

# NENJU NEWS

**JSBTC**



JODO SHINSHU BUDDHIST  
TEMPLES OF CANADA

Volume 3, Issue 2

July, 2021

## **JSBTC VISION AND MISSION**

**VISION:** A community living a life of gratitude on the path of the Buddha Dharma

**MISSION:** Acting as a catalyst for growing a network of Jodo Shinshu Buddhist centres through dynamic and focused leadership

Summer greetings as we hopefully enter the long awaited end to the pandemic. We in Canada are so fortunate to have access to both an adequate supply of vaccines and a medical system which can deliver them. We have reached the vaccination point where we can start to re-open our Temples and meet in person, after the last year and a half which has been so difficult for Temples, the Ministers, and the Sanghas. We have all learned a lot about safety, technology, and staying engaged and connected online.

In April, we held our AGM by Zoom, our second remote AGM. While we miss the camaraderie of the in-person meeting, Zoom is much cheaper and makes it possible for more people to attend.

AGM delegates approved moving the society from under the *Canada Not for Profit Act* to the *BC Societies Act*. This is an important undertaking because it eliminates the possibility that the JSBTC could be considered a soliciting corporation under the federal legislation, with the associated expensive financial reporting issues. The project was a lot of work, with Barrie Robb (Calgary Buddhist Temple) acting as project manager and with Greg Chor and Laura Sugimoto doing considerable re-drafting of by-laws. Other board members participated in extra Zoom calls to review and comment, while Temple Presidents joined two special Zoom calls for updates and input. Many thanks to all who worked on this and to our lawyer, Ashley Celenza at Dejager Volkenant.

AGM delegates also approved the Board's decision last year to reduce the temples' annual assessment to \$20/temple member from the budgeted \$80/temple member. As well, they approved the reduction of the 2021 annual assessment to \$40/temple member, recognizing the financial difficulties some temples have arising from being closed for 16 months. Some temples have raised concerns about JSBTC incurring financial difficulties with the reduction in assessments. However, JSBTC has been very fortunate in its return on investments over the past several years, and it is fiscally able to absorb this reduction.

Re-elected to the Board for another two years are Greg Chor (Vancouver), Kent MacCarl (Vancouver), and Laura Sugimoto (Calgary). Lucy Yoshioka (Fraser Valley) was also elected after joining the Board on an interim basis in January. Harvey Kaita (Manitoba) and Debra Campbell Hayashi (Vernon) continue as members of the Board. Subsequently, the Board elected Laura Sugimoto as President, Greg Chor and Debra Campbell Hayashi as joint Vice Presidents, Greg Chor as Treasurer, Debra Campbell Hayashi as Secretary, and Lucy Yoshioka as Women's Federation Liaison. Kent continues to oversee investments, and Harvey chairs several committees including Bishop Affairs and Ministers' Retirement Fund. In addition, there are several people who volunteer on an ongoing basis: Robert Miyai (website), Kari Natsuhara (ministers' health benefits), and Phylliss Ohashi (thank yous).

The Board continues to worry about Board succession. It is important to have new people at the Board table, with new ideas, new viewpoints, and new skills. It is especially important that there is some representation from Eastern Canada on the Board or the committees; currently there is no one participating from east of Manitoba. If you are interested in helping Jodo Shinshu Buddhism in Canada by supporting our ministers and our temples, expanding the Living Dharma Centre, and broadening our social media platforms, please consider joining a Board committee or the Board itself. Speak to any of the Board members for more information!

