it in relation to ourselves.

"I am a good person, and there are people who are more evil than I am, who have more problems than I do, so if they're guaranteed birth in the Pure Land, then for sure I am."

We tend to think this way because this is our ordinary, imperfect human ego at work. We tend to think of ourselves as better and, therefore, more deserving than other people.

But is this really the teaching of Amida Buddha?

That is what Yuien is asking us to reflect on and addresses in this section of the "Tannisho" because the common understanding had become quite prevalent amongst fellow Nembutsu followers. And Yuien wanted to remind them that Shinran taught about the working of Amida Buddha's Primal Vow, not our self-centered thinking.

So now we have to consider what kind of person are we? Are we good or evil?

In English, this sounds really harsh to think of oneself as evil. When we think of evil, we probably think of murderers, people who commit other acts of great violence, especially toward many others—like Hitler and others who committed genocide.

Here in the United States, we just remembered the 25th anniversary of the 9/11 attacks, and many consider the hijackers and the masterminds behind them as evil. This so-called true evil, from which there is no coming back from.

However, in Jodo Shinshu, evil means something a little different. It means each one of us that has our greed, anger, ignorance that we cling to, yet we still pat ourselves on the back and say we're a good person. We refuse to look at our own darkness.

It also means understanding that each one of us has the potential to commit evil, whether it is intentional or not, by force of situation, and so on. We do not know what we are capable of given a difficult situation to preserve our life or the lives of those we care about, the desperation a certain situation might push us to.

Some folks have better dispositions and the conditions that won't allow them to give in to committing evil no matter what. But I know I'm not one of them.

Some folks are filled with only kindness and gentleness to others, no ego that demands attention, no discrimination. And the ultimate image of one who is truly good is that of Amida Buddha. Ultimately non-discriminating, ultimately seeking to help where help is needed.

I am not that way. But, I'm also not as bad

as those other people. Yet, just thinking that I'm not as bad as other people is a form of discrimination and evil because I'm already putting someone else in that "other" category—making it easier to later justify harm against them. I'm also not extending compassion to them, that I may not fully understand their situation, nor considering they may change for the better.

Buddhism is about impermanence or constant change. That means even our personalities, our actions that we do, even if we've created great harm in the past, we all have potential for doing harm but also doing good, for changing from what we've been.

In Buddhism, we're not strictly bound by our past actions, doomed only to that one narrative of who we were and will always be.

In contrast, arguably American society often frames things in a way that is seemingly immutable or unchanging. If someone has committed a crime, that brands them for the rest of their lives. We default to assuming people will continue committing those crimes, continue their addictions without end, and, thus, always an "evil person" regardless of how their lives may or have changed.

Even when they try to do good, make up for their "debt to society," society still sees it as "not enough" and the person as the evildoer, regardless of how bad or how insignificant it may have been.

And how do each of us play into that as ordinary people connected in society? Do we perpetuate that sense of people are unable to change or be changed? What does it mean if we're here in this temple hearing the teachings of Amida Buddha and not discriminating between good and evil? What does that mean for how we live our life both in the temple and outside it?

Can we be like Amida Buddha and truly be accepting of all people regardless of their past, regardless of what may be their future, knowing it hasn't happened yet? To give them a chance at hearing the Dharma and being transformed by it?

I'd like to return to the idea of Amida Buddha reaching out to help the evil person, and while it may seem odd that an evil person rather than a good person be helped first, but isn't the evil person the one who needs the most help? Does the good person, who is only one or two steps away from Buddhahood or liberation from suffering, need immediate help? How much help does one who is almost there need compared to one who is very far from that goal?

This is part of the Jodo Shinshu teachings, guiding us to think more honestly about ourselves and our true nature and how we view ourselves in relation to others. Are we still working from that discriminatory mind or are we more like Amida Buddha?

The Buddha-Dharma helps us to realize

see *good/evil*, page 9

## good/evil

*Continued from page 8*

that regardless of what someone's past is, right now they want to hear the Dharma. Right now, they're trying to make a change and hope to be changed. Right now, are we judging them truly for their actions or are we judging them by a past that isn't who they are now?

Are you even the same person you were a day ago? A month ago? A year ago? Five years ago? If we can hold space for ourselves, that we each change over time as we're guided by good teachers and kind friends, that I am an evil person that needs guidance, can I extend that compassion and kindness I've received to others?

