



Temple Reflections Temple Reflections

A TSDBT Monthly Publication

Special Invitation

If you would like to publish Seasonal Greetings to Sangha Friends and Family, please submit your 1-2 line message along with \$5 printing donation to the Temple office by Sunday, December 10th. (Late entries will NOT be accepted.)

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Volume XXXVII, Issue 11

December 2017

World of Purity (Pure Land of Amida Buddha) How to read the 48 Vows

Amida's World is colorless and formless. So we can't see it. We can not touch it either. Then, how can we know it? This colorless/formless world appears to us as Amida (Immeasurable Light and Life). We have the 48 vows and the contents of each vow clarify what we are. So Amida's world works on me to realize what I am. Then, what does Amida show to me? Amida shows me that I am not Dharma (Truth), yet. Thus, Amida works on me to attain 'supreme buddhahood' which is colorless and formless.

For example, when you go out, you recognize that the wind is blowing. Wind means that air is moving. Air moves from high pressure to low pressure; it moves from high temperature to lower temperature. So air moves to equalize temperature and pressure. Wind never stops until pressure and temperature become the same. So, like the wind, Amida never stops its working until I become Dharma. Amida works on me to make me Dharma.

When you read each vow, you recognize that every vow is different from our common sense. It is simply because we don't know truly what we want and need in this life. We usually pay more attention to many things for survival because we want to live this life without difficulties and troubles; if possible, we live luxurious life. The vow, however, says that there is no anger, no greed, and no ignorance in

Amida's World. What does this mean to me?

Do you still remember the 1st and 2nd vows? The first vow talks about Amida's World and me as follows: My life will be fulfilled in Dharma. Or, Dharma shows that I have lived in the world that is filled with anger, greed, and ignorance. I have no chance to be freed from troubles in this life. Thus, I am the one who repeats the three poisons (anger, greed, and ignorance) endlessly due to conditions I encounter. I live this impermanent life without knowing truth. So the 1st and 2nd vows tell me that I die in vain if I don't listen to Amida's Teaching carefully.

Next, Amida or Immeasurable Working, is called "Immeasurable Light (Wisdom) & Life (Compassion)". When we talk about Amida, why do we use the words "Wisdom and Compassion"? Light illuminates places; Life means time. So Amida works to cover boundless space and endless time. But why? I will write 'why' next time. Then, you will come to know that Amida's World is the world we see with eyes in mind, and the world is the world for us to hear with ears in mind.

Amida's Teaching is not a religion we try to believe, but it is the religion we see and hear. That's why this Teaching has been surviving among people and countries for years.

In Gassho,
Rev. Doei Fujii

Monthly Salutations from Rev. Diana Thompson

Hello everyone, welcome to December! This month, we observe Bodhi Day, the day when Prince Siddhartha achieved his Great Awakening or Enlightenment and became the Buddha. As the story goes, Siddhartha spent the first 29 years of his life in complete opulence, surrounded by the most beautiful and perfect things and never seeing anything troubling. Despite how idyllic this may sound, Siddhartha found himself dissatisfied with his princely life and so set out to see what the world outside of the palace had to offer. What he saw there was no less dissatisfying. He saw sickness, old age and death and though it was explained to him that these were all unavoidable parts of human life, he found them deeply troubling. But he also saw a fourth sight, a wandering mendicant who had dedicated his life to seeking an escape from the troubling aspects of the world.

It was at this point that Siddhartha decided to leave the palace in order to himself seek a path that would lead him out of this dissatisfied state of mind. He practiced with a group of ascetics, a lifestyle that was the complete opposite of his palace life. He ate little, slept little and exposed himself to the elements until he came very near to the point of death. A local woman found him on the road and revived him and he then decided that there must be a point between the extreme lives that he had lead that would help relieve his dissatisfaction. He then sat down beneath a pip-pala tree (now known as a bodhi tree) and spent 49 days in deep meditation, searching himself and contemplating the world until he achieved the state of enlightenment and thus becoming the Buddha.