**VOLUNTEER WITH THE JSBTC!**

**Contact: [JSBTCnewsletter@gmail.com](mailto:JSBTCnewsletter@gmail.com)**

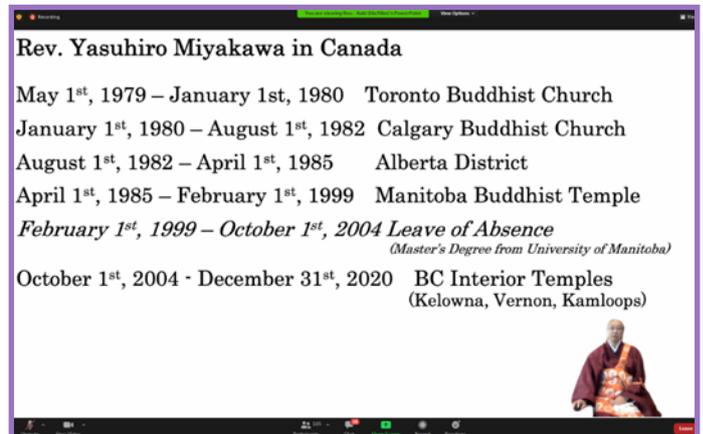
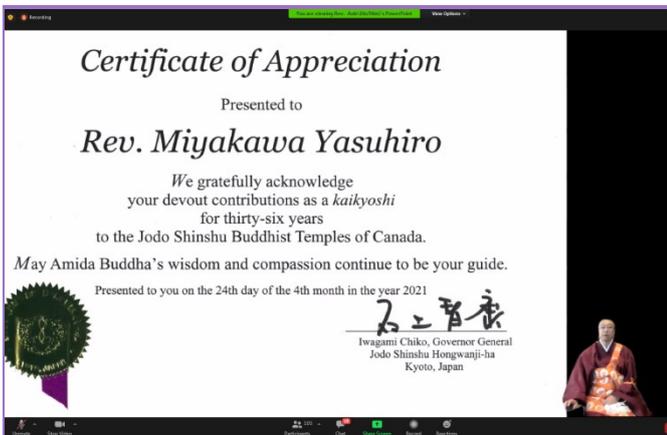


**TSUITO HOYO SERVICE, APRIL 25TH, 2021**



The Tsuito Hoyo service held the day after the AGM was a special event as the kyodan welcomed Rev. Hirano and bid farewell to Rev. Miyakawa. Rev. Hirano returned from his studies in Japan at the beginning of April, and he gave the dharma talk for the Tsuito Hoyo service. Rev. Hirano has now assumed responsibility for the BC interior temples: Kelowna, Vernon, and Kamloops; he will be officiating at their Obon services in July. We are so fortunate to have Rev. Hirano joining our ministers.

Rev. Hirano on Tsuito Hoyo service Zoom call.



Rev. Miyakawa resigned in January of this year, after 36 years of dedicated service. The Tsuito Hoyo service was our opportunity to properly thank him for all that he has done. We will miss his thoughtful and inspiring dharma talks. We wish him all the best in his retirement.

From Tsuito Hoyo service Zoom Call:

Rev. Miyakawa



Some familiar faces from the Tsuito Hoyo service Zoom call:



Socho Aoki

Rev. Izumi



Sensei Roy Akune



Sensei Joanne Yuasa



Rev. Grant Ikuta



Sensei Robert Akune

Mrs. Terrie Ikuta



## RAYMOND TEMPLE SHRINE



The shrine from the Raymond Buddhist Temple has a long history that is intertwined with the story of the Japanese immigrants who came to Canada in the early 1900s. Its first home was in Royston, BC. In 1917, six Japanese labourers working at a sawmill cooperatively bought the mill and created a Japanese community. They immediately established a Japanese Buddhist congregation and built a timber frame structure for the church. This was the only Buddhist church on Vancouver Island and also served the surrounding communities of Cumberland, Courtenay, Union Bay, and Comox. Sixty Japanese families jointly contributed money to pay for the production of the shrine and its associated ritual objects. The main shrine (butsudana) and many of the ritual objects used in it were all made in Kyoto by the

Wakabayashi Butsugu Company. They were imported to Canada in 1936 and consecrated in 1937. Because of the evacuation of Japanese Canadians and an Order-in-Council in 1943 disposing of all property owned by Japanese Canadians in the evacuation zone, in 1946 the remnants of the Royston congregation donated the shrine to the Raymond Buddhist Church. On April 21, 1946, the Raymond Buddhist Church received the shrine in the presence of Rev. Ikuta, Rev. Kawamura, Rev. Hirahara, and Rev. Asaka who held a consecration service with a chigo parade afterward.

The Amida statue (gohonzon) was not part of the Royston shrine. It was probably commissioned for the New Westminster Buddhist Church in Vancouver when it opened in 1932. It was brought to Raymond in 1942 by Rev. Ikuta, the minister at the New Westminster Buddhist congregation, when he was relocated to Raymond during the war. He donated it to the Raymond church.

