



GOMONSHU'S NEW YEAR GREETING

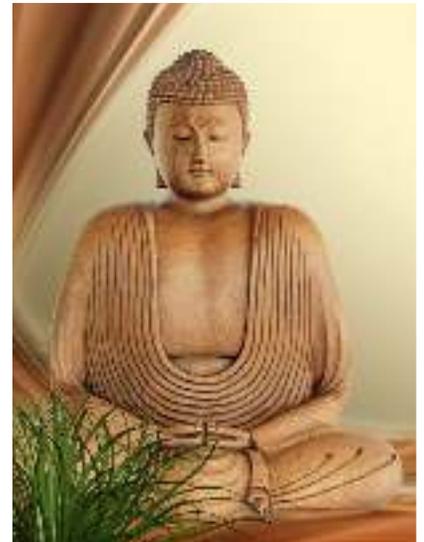
Happy New Year, everyone! At the beginning of this New Year, I would like to extend my best regards to you all.

Throughout the last year, the world suffered from the pandemic of COVID-19, which brought tremendous hardship to many people, and we still are not able to see when normalcy would return to our world. On this occasion, I would like to offer my deepest condolences to those who fell victim to COVID-19 and express my sympathies to those who are currently undergoing treatment.

When social activities have been largely restricted as measures for preventing the spread of infection and protecting people's lives, many temples have been struggling for continuing their propagation. It concerns me that many people have been left isolated in the midst of hardship.

'Dependent origination' is a universal truth that Buddha Sakyamuni presented. This fundamental Buddhist principle expresses that every thing, matter, and phenomenon arises from various causes and conditions. None of us lives by ourselves. We are living being interconnected and mutually supported by one another.

Here in Japan, a new type of lifestyle called the 'new normal' has been introduced to protect people, their loved ones, and communities from infection. Considering the reality that we cannot even fathom when the pandemic will decline, it is important that everyone deeply reflects on the principle of Dependent Origination that represents the true state of the world. Even though having been introduced to the truth by Buddha Sakyamuni, ordinary people like us are still not able to accept it as it is. Therefore, to guide us to cope with the suffering caused by our own ignorance, Shinran





Shonin clarifies Amida Buddha’s compassion that always embraces all of us. When the world is facing this unimaginable crisis, it is crucial that each of us experiences Amida Buddha’s great compassion ourselves, and live each day to the utmost, having that joy and sensation in our hearts as the basis of our life.

It is my hope that your temples will continue serving as your spiritual home, and therefore, I sincerely ask for your understanding and cooperation to allow them to be so. With my heartfelt appreciation for each one of you, I would like to conclude my new year’s greeting.

OHTANI Kojun

Monshu

Jodo Shinshu Hongwanji-ha

2021 NEW YEAR’S GREETING FROM OFFICE OF THE BISHOP



On behalf of the Jodo Shinshu Buddhist Temples of Canada, I wish to thank all of you for your support and understanding throughout 2020.

As December brings the year to a close, we naturally find ourselves reflecting on the events of this year. Due to COVID-19, there have been so many changes and challenges. 2020 has certainly been full of many meaningful meetings and many difficult partings — new friendships, marriages, and births, and also the loss of people we love.

I recently read an article in a Japanese newspaper, which reported on a survey taken on people’s perception of happiness. In response to the question, “What gives you the greatest sense of happiness?”, the number one answer

was “to be healthy” and the number two answer was “to be able to do what one wishes.” Certainly, it is the wish for all people to be healthy. However, in reality, no matter how much we wish for a healthy life, there are no guarantees in maintaining good health, and we do not know if we will ever be free from suffering ill health.

The famous Japanese poet and Buddhist monk, Kenko Yoshida (1283-1352) states in “Tsurezuregusa (Essays in Idleness, also known as the Harvest of Leisure)” that, “there are seven undesirable things seen in friends”, and lists one as, “a strong person who has never been ill”. He says that people who are healthy and who have not been sick are not well-suited to be friends. Why did he make such a statement?

In general, we learn to understand things through experience. To know the suffering of illness, we first learn the pain and hardship of illness when we fall ill ourselves.