Venerable Shinran even goes further to explain these ideas about Amida Buddha, non-discrimination, what is meant by evil person, and what all beings being accepted means. Returning to the passage at the beginning from Master Tzu-min, Shinran went through this poem line by line, word by word, and wrote detailed explanations of how he understood each line in the light of Amida Buddha's great wisdom and compassion.

This extended commentary of his is found in his "Notes on the Essentials of Faith Alone" as Seikaku, the author of "Essentials of Faith Alone" also quoted this same poem.

I would like to highlight a few parts.

*When beings hear my Name and think on me, I will come to welcome **each of them** to my land.*

Here, Shinran explains that each of them means all inclusive, everyone. There is no asterisk there. There no list of exceptions of this or that kind of person. It is everyone, without exception. Next:

**Not discriminating** at all between the poor and the rich and wellborn,

**Not discriminating** between the inferior and the highly gifted;

Again, this non-discriminating means not choosing and preferring one over another, not rejecting the other over the one, instead treating them all equally. It doesn't matter if you are rich or poor. It doesn't matter if you're smart or having learning disabilities, lack common sense, etc. All beings, regardless of who they are, of their abilities, or financial standing, are accepted by Amida Buddha. Finally:

*Not choosing the learned and those upholding pure precepts,*

*Not rejecting those who break precepts and whose **evil karma is profound**.*

Shinran spends a lot of time detailing this "evil karma is profound." He explains it as the following:

*...evil people who have committed the ten transgressions or the five grave*



*offenses, people of evil karma who have reviled the teaching or who lack seeds for Buddhahood, those of scant roots of good, those of massive karmic evil, those of shallow inclination to good, those of profound attachment to evil—such wretched men as these, profound in various kinds of evil karma, are described by the word **profound**. **Profound** means bottomless. Good people, bad people, noble and low are not differentiated in the Vow of the Buddha of unhindered light, in which the guiding of each person is primary and fundamental. Know that the true essence of the Pure Land teaching (Jodo Shinshu) is that when we realize true and real shinjin, we are born in the true fulfilled land.*

—CWS, vol. 1, p. 458

The 10 transgressions and five grave offenses are considered the "worst of the worst" crimes in Buddhist understanding—things like killing one's parents, drawing blood from the Buddha, or causing a rift in the Sangha.

Beyond the worst-case scenarios, though, it also includes those who do little bits of good or have fleeting moments of good but mostly cling to their attachments to ego and the three poisons of greed, anger and ignorance. And our attachments are seemingly bottomless.

Shinran himself practiced for 20 years trying to perfect himself into becoming a living buddha. Yet, in those 20 years, each time he thought he had peeled away a layer of attachment, each time he thought he had truly let go, he realized there was still more the deeper he looked inside himself.

Shinran realized that even for himself in the privileged position of being a monk in a well-established and well-esteemed Buddhist tradition of Tendai, after 20 years of diligent practice and study, he was not any closer to Buddhahood.

So, he viewed himself as that evil person, mired in ego and attachments. Shinran goes on to remind us that this opportunity to attain liberation from suffering is brought about by Amida Buddha's working of the Primal Vow. That each person, when they're touched by the teaching, is transformed. Their heart and mind has a change of perspective.

So for all of us hearing that teaching, if I can experience that change of heart, of realizing that, wow, there is something beyond myself that wants me to be a better person and entrust in that, then others can also realize that experience.

This is why the Jodo Shinshu temples are here for everyone. Shinran and the great teachers of our tradition shared that our teachings are for everyone, regardless of age, race, gender, education, wealth—all of those things that our ordinary human minds want to discriminate or categorize.

We're always doing that, dividing and categorizing, whether we realize it or not. We attach values to those categories, like assuming if people are wealthy they must be smart or good people to have attained such wealth. If they're poor, they must have some kind of moral failing to end up that way, even when we know that isn't necessarily true, we still divide, categorize, and judge. Thankfully, we have the teachings to remind us, to question us, "Hey, is that really what's going on? Is that really true?"

It also asks us to think deeper about who "deserves" liberation from suffering? Is it just a select few, or is it everyone, every being?

All beings deserve liberation from suffering. Everyone who walks through the doors of the temple or joins us online. We're all touched by and transformed by the teachings. We are all fellow travelers on this path together. A path that aspires for us to be kinder and gentler, to share the wisdom and compassion we have received with others.

Returning to the saying of "Even a good person attains birth, how much more so an evil person," Amida Buddha reminds us that the good person is one who is only one or two steps away from Buddhahood, while the evil person is me.