The Raymond Church itself had an notable past. The building was constructed in 1902/3 as a school, used as an LDS meeting house, and in 1929 sold for \$5000 to eight Japanese farmers to become the first Jodo Shinshu Buddhist temple east of the

Rockies, a significant sum for a small Japanese community to carry, especially as the Depression was about to set in. The building was not only the site of religious ceremonies, it was also the hub of all cultural activities for the Japanese community. With the arrival of many Japanese Canadians from the west coast during WWII, the Raymond Temple became the center of Jodo Shinshu Buddhism in Southern Alberta. Its ministers, especially Rev. Kawamura and Rev. Ikuta, established a thriving Buddhist community, and fostered the development of Buddhist scholarship in North America. When the Raymond Temple closed in 2006, it was the oldest continuously used Buddhist temple in Canada. When the Temple closed, Rev. Dr. Leslie and Mrs. Toyo Kawamura purchased the shrine and had it properly dismantled and placed in storage. In 2009, the Kawamuras donated the shrine to the Glenbow Museum in Calgary, where it was displayed until 2018. It is currently in storage at the museum.



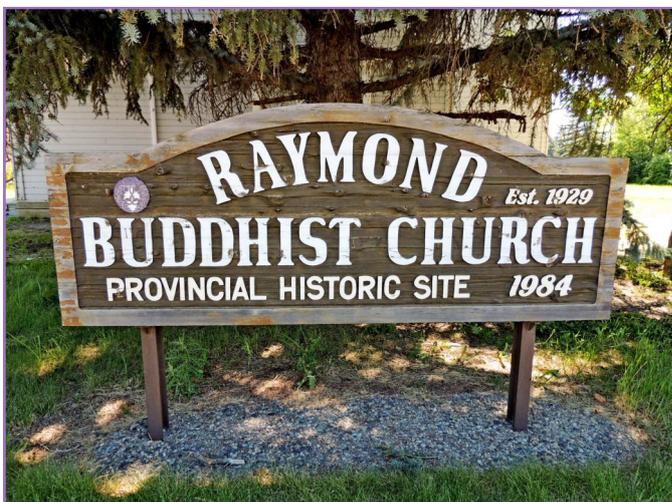
In 1988, the Raymond Buddhist Church was described in the *Encyclopedia of American Religious Experience* as "one of the finest [Buddhist] shrines in North America." When the shrine was transferred to the Glenbow Museum, it was reviewed by several Japanese art historians. Drs. George and Willa Tanabe (University of Hawaii) were impressed with the quality, detail, and condition of many of the objects. They also commented that some of the objects and imagery are associated with the Nishi Hongwanji school and some with the Higashi (Otani) school. For example, they describe the shrine case (kuden) as "extraordinary — it is unusual in style and intricate ... Its three roofs and three niches are unusual today and there is nothing like this in Hawai'i temples ... the closest examples are all from the Otani school." The mix of objects and imagery indicates that followers of both traditions had come to Canada and instead of establishing separate temple, congregations worked together to establish one temple for them all, that blended elements of both traditions together.

The art historians also point out these temple artifacts represent the religious lives of ordinary people, not “high art”, and were often not considered important enough to preserve. They say that the Raymond materials should be counted as among the finest of these materials to have survived anywhere in the world. They are unique in collections held in North America.

In 2006, the Raymond Temple was recognized by Canada Heritage under the Historic Sites and Monuments Act. The plaque on site says: “At the turn of the 20th century, Japanese immigrants laid the foundations of a community that would be strengthened by the arrival of Japanese Canadians forcibly removed from the West Coast by the federal government during the Second World War. Together, they contributed to the rebuilding of the nation’s Japanese community and its culture following the war. A pillar of social and cultural life for the Japanese of Alberta, the Raymond Church played a key role in the reconstruction of the Buddhist Church of Canada during this period and became a symbol of continuity and perseverance for three generations of Japanese Canadians.”



The history of the shrine and its artifacts, as well as the history of the Raymond temple, is an important part of the story of the lives of Early Japanese emigrants to Canada, where religious institutions functioned as the centre of the community members’ lives. It is extraordinary that sawmill workers on Vancouver Island were able to pool their money to commission the production of a top-of-the-line shrine and accoutrements. It is extraordinary that farmers in Southern Alberta were able to cooperatively buy a building and support a series of ministers from Japan. A remarkable testament to their devotion and a moving legacy for us. *Okage sama de.*



## When Raymond was the Capital of Alberta

Rev. Fredrich Ulrich

I became a Shin Buddhist in 1964 at the Denver Buddhist Temple. The minister was Rev. Tsunoda. We met again during the years when he was the Bishop of Canada.