Similarly, it could be said that people having personally struggled with hardship and pain are better able to understand suffering and pain in others, and therefore, are kind and understanding. Those who lack that kindness and understanding are said to be not appropriate as friends.

For Shakyamuni Buddha, and other Masters, they taught the path to enlightenment, having the heart of sorrow through truly knowing the suffering and anxiety of people. It is important to understand Buddha's words, "Life is suffering", from this viewpoint, and not to confuse his teachings of old age, illness, and death as a pessimistic teaching based on a negative perspective. The underlying foundation of Buddha's teaching is based on a deep view of the reality of life. This view is born from the heart of deep sorrow, and transformed through enlightenment, to become the heart of compassion helping all people with comfort and courage. Buddha's serene pose illustrates this.

The poet Akio Murakami who passed away in his twenties wrote,

*“Through illness I learned of something that was faster than light
Through illness I learned of something that was wider than the ocean
Through illness I learned of something that was deeper than the ocean. . .”*

Written while suffering an illness in which he could not move his body even slightly due to paralysis, it shows us that there is an important view to looking at life. The literary critic Shouichiro Kamei, who hails from Hokkaido like myself, has stated, "Anguish is the labour pain of humans to become reborn." There is no life without anguish, and people are able to understand themselves through their anguish. According to him, through anguish, people's eyes are opened to view life truly, resulting in the birth of a new human.

Shakyamuni Buddha makes clear the reality of humans in which we are drowning in the ocean of endless desire and sinking in the abyss of ignorance. "Life is suffering" are words of the Buddha, as one who understood the reality of himself, as he was. Through these words, I am now able to touch Buddha's deep wisdom and boundless compassion. How wondrous is the truth of enlightenment!

The poet probably felt that 'wonder' and wrote those words. I think that to have "learned", is an expression of joy at having awakened to the unattainable Truth.

Please continue to take good care of yourself. Be safe, be kind, and be mindful.!

*In gassho,
Tatsuya Aoki,
Bishop Jodo Shinshu Buddhist Temples of Canada*



2021 年頭の辞



旧年中は大変お世話になりました。カナダ開教区を代表して、謹んで御礼と新春のお慶び申し上げます。BC州オカナガン教区に駐在頂いた宮川泰弘先生が2021年1月1日にご引退されます。宮川先生は35年間、カナダ各地にて法義の伝道に尽くされました。宮川先生の長年のご功績とご尽力に厚く御礼申し上げます。

カナダ各地において、新型ウィルスの拡散抑制における制限の生活が続きます。ウィルスは身体だけではなく、「心」にも大きく影響していると感じる日々です。マスクをする・しない、ソーシャルディスタンスを守る・守らない、ニュースで映し出される毎日の争い・憎しみの姿です。

海外の仏教青年を対象とした研修会（YBICSE）が二年に一度西本願

寺が主催して行われます。その研修中に、広島市の平和公園と原爆資料博物館を訪れます。私が引率した際に、資料館にあった広島の原爆の式典で中学生の女の子が読んだ弔辞です。

恨みからは、恨みしか生まれません。

私たちは、この悲しみを、受けた傷を、相手にぶつけることで解決しようとしてはならない。

この子の祖父母は、原爆症で亡くなったそうですがなかなか言えない言葉だと思います。

今から約900年前にも同じようなことを言われていた人がいました。親鸞聖人の師でもある、法然上人（ほうねんしょうにん）のお父様です。法然上人の父は、美作国（みまさかのくに・今の岡山県）の兵を率いて領内の治安を守る役人でした。しかし、保延7年（1141）の春、かねてから仲が悪かった、この地の支配者の夜討ちに遭い、あえない最後を遂げたのです。武士たるもの、戦場で果てるならばいざ知らず、寝込みを襲われたのでは、痛恨の極みです。この時、法然上人は数え9才でした。幸いにも、物陰に隠れて難を逃れ、賊が去ってから瀕死の父の元へ駆け寄り、「私が必ず、父上の恨みをはらしてみせます」と敵討ちを誓ったのです。