I'm the one who needs help. I'm the one who needs guidance in this life. Therefore, Amida Buddha's focus is on me, is on others who are suffering, those of us ignored or told there is no hope.

Amida Buddha and the Buddha-Dharma is always there for us, no matter how evil, ego-centric and hopelessly attached we are. And when we entrust in the working of the Primal Vow, we are like bits of rubble turned into gold.

*Namo Amida Butsu*

# Group gathers for annual meeting, bingo

By Jeanne Toguri

As the leaves begin to change—giving us reds, yellows, orange and, perhaps, purple—and temperatures begin to fall, we hope this autumn will bring us many riches. My vegetable garden has finished producing its crops. And while the crop was not that good this year, we did enjoy some fresh tomatoes, cucumbers and zucchini.

For the MBT Buddhist Women's Association, the new season brought its annual General Meeting/Luncheon on Sept. 27. Here are some highlights:

- Introduction of the officers and board, along with active members present, were introduced. It was also announced that Aki Sensei has agreed to be our adviser.

On a sad note, we wish to thank the following, who will be leaving their positions, for all the help they have given our organization over many years: Joanne Tohei, treasurer, retired from her position; and board member Arlene Suekama. We also received notification from Alison Hagio that she will resign from the BWA board due to other commitments.

On a brighter note, we welcome Marie Ochi-Jacobs, who was elected as a board member. She is new to the area, having moved from the San Francisco Bay area where she was a member of the BWA at Mountain View Buddhist Temple.

Our current officers are Jeanne Toguri, president; Terry Cichocki, vice president; Cynthia Mee, recording secretary; Helen Ideno, corresponding secretary; treasurer (vacant) and board members Jean Inouye, Mary C. Miller and Elaine Miyamura.

We continue to work on increasing our membership as well as adding to our board. If you are interested in becoming a member of the MBT BWA or have any questions, please do not hesitate to contact us.

- A discussion regarding updating and reprinting the cookbook, "Oshii Cookery" was discussed. Please contact us if you are interested in serving on a cookbook committee. There, currently, are only a few copies available for sale.

After the meeting and luncheon, all enjoyed playing bingo and winning the many white elephant prizes that were donated by members

**Membership Drive:** We have already started to collect the dues for 2027 membership. The dues remain at \$10, with a portion going to the Federation of Buddhist Women's Associations of the Buddhist Churches of America and to the Eastern District. Men are welcome to join too.

**48th BCA Federation of Buddhist Women's Associations Conference:**

Kako wo Omoro, Asu wp Joraku, meaning "To Remember As We Build for Tomorrow," will be held in San Diego on Oct. 2–4. The

quota for registration has been met this year. We hope to share the highlights of the conference in the November issue of the MBT Bulletin.

**18th World Buddhist Women's Convention:** The 2027 World Buddhist Women's Convention will be held at the Hilton Hawaiian Village Waikiki Beach Resort in Honolulu on Sept. 9–13, 2027.

If you are interested in attending, please see information posted on the BWA bulletin board in the Social Hall at MBT, or visit the Hawaii Federation of Buddhist Women's Association's [website](#).

**Acknowledgements:**

Elaine Miyamura  
Linda Naito  
Paul Gueremo  
Gary Tsuchiyama  
Terry Cichocki  
Joy Zavala  
Marie Ochi-Jacobs  
Kiku Taura  
Myrna Hogan  
Elaine Ogawa  
Mary C. Miller  
Amy Chikarashi  
Cynthia Mee



# Dharma School begins on Oct 4th

The Dharma School guides youth through the Buddha's teachings of wisdom, compassion, and gratitude. Through art, stories, music, and kindness projects, students learn to live these values in their daily lives.



Open to youth up to age 18, and parents are welcome to join. For children under 5, we ask that a parent or caregiver stays with them during class.



Please join the service at 10:30am. Students will be excused part way through the service for class.



This fall, classes and events will be held on the 1st and 3rd Sundays of the month from October - December.