The Denver Buddhist Temple was a family temple during the halcyon days of North American Shin Buddhism. Many of the temples were experiencing large congregations with Sunday Dharma Schools of 100 children. The services were in Japanese as were the local and national AGM meeting. Rev. Tsunoda was glad to see guests of any origin. The Dharma Talks were preceded by a story in English for the children and teenagers. Whenever Rev. Tsunoda noticed visitors, he gave the Dharma Talk in English followed by discussion and questions. It seemed only natural that the visitors join with the fellowship that followed.

The temple resounded with friendly confusion. There were adult discussion group in every corner. Tea and laughter, laughter and tea. Members were helpful in guiding the visitors through the Seiten. One woman befriended us by quietly translating the sutra.

It was the Buddhism of Tariki/Jiriki, the Tannisho, the Junirai and the Golden Chain. Many Dharma Talks were based on sections of the Tannisho enriched by the works of Saichi, Basho or Issa. The temple bore an atmosphere of happy people.....a perfect place to share the oneness of our human nature. This was truly Buddhism of the heart. I had discovered the importance of Sangha.

However, it was necessary for me to leave Denver for a position at the Frankfurt International School e.V. in Oberursel, Hessen, Germany. It was nestled in the beautiful Taunus Mountains. I was sangha-less for three whole years.

My return to North America was prompted by a graduate teaching position at the University of Alberta. The years at the Frankfurt International School were eventful years, but in the background lay the persistent need for sangha.

One evening I was tidying up my new office at the University of Alberta. The sound of group chanting the Heart Sutra drifted down the hallway. I was stunned. The hallway was empty. The windows beckoned me into the cold white world I would have to navigate on my way home. Did I just imagine the chanting? The Heart Sutra right here in the middle of nowhere, on a cold northern winter evening, right near my office door? It must be my study-befuzzled mind. Maybe a good nap at my desk would be the best thing.

The haunting sound was traced to the door of a multipurpose room.

I hesitantly opened the door, just a little ways. No one seemed to mind the intrusion, so I slipped quietly into the last row of chanters. Gradually my voice found the chant. What gratitude, a gratitude I had not felt in three years.

The leader of the group was Rev. Leslie Kawamura. Rev. Kawamura was following an old tradition by discussing every Japanese character one by one. The students offered thoughtful questions. Many of the attendees were former Dharma Sunday School students at of the temples he served. As for Rev. Kawamura himself, he lived in Raymond with his wife Toyo, who was a well-known artist. He informed me that he served the Buddhist Temple in Raymond. Oh yes, it was a real Buddhist temple with a shrine and a substantial congregation. He gave weekend workshops in his temple four times a year. The meeting in the multipurpose room took place one Wednesday a month. "You should visit Raymond someday. Here put your name on this list."

I was introduced to Joan Van Loon, who was the leader of the Edmonton Dharma Sangha. They met on the last Wednesday in each month to continue the study of Rev. Kawamura's teachings, and the Buddha Dharma in general. Joan's husband cared for the finances of the organization. Even though he was not a Buddhist himself, he enjoyed the teachings. The study of the Dharma here was open to anyone who wanted to learn. Joan bought a complete copy of the Tripitaka in English for the group's edification. This group drove periodically to Raymond for Hanamatsuri and other Buddhist festivals.

It was Sensei Kawamura who first made the Edmonton Dharma Sangha and the Buddhist groups in southern Alberta aware of each other. The Raymond Temple encouraged Sensei Kawamura in his monthly visits to Edmonton because many of their young people attended the University of Alberta. However, Sensei had an alternate goal in mind, too. He was always interested in making the Buddha Dharma along with his community's Nembutsu Dharma available to the wider Canadian population. He and the community had even prepared a Seiten to that end. The Raymond Temple readily met his travel expenses, which included a CB Radio for the Sensei's entertainment and safety.

I had only been in Canada a few months when the Edmonton Dharma Sangha planned a trip to Raymond. I assumed that Raymond was an important city due to the fact it had a fully functional Buddhist Temple.