しかし、父は、苦しい息の中から、こう言いました。

「決して犯人を恨んではならない。私が非業の死を遂げるのは、前世からの種まきの結果であり、因果応報（人の行いの善悪に応じて、必ずその報いが現れること）なのだ。もし、そなたが敵討ちをすれば、相手の子供が、またそなたを敵と狙うだろう。敵討ちが幾世代にも続いていく。愚かなことだ。父のことを思ってくれるなら、出家して自ら仏法を求めてくれ」

この父の遺言に従って、法然上人は出家をしました。



TVジャパンでも放映されたドラマ「半沢直樹」の「やられたらやり返す。倍返しだ!」という言葉が記憶に新しいです。ののしられれば、ののしり返し、怒りには怒りで報い、打てば打ち返す。だが、それが悲劇のはじまりなのですね。果てしのない報復の連鎖がはじまります。自分の運命の全ては、過去自分のまいた種まきの結果と知らされれば今の現状を冷静にみて、光に向かって幸せのタネを蒔いていけるのではないのでしょうか。願わくば、お互いに幸せになれる道を進みたいものです。たとえ一時は苦しくとも。

合掌 カナダ開教区 総長 青木龍也

SENSEI ROBERT'S NEW YEAR MESSAGE

I would like to wish everyone a happy New Year and I hope this finds you well in the Light of the Dharma.

Last year was a difficult time for everyone and although we find ourselves wanting the restrictions of COVID-19 to be over the Light of the Dharma reminds us to view the world as it is.

Our world is in a volatile state which requires us to practice patience. Our patience is needed while we wait for the efficacy of the vaccine to reach us and also with all forms of interaction we have with people.

If there was ever a time to practice patience and to be mindful of what we think, what we say, and what we do it would be now. A time when tempers are short, livelihood is difficult, and the threat of illness is abound.

Every New Year a common practice is to think about renewed resolutions and this year we might all consider patience as a renewed resolution.

Patience is the third practice of the Six Paramitas and a bodhisattva perfects all Six Paramitas in the aspiration for self-enlightenment and assisting in the enlightenment of all beings.

When we are mindful of practising patience we are benefiting ourselves and others in our ability to listen.



CALGARY BUDDHIST TEMPLE

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Sensei Robert Gubenco
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*“The Sutra of the Tathagata of Immeasurable Life states: . . .
Bhiksu Dharmakara . . . The constant warmth of affection and respect he felt for
all sentient beings was like that for close relatives . . . His nature was
harmonious and adaptable, without any violence or ill will. He always
embraced a heart of compassion and patience for all sentient beings . . .”*

As we are constantly embraced by the Light of the Dharma may we respond in gratitude with our gift of
patience.

*Namo-Amida-Butsu,
Robert Gubenco Sensei*

REMEMBERING THOSE WHO CROSSED OVER TO THE OTHER SHORE IN 2020

Kerry Lee Nagata – March 29, 2020

Hideko Heidi Terakita – June 5, 2020

Dorothy Takako Hayashi – September 24, 2020

Richard Shigenobu Kanegawa – October 8, 2020

Gerrit Frans Dooge – October 30, 2020

*“Through great love, which is Amida’s directing of virtue for our going forth [to the Pure Land],
we attain great compassion, which is Amida’s directing of virtue for our return [to Samsara]”*

(Wasan from Shinran Shonin)



2021 WORKSHOPS & EVENTS

RESOLVING LIFE'S PROBLEMS THROUGH BUDDHISM

Saturday, January 23rd at 10AM MST

The Jodo Shinshu Buddhist Temples of Canada presents Dr. Rev. Duncan Williams, author of the bestseller "American Sutra" and currently a Director of Religion at the University of Southern California.

He will be available for a live online discussion on Saturday, January 23, at 9:00AM PT/Noon ET. The topic will be "Dharma Lessons from the WWII Japanese American and Canadian Incarceration."