Register here:

<https://bit.ly/DharmaSchoolRegistration2026>



**Questions? Contact [jennifer.toguri@mbtchicago.org](mailto:jennifer.toguri@mbtchicago.org).**

## 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



**\$71,766**  
or **72%**  
of goal  
as of  
8/31/2026

# domo

The Midwest Buddhist Temple gratefully acknowledges the following donations received between **Aug. 16 and Sept. 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

Elaine Matsushita & Bob Sutter  
(in memory of Asako Nishimura)  
Luann Takaki

### September Memorial

John Adachi (in memory of Yayeko Adachi and Kari Morita)  
Dianne Ichishita (in memory of George Ichishita)  
Jean Inouye (in memory of Mary Naito)  
Dr. Rick & Joyce Morimoto (in memory of Yayeko Adachi and Kari Morita)  
Jason Naito (in memory of Mary Naito)  
Linda & Michael Naito (in memory of Mary Naito)  
Marc & Heather Nobuhata (in memory of George Ichishita)  
Andrew & Kristin Park (in memory of George Ichishita)  
Taura and Tsuchiya Families (in memory of Kazuo Tsunemura)  
Duke Yaguchi (in memory of Jane Kazuko Yaguchi)

### Memorial

Takako Halteman (in memory of Toshiko Bates)  
Jiro Kawaguchi (in memory of Motohiro Kawaguchi and Yoshihiro Kawaguchi)  
Yumi Masuoka (in memory of Robert Masuoka)  
Gail & Ben Wong (in memory of Michi Hirota)

### Sogi Memorial

Steve Arima & Elaine Ogawa (in memory of Michiye Hirota)  
Jeanne & David Toguri (in memory of Dorothy Watanuki)

### Ohigan

Lawrence Wiley

### Outreach Program

Im Noeun  
Joy & Jesse Zavala

### Dharma School

Allison Hagio

### Pledge / Membership

Stacy Arima Castillo  
John Barnes  
Derek & Kristine Provo Blackwelder  
Mr & Mrs Masahiko Higashikawa  
Carl & Harumi Ichikawa  
Gerald Keaough  
Brian Key  
Marshall Kubota  
Lynne & Jerry Matsumoto  
Elaine Matsushita & Bob Sutter  
Sharon Miyata-Sipich  
Susan & Robert Rakstang  
Henry Riess  
Jared Rogers  
Kenneth Russell  
Rich Taura  
Chris Wimmer  
Joy & Jesse Zavala

### General Donation

Erin Chikaraishi & Kevin Carsten  
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Marie Ochi-Jacobs  
Susan & Robert Rakstang  
Judith Romell (in honor of Albert Sora)  
Joyce Saiki  
Chika Sekiguchi  
Tadako Shinohara  
Margaret Shintaku  
Cynthia Thinnas  
Deborah Williams  
Robin Wylie  
Jane Yakushiji

*if you have arranged donations through a giving fund or automatic payment, please ensure that your name is included so that we can properly record and acknowledge your generosity.*



**DR. REMY DALLOUL**  
**DR. MICHAEL HARADA**

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Photo by Judy Sora

Judy Sora shared this photo of a beautiful rainbow taken after the storm cleared.

## happenings

*Continued from page 2*

And, in the **Arima-Ogawa** household, that means Fantasy Football season is here too. This Fantasy league is an all-in-the-family affair so the clan gathered recently in Gurnee to build their teams.

### A familiar face

Eagle-eyed **Joy Zavala** spotted a familiar face in CVS' After School Matters ad recently. She checked with **Nick Macri** and he confirmed it: Yes, indeed, **Dominick Macri** was featured in the ad, though **Nick** and **Lisa** had yet to see it!

### 'Open sesame'

**Dana Johnson's** 13-year-old son **Tommy** got a star turn in a new commercial for myQ, maker of smart garage, smart home and access control devices. Mom Dana says it was a really fun experience for Tommy. "And



Tommy Johnson stars in a commercial for myQ.

he's (and we are) proud of how it turned out." Here's a [link](#) to the ad for your viewing pleasure.

### New gig

**Lisa Doi** is starting a new



### Above:

**Dominic Macri** was spotted in a CVS ad by **Joy Zavala**.

**Left:** **Kayla Castillo** joins the poms at Conant High School.



Photo (left) from Elaine Ogawa

role as the Curator of Public History at Densho. She will take over some of their existing projects and also create new public programs related to Japanese American history. "If there is anything you'd like to see, please reach out," says Lisa. She will stay on at Japanese American National Museum through the reopening in January before moving to Densho full time.

### Go, Kayla!

Congratulations to freshman **Kayla Castillo (Stacy Arima's daughter)**! Kayla made the Conant High School Poms Team! Go Cougars!!

### Birthday girl

**Fumi Matsushita** was feted

by family on Sept. 13, when she turned 99. The small group gathered at The Lawn at the Wilmette Golf Club. There was a gentle breeze, delicious food, fun golf viewing and a lot of love to go around.