I still wore my European clothes (A graduate student does not make enough money to replace a whole wardrobe all once.) That, and my German haircut made, me feel a little out of place. Still everybody enjoyed the long drive “down south.” To my amazement the distance turned out to be about 600km. That meant that Alberta was more than twice the size of Germany. Yes indeed. I was back in North America again! Finally, we arrived all travel-weary in front of the Raymond Temple. Three carloads of visitors were invited inside to a scrumptious Japanese meal of warm soup, rice, fresh fish and green tea.

The Raymond Temple was a warm friendly community where long serious faces were definitely not the obligatory sign of piety. Buddhism could be relaxed and enjoyable. This seemed familiar to me somehow.

When everyone was busy with food and conversation, I slipped out to visit the shrine. It was hidden, as I soon discovered, behind a large draw curtain. What were the protocols here? My hands moved to the draw string. There before me stood a statue of the Amida, one foot forward, hands offering grace and protection. Joan van Loon sought me out for fear I had gotten lost in one of the three levels of the temple. Now there were two of us standing together in a respectful silence. The similarities between the Raymond sangha and the Denver were very evident. Both were the place of the true heart-mind. I was no longer Sangha-less.

There were indeed three levels to the Raymond Temple, so I was told. The first level was use for services, business meetings, communal cooking, as well as the minister's residence. Sensei Kawamura liked to show us the very place where he came into the world. He explained how he crawled around until he could stand holding onto the various knobs in the kitchen. Then he learned to walk. The parents kept a good eye out for the active son. Eventually the elder Kawamura bought his son a tricycle. This only contributed to the range of his explorations. In the young Leslie's early years, he could be found anywhere in his three storied world.

The lower levels were used for various purposes: Supplies for the Japanese store, trunks for costumes, kendo swords, and even a suit of Japanese armour. I learned about these things during several visits to a temple that I regarded as my Capital of Dharma in the province of Alberta.

This Capital of Dharma acquainted me with many fellow Buddhists, who guided my Dharma Walk with their accepting ways:

I finally met the elder Kawamuras when they volunteered to visit Edmonton to show slides from their wonderful trips to Japan. They invited both the Edmonton Dharma Sangha and the Japanese-Canadian community to enjoy the evening together. I came to appreciate Rev. Kawamura's parents. They were testimony to long years of reciting the nembutsu together.

Then there was Mas who loved to give away bags of asparagus. One time he tried to help piglets escape a burning barn. Once free, the animals just ran right back into the smoke. This reminded Mas of the story told by the Buddha about how he himself had lured children out of a burning house with the promise of new toys. In this case, the Buddha was successful. Mas always felt sorry for the confused animals. My eldest son, Stefan, loved the man and followed him around with glee. He could often be seen sleeping in Mas' lap during Dharma Talks.

An elderly minister from Japan came to visit the community. One of the smaller temples in the area was closing its doors. The visiting minister had served this temple for many years. Now he was arriving to give the last Dharma Talk on the last day, with the last sangha, for the last good-bye before Buddha. Many Raymond people attended, including Mas and Rev.Kawamura with me in tow. This minister loved these people and they loved them. He spoke comforting words to them in clear, simple Japanese. His



Comments? Suggestions? We would love to hear from you

[jsbtnewsletter@gmail.com](mailto:jsbtnewsletter@gmail.com)



demeanor exuded a brave sadness. As for me, I stood up on weak knees to make my way down the temple steps to Sensei's. Kawamura's car. It was there in the backseat that the sobs began.

Finally, on one of my later visits to Raymond I was introduced to a grand elderly Japanese woman. Many in the community considered her to be a manifestation of Kannon. Sensei and her two sons were invited to an early Sunday breakfast. They were especially asked to bring that tall Euro-type to her home. She had something special to share with him.

We drove through a large open landscape. The road seemed to turn back on itself. I lost my bearings completely. One of the sons smiled at me and said, "Don't worry Sensei. We'll get you back to the temple on time for the morning service."

We arrived at small farm house, at least small in my experience with farm houses where sometimes whole extended families lived and worked together. The feature of her home was a sizeable sunroom. She was waiting for us in the warmth of this beloved space. Our host sat upright but relaxed at a wooden table. It was an old table that had seen many feet.