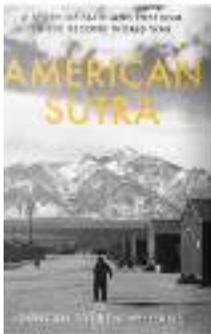
To participate, please register: <https://www.jsbtc.ca/ldc/online.html>



Jodo Shinshu Buddhist Temples of Canada
Living Dharma Centre Lecture Series



"Dharma Lessons from the WWII Japanese American and Canadian Incarceration"



Saturday, January 23rd

- 9am BC
- 10am AB
- 11am MB
- Noon ON



by Dr. Rev. Duncan Williams

(Professor of Religion, University of Southern California)



[NEXT]
SAT, FEB 27
Dr. Jeff Wilson

Zoom registration is available

www.jsbtc.ca





2021 WORKSHOPS & EVENTS

ALZHEIMER’S: PREVENTION INSTEAD OF LIFE SENTENCE

Sunday, January 24, 2021, from 1:00 – 2:30 pm MST

The threat of developing Alzheimer’s is often one of our greatest fears as we age. While traditional views of Alzheimer’s see it as a disease that can afflict anyone at random, new research is showing us that there are numerous ways to prevent this devastating illness or minimize its impact. In this seminar, we will be exploring some of the major risk factors for Alzheimer’s and the key health practices that can counteract these risks. The focus will be on effective, inexpensive steps that we can take immediately to start creating better health for our future.



The presenter, Trudy Gahlinger, a long-time member of the Calgary Buddhist Temple, is a Functional Medicine Certified Health Coach. Unlike conventional medicine which tends to treat symptoms, functional medicine seeks the root cause of symptoms so that better health can be restored. A key feature of functional medicine is its basis in evidence-based research which provides a scientific foundation for health practices and strategies.

Register in advance for this workshop:

<https://us02web.zoom.us/meeting/register/tZAvC-Curj8vHtZu5obrovICS9oxEkYrkGVE> - link is also available on our Facebook and Temple website.



RESOLVING LIFE’S PROBLEMS THROUGH BUDDHISM

Sunday, February 7th, 2021 from 2-3:30pm MT

The Calgary Buddhist Temple Sangha Engagement is truly honored to have Rev. Marvin Harada, the Bishop of the Buddhist Churches of America, share the Dharma with us. Save the Date!

Register in advance for this workshop:

https://us02web.zoom.us/meeting/register/tZIodO2qqj8pHtRnbm7K_oC2BEq4K1Afzmn

- link is also available on our Facebook and Temple website.



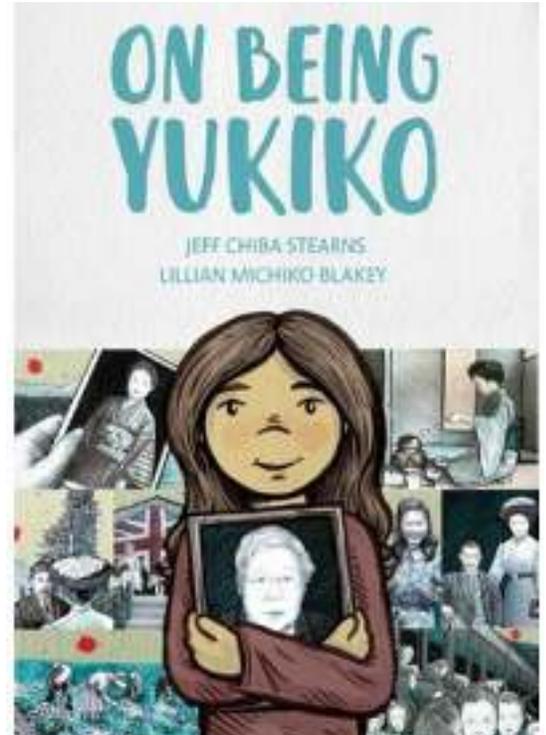
2021 WORKSHOPS & EVENTS

ON BEING YUKIKO: THE IMPORTANCE OF IDENTITY

Saturday, February 27

The Calgary Buddhist Temple is pleased to offer a combined presentation with the Calgary Japanese Community Association (CJCA) on Saturday, February 27 with the authors of *On Being Yukiko*, Jeff Chiba Stearns and Lillian Michiko Blakey.

On Being Yukiko is structured as a conversation between 12-year-old Emma or Yukiko and her ba-chan (grandmother), who tells Emma the story of how her great-great grandmother Maki, a Japanese picture bride, arrived in Canada at the turn of the 20th century. The book gently addresses important themes like intergenerational relationships, intermarriage, systemic racism and the need to fight for social justice, using the graphic novel format.