### Happy birthday to...

We would like to send happy birthday wishes to our friends born in October. Happy birthday to:

**Kayla Arima Castillo** / Oct. 6

**Kay Arima** / Oct. 7

**Lisa Macri and Yohei**

**Sagami** / Oct. 10

**Kori Park** / Oct. 11

**David Toguri** / Oct. 14

**Sam Fidler** / Oct. 16

# What are your thoughts, perspectives about the BCA?

**By Gayle Noguchi**

*Executive director  
Buddhist Churches of America*

**W**e would like to invite you to participate in a brief survey to share your thoughts and perspectives regarding the Buddhist Churches of America. The purpose of this survey is to better understand awareness of BCA programs and services, along with your



perception of the value BCA provides to local temples and Sangha members,

and opportunities to strengthen communication and engagement.

Your feedback is important and will help guide future efforts to support temples, ministers, and Sangha members across our organization.

We invite you to complete this anonymous online survey using the link below. We expect the survey will take approximately 5 minutes to complete.

## October 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 October, and whom we will remember during the MBT service on Oct. 4. To add a family member, please contact the MBT Office.

### October

|      |                        |      |                       |      |                                  |
|------|------------------------|------|-----------------------|------|----------------------------------|
| 1918 | Keisota Umeki          | 1987 | Tsuyo Kaihara         | 2005 | Keiko Hagio                      |
|      | Yu Umeki               |      | Joseph Tadao Makino   | 2006 | Florence Yamada                  |
| 1935 | Iwajiro Sugiyama       |      | Chisato Migaki        |      | James Amano                      |
| 1936 | Yoshi Kusatsu          | 1988 | Rose Tani             |      | Thomas Omori                     |
| 1941 | Yasuhei Nishioka       | 1989 | Henry Hosaka          |      | Larry Uemura                     |
| 1946 | Naoichi Ishibashi      |      | Robert Richard        | 2008 | Lewis C Ruffin III               |
| 1949 | Masahiko Fujishima     |      | Hideo Emmett Shintani |      | May Sachiko Kawata               |
| 1953 | Entaro Seki            |      | Kimiko Sugano         | 2009 | Yoshiro Harada                   |
| 1954 | Senichi Tomihiro       |      | Kimiko Taguchi        |      | Susie Oshita Tanaka              |
| 1957 | Toichiro Mayahara      | 1990 | Misaka Nakao          | 2010 | Edith Higashi                    |
| 1959 | Hisayo Oshita          | 1992 | George Blagg          |      | Laraine Koyanagi                 |
| 1961 | Iyo Mayahara           |      | Irene Tamayo Miyata   |      | Mae Y Tsusaki Margaret Yamaguchi |
| 1962 | Tameji Yoshimura       |      | Olivia Laatch         |      | Tony Yutaka Naito                |
| 1964 | Masakichi Chino        | 1993 | Lydia Schroeter       | 2011 | Hidehori Iijima                  |
|      | Linda Maruyama         | 1994 | Yoshinori Osaka       | 2012 | Mary Hisako Tono                 |
|      | Yosaburo Maruyama      |      | Eizo Sugihara         |      | Jimmie Watanuki                  |
|      | Ishizo Sato            | 1995 | Nobuyama Watanuki     | 2013 | Susumu Hirota                    |
|      | Hideji Yanokawa        |      | Himeko Fujita         |      | Shizuka Mine                     |
| 1966 | Chiyo Yoshida          | 1996 | Ellen Johansen        | 2014 | Rich Kiyoshi Takaki              |
| 1972 | Inez Yasukawa          |      | George Mukai          | 2016 | Michael Furuta                   |
| 1974 | Sam Terao              |      | Kenichi Takahashi     |      | Yoshio Frank Kawaguchi           |
| 1976 | Mitsuno Fujisawa       | 1997 | George Matsuura       |      | Ayako Yamakoshi                  |
|      | Hamayo Yamashita       |      | Mitsuru Toba          |      | Masayasu Taura                   |
| 1978 | Mishi Nakamura         | 1998 | Suehiro Sam Nagata    | 2017 | William Takashi Toguri           |
|      | James Shigeo Ogata     |      | Sachiko Nathan        |      | Masao Miyata                     |
| 1979 | Vicki Nyman            | 1999 | Richard Langlois      | 2019 | Khira Suhara West                |
| 1980 | David Lekki            |      | Roshi                 | 2020 | Marc Nevarez                     |
| 1981 | Terry Shiga Yamashita  |      | Churo Sakata          | 2022 | Grant Ohori                      |
| 1982 | Asano Kusatsu          |      | Florence Sakata       | 2025 | Jean Yamashita                   |
| 1983 | Hideko Yoshimoto       |      | Byron Fumio Toguri    |      | Okubo                            |
| 1984 | Shigeo Naito           | 2000 | Masaye Ono, MN        |      | ~~~~~                            |
| 1985 | Harold Hajime Fujimoto | 2001 | Akira Morimoto        |      |                                  |
|      |                        |      | Annie Sera            |      |                                  |



You can listen to Dharma talks on YouTube channel

We have moved our YouTube channel to a new location.