She had set the places with beautiful Japanese dishes. It reminded me of the Tea Ceremony. Much of the food had come from this very farm itself. Square fishcakes were made from fish caught in the pond nearby. There were fresh strawberries and saskatoon in delicate bowls. Even the green tea was brewed with the fresh, cold water from the farm well.

We sat down to eat, but her facial expression told us to be patient. I noticed a hint of amusement in her eyes. There was something important she needed to share with me.

"In your studies you will read many books. But do not forget what is important. Be sure to reflect on jinen and shinjin. Know that oyasama accepts us all just as we are. No one is ever left behind. Amida Buddha is our mother. She gives us warmth and care throughout our lives. Nembustu is everywhere, as close as your own tongue." She finished with, "Don't interfere with Amida's work".

With that we recited the nembutsu and itadakemasu. Everything was uncomplicated and natural. This special woman bowed slightly after finishing her strawberries. She moved to a couch nearby, promptly falling asleep.

Yes, we did make it to the temple in time. The Dharma Talk I had prepared seemed totally useless. Instead the congregation heard the story of a blessed elder who was considered a manifestation of Kannon.

As I left the Raymond Temple for the last time, I glanced up at the Wisteria symbol. A kashina meditation arose whereby the crest and its meaning settled deeply in the subconscious mind. Kashina meditations work this way when the causes and conditions have ripened.

Sensei Leslie Kawamura became Rev. Dr. Kawamura with a teaching position at the University of Calgary. Sensei Sus Ikuta became my mentor as the result of a letter from the head of the Institute of Buddhist Studies, Rev. Kusada. As for Bishop Tsunoda, he served Canada long enough to witness my Tokudo ceremony at the Calgary Buddhist Temple. He retired shortly thereafter to his daughter's farm in Nebraska.

After the fourth summer at the Institute of Buddhist Studies in Berkeley, it became clear to me that these gracious people were gently guiding me in the direction of the temple ministry. But that is another interesting story.

*Rev. Fredrich Ulrich embarked on his career as a Jodo Shinshu minister in 1987. In 1999, he became the resident minister of the Manitoba Buddhist Temple, where he raised the profile of the Temple through working in many interfaith events and with numerous public and media appearances. He retired in 2013. He was awarded the Manitoba Lieutenant Governor's Award for the Advancement of Interreligious Understanding in January, 2020.*



## OBON SCHEDULE



### **July 10th and 11th**

#### Toronto Buddhist Church:

Saturday, July 10th:

Virtual Hatsubon services for 2020 and 2021 (in English and Japanese): 10:00—11:00 am and 2:00—3:00 pm

Virtual Obon Dori: 7:00—8:30 pm

Sunday, July 11th:

Virtual Obon service (in English) with guest minister, Rev. James Martin: 11:00am - 12:00pm

Virtual Obon service (in Japanese): 1:00 - 2:00pm

All events will be Live, via Zoom. Registration for the services is available on the TBC website ([tbc.on.ca](http://tbc.on.ca)). We hope to have the registration link for the Bon odori on the TBC website soon. It will also be available on the Japanese Canadian Cultural Centre's website ([jccc.on.ca](http://jccc.on.ca)).

#### Vancouver Buddhist Temple:

Sunday, July 11 at 10AM (potential limited in-person service and service on Zoom)

### **July 17th and 18th**

#### Hamilton Buddhist Temple:

Sunday, July 18th at 11 am via Zoom with Jeff Wilson Sensei presiding.

#### Steveston Buddhist Temple:

Saturday, July 17th at 10:00 am outdoor Obon Nokotsudo service

Saturday, July 17th TBD Bon Odori

Sunday, July 18th at 10:00 am Obon service, joint English and Japanese

#### Kamloops Buddhist Temple:

Sunday July 18th, Rev. Hirano officiating

#### Buddhist Temple of Southern Alberta:

Sunday, July 18th, Obon service at Mountain View cemetery at 10:30 AM (No service at the Temple)

Bon Odori (dancing) at the temple at 2:00 PM, outdoors, for members and families. We would like to know the number of people planning to attend the Obon dance. Please register via Brenda Ikuta (403-317-0078) or Valerie Boras (403-308-3311) or sign up via our Sign-up Genius form. The Sign-up Genius information is available in the Hikari or on our web page ([thebtsa.com](http://thebtsa.com)).