More details to come so Save the Date and stay-tuned!

BUDDHIST FACEMASKS - ON SALE NOW!

Available Now!

We have a very limited number of Wisteria themed facemasks available. Please contact Doug at doughironaka@gmail.com if you are interested.

The price is \$20 per mask or 3 for \$50. The designs are white with a purple wisteria or black with a grey wisteria and are available in adult large, adult regular and junior sizes (three layers twill).

Again, we only have a few remaining but if there is enough demand, we may do a second smaller run in the new year.





WINTER WORKSHOPS & EVENTS

EXPRESSIVE ARTS JOURNALING

Sunday, March 7th, 2021 at 1:00 pm MST

Join Sara Clark and the Calgary Buddhist Temple Sangha for an “Expressive Arts Journaling”. This can be seen as an extension of a diary but instead of just writing, you can choose how you want to express yourself on paper. This 1.5 hour introductory experiential workshop will walk you through some basic expressive journaling activities to help you unleash your creativity.

This activity is about expressing yourself and having fun no artistic experience necessary. It is not about ‘beauty of the art’. What every you create is perfect for you in that moment.

To participate you will need the following supplies. You can purchase just the needed list or expand into the suggested list for more creative options the day of the workshop.

Register in advance by going to: <https://us02web.zoom.us/meeting/register/tZUqf-qorDIjG9QnM0FFwdCII-GjOs9RKe7F> a direct link is also available on our Facebook and Temple website. **Registration is limited.**

Needed	Suggested:
<ul style="list-style-type: none"> • 10 Sheets of paper- Any kind of white paper- no lines (regular 8.5 by 11 photocopy paper is fine) 	<ul style="list-style-type: none"> • Sketchbook or • Any type of blank paged notebook
<ul style="list-style-type: none"> • Marker or pen (something you can write with - so not a big fat marker) 	
<ul style="list-style-type: none"> • Minimum of 2 of the suggested items 	<ul style="list-style-type: none"> • Markers - different colours and different sizes are great • Different coloured pens • Pencil crayons (with pencil sharpener) • Chalk pastels • Oil pastels • Old Magazines or books (that you are willing to cut up) • watercolours (pallet from a dollar store is fine - I would suggest purchasing a brush) <ul style="list-style-type: none"> ◦ If you would like to use paint - know that paper will be affected (eg regular photocopy paper will curl when the paint dries)
<p>Other items need based on what you are choosing to use:</p> <ul style="list-style-type: none"> • Paper towel (used with pastels, paint and spills) • Something to protect the surface you are working on - eg: Large piece of cardboard or plastic table cloth • Scissors (if you want to cut up things) • Glue stick (if you choose magazines or books to cut up) • Cup of water - if you are painting 	



PAST WORKSHOPS AND EVENTS

KAMPAI – UNITING PEOPLE WITH SAKE

On Saturday, Dec. 12, the Calgary Buddhist Temple finished off 2020 with a fascinating look into the world of Japan’s national drink, sake, with Mr. Yasuhiro Washiyama, Co-Managing Director of Sake Gami in Calgary.

Close to 50 people took part in this one and a half hour virtual workshop that was informative, entertaining, and a whole lot of fun!

Not only were there people from Calgary in attendance but Kamloops, Fraser Valley, Lethbridge, Toronto, and Boston to name a few. What a wonderful, diverse group!



Special thank you to the remarkable presenter, Washi, as well as to Mission Wine & Liquor who kindly gave the Calgary participants a sake of a deal for taste testing purposes.

HAPPY NEW YEAR!

The Calgary Buddhist Temple Sangha Engagement would like to thank everyone for their support and thoughtfulness in 2020.

We look forward to your participation as we continue to offer insightful and engaging online presentations and workshops in 2021 – interconnecting virtually with the Sangha!

Wishing everyone a healthy and joyous New Year!

*All “Sangha Engagement” workshops/presentations are open to everyone!
Registration is FREE and donations are gratefully appreciated.*

“During this pandemic, nothing is better than widening your horizon mindfully and virtually.”