[Here](#) you can view and listen to 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.

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## save the date

**OCT 3** MBT's annual Yard Sale will take place in front of the temple, so tidy up and save your items to donate (no clothing, furniture or large items).

**Time:** 10 am to 3 pm. **Location:** MBT. **More information:** Contact the MBT Office, 312.943.7801.

**OCT 4** Ho Etsu Taiko will be hosting a Sangha Appreciation Brunch after service. Attend service and enjoy a delicious brunch prepared by the very talented taiko group.

**Time:** 11:30 am. **Location:** Social Hall. **Cost:** Free (donations welcome). **More information:** Contact the MBT Office, 312.943.7801.

**OCT 4 and 18** An Introduction to MBT: Meet Aki Sensei or one of our Minister's Assistants to learn about MBT and some basics of how our Sunday Services are conducted. These introductions will be held the first and third Sundays of each month. No signup is needed.

**Time:** 9:45–10 am. **Location:** Meet upstairs in the main hall of the *hondo*. **More information:** Contact the MBT Office, 312.943.7801.

**OCT 7, 14, 21 28** MBT Study Classes will be held via Zoom on Wednesday evenings. These are informal discussion groups about general Buddhism and our Jodo Shinshu tradition. They will focus on ways in which the Buddhist teaching and practice impacts our daily lives. Emphasis is on discussion/participation as we learn best through our interaction with each other.

No prior knowledge or commitment to attending all sessions is required. Attendees can also submit questions via email or online form before each class.

**Time:** 7 pm. **Location:** Via Zoom. **To register:** click on this [link](#). **More information:** Contact the MBT Office, 312.943.7801.

**OCT 1, 8, 15, 22 29** Come attend our Jodo Shinshu for Bonbu People lecture-style class with a Q&A session for bonbu (ordinary, imperfect) beings. Each session will be focus on a certain topic or theme.

**Time:** 7 pm. **Location:** Via Zoom. **To register:** click on this [link](#). **More information:** Contact the MBT Office, 312.943.7801.

**OCT 11 and 25** Join Aki Sensei for Bonbu Chats, informal discussions regarding Jodo Shinshu, the teachings and how to apply them in our daily lives. These discussions will be held the second and fourth Sundays of each month.

**Time:** 11:30–12:30 pm. **More information:** Contact the MBT Office, 312.943.7801.

**OCT 18** Join our Fall Garden Trip to the Chicago Botanic Garden in Glencoe. The day will include transportation, sandwiches, snacks, admission, tram tour and a stop at Mitsuwa Marketplace.

**Time:** 11:30 (bus leaves MBT at noon, returns to MBT at 5:45 pm). **Cost:** \$15. Limit: 30 people. **Signup deadline:** Oct. 4. **More information:** Contact the MBT Office, 312.943.7801.

**OCT 31** 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 MBT, 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.

**NOV 1** We will have a Bake Sale to benefit our Outreach projects. Please help by donating baked goods and purchasing some before and after service.

**Time:** Before and after Sunday Service. **Location:** MBT. **More information:** Contact the MBT Office, 312.943.7801

# OCT

at midwest buddhist temple

**4**  
SUNDAY  
10:30 am Monthly Memorial Service / Rev. Aki Rogers

**11**  
SUNDAY  
NO SERVICE / Chicago Marathon

**18**  
SUNDAY  
10:30 am Family Service / TBD

**25**  
SUNDAY  
10:30 am Family Service / Rev. Aki Rogers

**31**  
SATURDAY  
Noon Homeless Project Sandwich-Making (*see details at left*)



ORDER NOW  
THRU 10/15.

## Flower Power Fall Fundraiser

DAFFODILS | TULIPS | HYACINTH | MORE!

Proceeds from The Fall Flower Fundraiser will benefit future Garden Cleanup Days. \*All orders will ship starting in mid to late September in time to plant. Thank you for supporting our fundraising efforts.

<http://mbt.fpfundraising.com>