Graveside services:

July 4th, Brooks at 11:00 AM.

On July 11<sup>th</sup>, Magrath Cemetery at 10:00 AM, Raymond (Temple Hill) at 11:00 AM, and Taber at 1:00 PM.

Practice Bon Odori dance sessions outside at the temple at 6:30 PM on Wednesday, June 30<sup>th</sup>, July 7<sup>th</sup>, and 14<sup>th</sup>.

## July 24th and 25th

### Vernon Buddhist Temple:

Saturday, July 24th: members only indoors, maximum 30 people.

### Kelowna Buddhist Temple:

Sunday, July 25th, Rev. Hirano officiating

### Manitoba Buddhist Church:

Sunday, July 25th at 11:00 am CST. Reverend Grant Ikuta will be co-officiating the service from the Steveston Buddhist Temple with Sensei Tanis Moore at our temple.

We will be allowing a small group of people, as permitted by provincial health guidelines, and will also be broadcasting the service live over the Internet. This is the link to join the service by Zoom. <https://us02web.zoom.us/j/82974552458>

## August 7th

### Fraser Valley Buddhist Temple:

Saturday August 7th at 2:00 pm, potential limited in-person service and service on Zoom

## August 22nd

### Calgary Buddhist Temple:

Saturday, August 21<sup>st</sup> cemetery services

- 11:00 am Strathmore
- 12:30 pm Mountain View
- 2:00 pm Temple Columbarium/Nokotsudo

Sunday, August 22<sup>nd</sup> cemetery services

- 11:00 am Eden Brook
- 1:00 pm Queens Park

Sunday, August 22<sup>nd</sup> Obon service

- 3:00 pm at the temple, in-person attendance depending on government restrictions, and on Facebook Live



# TBC OBON WEEKEND



## Virtual Obon Services

**Virtual Hatsubon (First year) Services  
for 2020 and 2021**

Saturday, July 10th  
10:00 am and 2:00 pm

### **Virtual Regular Obon Services**

Sunday, July 11th  
English - 11:00 am  
Japanese - 1:00 pm

Please register on  
the TBC website [www.tbc.on.ca](http://www.tbc.on.ca)  
or by email at [tbc@tbc.on.ca](mailto:tbc@tbc.on.ca)

## Virtual Bon Odori



Everyone is welcome to  
watch or dance from home!

**PRE-REGISTRATION IS  
REQUIRED BY JULY 5, 2021**

Saturday, July 10th  
7:00 pm

Please visit the TBC website  
to register  
[www.tbc.on.ca](http://www.tbc.on.ca)

## JODO SHINSHU BUDDHIST TEMPLES OF CANADA WOMEN'S FEDERATION ANNUAL MEETING - ZOOM

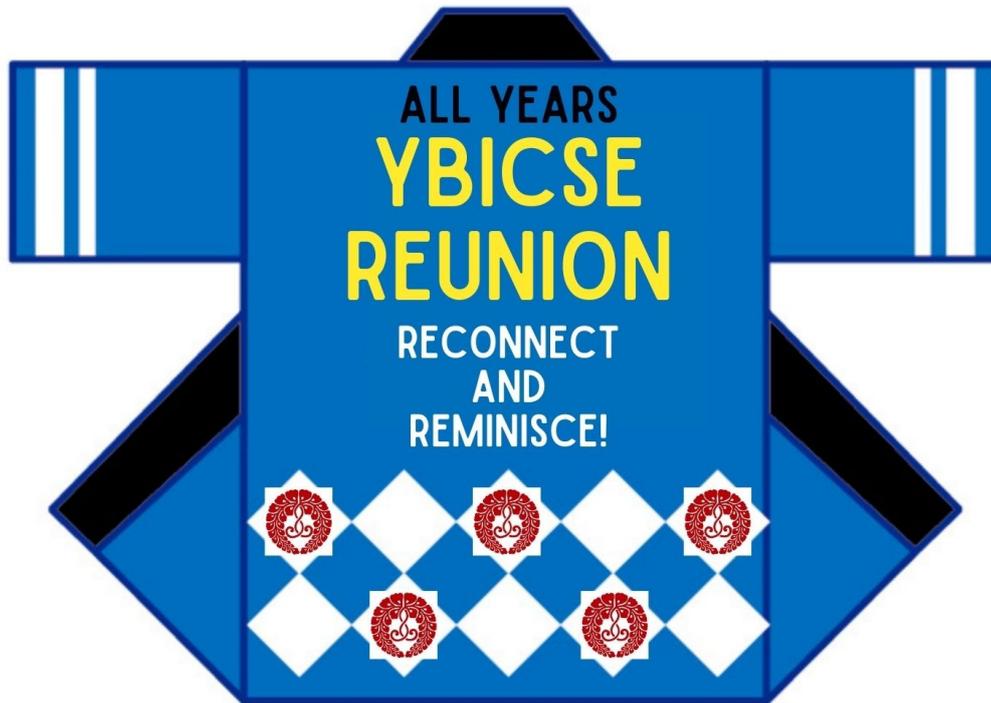
**SUNDAY APRIL 18, 2021, 1 pm ET, 12 pm CT, 11 am MT, 10 am PT**