LIBRARY UPDATE & BOOK REVIEW

AULD LANG SYNE

Submitted by Belle Auld

I thought I would write something about this traditional New Year's Eve song and how it relates to Buddhism. I should be familiar with it seeing as it contains my last name, and these days I can relate almost anything to Buddhism. So here goes...

Auld lang syne is a very old song – no-one knows who wrote it, but the Scottish poet Robbie Burns is said to be the first person who wrote it down and publicized it in 1788.

From Scotland.org:

“The phrase 'auld lang syne' roughly translates as 'for old times' sake'. It has long been a much-loved Scottish tradition to sing the song just before midnight [New Year's Eve]. Everyone stands in a circle holding hands, then at the beginning of the final verse ('And there's a hand my trusty friend') they cross their arms across their bodies so that their left hand is holding the hand of the person on their right, and their right hand holds that of the person on their left. When the song ends, everyone rushes to the middle, still holding hands.”

Very simply I will say that the song is about the importance of friendships and community – Sangha – and about kindness. So much in Buddhism is about kindness.

For example, most of the Eightfold Path could be interpreted as 'be kind'. From right thoughts: “... direct our minds toward righteousness”. Right speech: “...to speak kindly and courteously to all”. Right conduct: “to see that our deeds are peaceable, benevolent, compassionate and pure...” and more. One more example is the Golden Chain: “I will be kind and gentle to every living thing and protect all who are weaker than myself...” And finally, to quote Shotoku Taishi (which I use as my signature on emails): “Let us cease from wrath and refrain from angry looks. Nor let us be resentful when others differ from us. For all beings have hearts and each heart has its own leanings.”

There are 10 verses plus the chorus in auld lang syne – I don't think anyone in Canada knows all 10 verses.

Here are a couple verses plus the chorus:





*Should auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot,
And auld lang syne.*

Chorus:

*For auld lang syne, my jo,
For auld lang syne,
We'll tak a cup o' kindness yet,
For auld lang syne,*

*And there's a hand, my trusty friend!
And give us a hand of yours!
And we'll take a deep draught of good-will
For long, long ago.*

CALGARY BUDDHIST TEMPLE COOKBOOK COMMITTEE

MOCHI

Cooked white rice is a traditional offering on Buddhist altars. Rice symbolizes food essential to life and of interdependence with all living things.

Mochi is made from a sweet rice (mochigome) that is stickier than regular rice and is pounded and shaped into circles. Mochi is traditional Japanese New Year's food, an ingredient of a soup called ozoni. Mochi is also toasted eaten and eaten with sauce, such as a mixture of shoyu (soy sauce) and sugar. Mochi-making was a ritual in Japan for centuries. In early times, mochi was used as an offering and its stretching texture associated with longevity.



Mochi as decoration: O-kagami mochi is used as a traditional Japanese New Year decoration. It is usually made up of two layers of round mochi topped with a mandarin orange. The mochi tends to be larger than regular mochi and flattened on the bottom end, making them look like old-fashion mirrors. Kagami means mirror in Japanese, and ancient Japanese considered the mirror a treasure. The mandarin orange on top is symbolizes hope and prosperity

Generally speaking, people place the kagami mochi near entrances where guests enter, or other areas where home shrines are located



CALGARY BUDDHIST TEMPLE COOKBOOK COMMITTEE

SEKIHAN

Sekihan is a mochigome dish served, made of red azuki beans and sweet rice (mochigome) served on special occasions throughout Japan. Sekihan literally means red rice.

Ingredients Serves 6-8

- 3 cups sweet rice (*supplied measuring cup)
- ½ C azuki beans
- 1-2 Tbsp Toasted black sesame seeds
- Salt (to taste)

Instructions Rice Cooker

- Wash azuki beans, bring to a boil in 2 ½ cups of water and then drain and discard the water. Add another 2 ½ cups of water, bring to boil on high heat, then simmer until the beans are soft but not mushy.
- Separate the beans from the boiled water. Save boiled (brown) water in another bowl and let cool.
- Wash the mochigome. Add the water (used for boiling azuki beans). Add more water if required to yield total of 3 cups liquid.
- Place the azuki beans on top of the rice in the rice cooker, cover and press the [Start] key.