So what is enlightenment? It is the moment when we become fully aware of ourselves and the world around us; when we see things 'just as they are.' The word 'Buddha' is an honorific title meaning 'awakened one' and therefore enlightenment is also referred to as awakening. Siddhartha had, like all of us, been living in a dream. His early life was a dream, one of those beautiful,

perfect dreams that you never want to wake up from, but a dream nonetheless. His father orchestrated everything so that his son would never experience anything 'bad' so that the life Siddhartha lived in the palace was essentially nothing but an illusion. He first began to wake from this dream when he left the palace and saw the first three sights. It was like he had been ripped from a beautiful dream by the blaring alarm clock that forces you to get up and face the real world. But, as many of us will, he merely pushed the snooze and tried to find his way back into a pleasant illusion. He was determined to find freedom from his dissatisfaction and thought that he could somehow eradicate the things that troubled him. Perhaps if he went back to sleep, another pleasant dream would come. What came instead was more unpleasantness. Nearly starving himself to death, the alarm went off once again. Only this time, he decided to get up and face the world, becoming truly awakened. All of our lives are like dreams. We enjoy our pleasant illusions and will hit the snooze as often as we can in order to stay in them. It is usually only when the nightmares come that we desire to awaken and then, it is because we want to rid ourselves completely of them. Through his great awakening, Siddhartha came to understand that it was not the dreams themselves that were good or bad, but the fact that he had been unaware that they were dreams. Trying to hold onto the good dreams causes us to suffer, trying to escape the bad ones causes us to suffer and Siddhartha found that all he had to do was to turn off his alarm and head fully awake into the world.

And so this month, as we think about the awakening of Siddhartha, we can try to think about own lives. What dreams are we clinging to that perhaps can be appreciated but also let go. What nightmares are we trying to escape? Are they truly nightmares or are we running from nothing? Though we, in our lifetimes, may never fully awaken, we can still try to find ways to face up to our illusions by acknowledging them as such. We can stop hitting the snooze so often and, little by little, begin to wake up. Namō Amida Butsu

ノーベル賞よりはるかにすごい南無阿弥陀仏

毎年10月は世界の人々が注目するノーベル賞の発表があり、この時期になるといつも思うことがある。それはアミダさんについてのこと。経典には「なもあみだぶつ」ができあがるのに5劫（こう）も時間がかかったとされる。この「劫（こう）」とはインドでの時間の単位なのだが、ヒンズー教ではその長さを「43億2千万年」としている。はたして誰がどのように数えてのかは知らないが、まあ、そういう事になっている。

ノーベル賞は毎年発表されるが、その研究の成果がでるまでには数十年もかかっている。見方を変えれば人類は500万年近くの歴史をもつから、一つの新しい大発見、例えば物理学ならば、その成果にいたるまでに人類は500万年もかかったことになる。片や念仏は5劫。5劫とは43億2千万年 $\times 5 = 216$ 億年。地球ができたのが約45億年。まあ、仏教にはやたらと大きな数字がでてくる。

では、なぜ「なもあみだぶつ」ができるまでに5劫という長い時間がかかったのだろうか。経典にはその経緯がかいてある。話を短くすると、さとの慈悲は全ての衆生（しゅじょう）を平等にすくうために、智慧の眼で人々の質をつぶさにみると優秀な者より愚鈍（ぐどん）な者の方がはるかに多いことが分かった。この愚鈍な者たちを除くわけにはゆかない。いやむしろすべての愚鈍な者こそ慈悲が注がれねばならない。では、そのような大多数の愚鈍な者をどのようにして救えばよいのか。このことに5劫もかかったと記されている。

愚鈍な者をすべて平等に救うには次の三つの条件が満たさねばならない。一つには、誰でも平等に救うこと。簡単に聞こえるが意味するところは「その人の持ち物の一切を救いの条件とはしないこと」である。男女・老若・人種・器量・善悪・仏教徒か否か、などの一切の持ち物を救いの条件としないこと。二つには、「いつでも」ということ。若い時も・苦しい時も・元気な時も・死にかかっている時も・朝も昼も夜も、とにかく「いつでも」救われねばならないということ。三つには、「どこでも」ということ。お寺であろうが・自宅であろうが・トイレであろうが・山の中であろうが、死の床であろうが、とにかく「どこにいても」救われねばならない。この三つを満たす方法が「なもあみだぶつ」なのである。

その救われる方法を「行（ぎょう）」という。修行のこと。「だれでも」「どこでも」「いつでも」救える行とは何か。すべての人々が救われる行とは何か。大きな働きは全ての人々を救うために自分の名前（アミダ）を行にした。つまりは、自分の名前を称えさせることを行にし、名前をもって衆生を救うことにした。この行ならば「誰でも」「いつでも」「どこでも」衆生を救うことができる。名前を称えさせて大きな法（ダルマ）の中に迎えとるとは、何ともどのノーベル賞よりもはるかにすごい大発見ではないだろうか。

合掌、
藤井道栄

Jr.YBA Dana Project

by Keelyn Nitta, student

Hello from the JR YBA class! For our Dana project, we have started a fundraiser for the Denver Rescue Mission. The Denver Rescue Mission is part of a series of non-profit organizations across the USA dedicated to helping the homeless. We are collecting items such as:

Toiletries- deodorant, toilet paper, toothpaste, etc.