On April 18, 2021 the Jodo Shinshu Buddhist Temples of Canada Women's Federation held their Annual Meeting via Zoom. There were 23 attendees.

The following are the highlights of the meeting:

- Temple Representatives (TR) were in agreement to move some of the WF funds into medium risk investments to increase the amount of interest derived from funds in the bank. Myra Takasaki and Susan Huntley will be working with Greg Chor to consult with the JSBTC investment advisor to determine what the portfolio would look like.
- A proposed budget for this coming year and 2 years after was tabled as it was uncertain what the impact Covid will have this year and what activities could be undertaken.
- Susan Huntley led the session on the draft Policies & Procedures.
- Rev. Hirano gave his presentation "Life studying to be a Minister during a Pandemic". He gave an interesting talk on what it was like to be studying during the pandemic and the contrast between normal classes and remote classes.
- The WF had put together a workplan that was requested by the JSBTC board. The workplan listed the activities that the WF was undertaking or would be undertaking. There were no comments on the workplan from the TRs.
- The JSBTC website will soon include a WF section. A request was made for volunteers to help with this task. Note: Susan Huntley has recently volunteered to help out.
- For WF outreach this year each Temple donated again to a local charity rather than a national choice due to the pandemic.
- There is a need to increase WF membership. A membership fund could be set up to help with travel for those interested in attending the WF annual meetings. Fresh ideas are needed to encourage membership. One idea is to have membership open to all.
- To engage the TRs in the annual meetings it was suggested that one TR be called upon to contribute an activity or presentation during the annual meeting. This would be on a rotational basis.
- With the advent of Zoom meetings it was suggested that there could be at least 3 meeting with the Temple Representatives during the year. It was proposed that September or October be the next zoom meeting.
- This year the WF and the Living Dharma Centre organized a 3 part workshop on Jodo Shinshu rituals, presented by Rev. Ouchi from the Toronto Buddhist Temple. The first workshop was held March 28, 2021. This workshop was well attended by 75 people.





**Join the first ever on-line YBICSE reunion!**

- breakout rooms by year on Saturday
  - Special guest: Rev. Gene Sekiya (Hongwanji Int'l Cntr) on Sunday
- Dig out your YBICSE trip photos, grab a YBICSE buddy and use the link below to register for either or both days.

Registration deadline is July 17

**(ALL TIMES PST)  
JULY 24 10AM-2PM  
+  
JULY 25 5PM-6PM**



**SPECIAL  
GUEST:  
REV. GENE  
SEKIYA**

**Open to:**

- Past participants - All Years and All Districts (Event is predominantly English with some Portuguese)
- Leaders and Chaperones
- Future Participants (A great way to see what the trip is like!)



**REGISTRATION:**

**[HTTPS://FORMS.GLE/UIXRZE1RNE37N7YY8](https://forms.gle/UIXRZE1RNE37N7YY8)**

**EMAIL JOANNE YUASA FOR INFO:  
YUASA.MAKOTO@GMAIL.COM**

**The 2021 Youth Buddhist International Cultural Student Exchange on-line reunion**

The event is open to **anyone** who has been on the trip at **any** time and from **all** districts. This includes ministerial group leaders and chaperones as well as the YBICSE participants themselves. This event is also open to youth who are in the age range where they might think of participating in a YBICSE in the coming few years.