When cooking is completed, gently mix rice and beans. Place in a serving bowl and garnish with sesame seeds and salt.

Sekihan can be eaten hot or cold and also be made into onigiri (rice balls).

Notes:

Don't have a rice cooker? Place all the ingredients into a heavy-bottomed pot. Put on a lid, and bring to a boil then lower the heat to low, let it steam-cook for 20 minutes then switch off the heat and do not remove the lid until rice has sat additional 20 minutes.



Actually, the sekihan is not red, but more of a pinkish-brown.

Alternative: By combining 2 C short-grain mochi rice with 1 C regular short-grain white rice you can achieve a sticky, glutinous quality that is slightly firmer in texture.

**A rice cooker Japanese cup is about 180-200 ml, smaller than the standard Canadian 250ml cup.*

Ratio is 1: 3; 1 cup uncooked white rice yeilds 3 cups of cooked white rice



FUN FACTS FOR 2021

THE YEAR OF THE OX

Submitted by Belle Auld

2021 is the year of the Ox. Celebrate ox if you were born during Ox Years: 1901, 1913, 1925, 1937, 1949, 1961, 1973, 1985, 1997, 2009, 2021.

Oxen are honest and earnest. They are low key and never look for praise or to be the center of attention. This often hides their talent, but they'll gain recognition through their hard work.

They believe that everyone should do what's asked for them and stay within their bounds. Though they are kind, it's difficult for them to understand persuasion using pathos. Rarely losing your temper, they think logically and make great leaders.

Are you or a loved one an ox?





NOVEMBER MONTHLY DONATIONS

CANADA HELPS - REGULAR DONATIONS

Jessie Evelyn
Jameela Ghann
Tomiko Robson
Kayo Nitta
Bob McCullagh
Doug and Cheryl Caldwell

Belle Auld
Laura Sugimoto
Joanne Yuasa
Marlene Frazer
Charlene Wright

Yuri Delisle
James Martin
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Frank Dooge
Melanie Giggs
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Bowman, James
Cruickshank, Doug
Gubenco, Robert & Lori
Hinatsu Keiko

Howard, Leslie
Kim, Yunjae
Kondo, Lido
Owens, Stephen

Robb, Jackie and Barrie
Sugimoto, Takako
Tanaka, Masaye
Tanaka, Shig

MEMORIAL DONATIONS

In memory of Namiye & Joe Miyazaki

Horiguchi Tam

In memory of Richard Kanegawa

Kondo, Nancy
Mukai, Dianne
Sugimoto, Laura
Kanagawa, Suyeko

In memory of Kerry Nagata

Nagata, Erin
Chen, Nicole



CALGARY BUDDHIST TEMPLE
www.calgarybuddhist.ab.ca



2021 CALGARY BUDDHIST TEMPLE

MEMBERSHIP

SUPPORT OUR TEMPLE

Please take a few moments to complete the attached form and return it to the temple. Cheques can be made out to The Calgary Buddhist Temple. Mailing address: 207-6th St N.E. Calgary, Alberta T2E 3Y1. Tel: (403) 263-5723. Alternately, due to the continuing pandemic, membership fees payments can be made online through [CanadaHelps](https://CanadaHelps.canadahelps.org/en/dn/39361) ([canadahelps.org/en/dn/39361](https://CanadaHelps.canadahelps.org/en/dn/39361)). Just make sure to write "membership" in the message field. PDFs of completed forms can then be emailed to calgarybuddhisttemple@gmail.com.

Name: _____

Name: _____

Address: Line 1

Address: Line 2

City, Province, _____

Postal Code: _____

Telephone: _____

E-mail: _____

- Full Membership (\$100 per member)
- Student (Under 18) Membership –No Charge
- Honorary Senior (65 & over) Membership – Complimentary

Check to receive the CBT newsletter if you do not already receive it

___ by email

___ by mail

___ Please contact me regarding volunteering



CALGARY BUDDHIST TEMPLE
www.calgarybuddhist.ab.ca