Clothing- hoodies, winter clothing, and large t-shirts are best

Pillows, Blankets

Toys- must either require no power or battery power

Non-perishable food

Batteries

We can't accept exceedingly beat-up toys/clothing or used toiletries (although I hope you already knew that). If you don't have any used things to donate, you might want to consider this- \$1.92 will pay for an entire meal! No matter what you give, we hope you will donate to our project for the Denver Rescue Mission. Thanks to the people who already donated!

For questions, come find Amy Nitta, our advisor, or Serenity Thompson, Jr. YBA co-president, on Sunday.

Greetings from Dharma School!

by Sara Downey Robinson, Co-Superintendent

We've had a lot of excitement for Dharma School recently. First, I'd love to warmly welcome our new Co-Superintendent, Alyssa Holland! We are so happy and grateful to have Alyssa serving our wonderful Dharma School students and families.

Turkey Bingo was a great success- in a large part to Alyssa's help getting everything coordinated and set up. Thank you so much to all our Sangha members who came out to support Dharma School's Turkey Bingo. It's our biggest fundraiser for the year and we are always thrilled to see so many happy faces enjoying themselves.

December Bake Sales

- Dec. 3rd. - DBT Dancers
- Dec. 10th - Jr. YBA
- Dec. 17th - K-5th
- Dec. 24th - No Dharma School
- Dec. 31st - No Dharma School

The year end **Joya-e** service and Bell Ringing will be at 7pm on Sunday, December 31st. We hope to see all our Dharma School families there.

Clean up Sunday is

scheduled for Sunday, Jan. 7, 2018 this year. We will have service that day but no Dharma School classes. We will post cleaning assignments closer to the date via flyers all over the Temple and on Facebook. Please bring your own cleaning supplies. Lunch will be provided. Clean up Sunday usually lasts until about 1pm. Feel free to email me downey.sara@gmail.com if you have any questions.

Tri-State/Denver Buddhist Temples' membership offers welcome and congratulations to the parents, siblings, grandparents, aunts, uncles, cousins and friends of:

*Kohei Kuniake Umetani
born September 19, 2018*

Tri-State/Denver Buddhist Temples' membership offers condolences to the family and friends of:

*Amy Fukuhara
died September 10, 2017*

*Michio Taniwaki
May 30, 1926-October 15, 2017*

*Charles Komaru
November 23, 1926-October 18, 2017*

*Patricia Umetani
March 4, 1949-October 24, 2017*

Tri-State/Denver Buddhist Temples gratefully acknowledges donations and offerings received from October 1, 2017—October 31, 2017:

In memory of Terri Nakata – 13th yr

Jane & Kaz Iwahashi
Albert Nakata
Doris Taniguchi

Donation

Francie Marfia
DBT Bookstore
YBA
Anonymous
Brew Theology
St. Timothy's Episcopal Church
Kyle Zappia

Osaisen

Armijo Family
Yoko Mooney
Preschool Dharma Class
4th/5th Grade Dharma Class
Unmarked baggie

Facilities Usage

DBT Craft Class
Hisae Taniwaki

August Shotsuki donation

Hiratsuka Family

September Shotsuki donation

Lillian Sato
Steven Hiratsuka
Louise & Don Takemura
Carrol & Dean Tsutsui
Katherine Sakurai

October Shotsuki donation

Harriett Sakamoto
Kiyoko Omoto
Art & Sachiko Yoshimura
Ida Sasaki
Amy Noriyuki
Mabel Googins
Families of Tosh&Mary Tawara
Sumi & Yosh Akiyama
Families of Tosh&Mary Tawara
Sumiko Saito

TSDBT Endowment

Hisae Taniwaki
Yamashita Family
Joyce Phoonswadi
TSDBT Endowment
Longmont Buddhist Temple
Ken & May Inouye
Kiyoko Kobayashi
Tomiko Takeda
Takaaki & Lori Matsumoto family
Sherri Rodden

in memory of

Moichi Hiratsuka

in memory of

Harvey Goto & Frank Sato
Kura, Misaye & Yutaka Hiratsuka
Kura, Misaye & Yutaka Hiratsuka
Kura, Misaye & Yutaka Hiratsuka
Yori Teshima

in memory of

Bruce Decker
George Omoto
Kamejiro Yoshimura
Kotsuru Fukuhara
Sam Noriyuki
Thomas Googins
Tomiko Aigai
Tosh & Mary Tawara
Tosh & Mary Tawara
Yori Teshima

4th Qtr disbursement
funeral; Michio Taniwaki
funeral; Fred Yamashita
funeral; Harue Kelly
NVHF 4th Qtr disbursement
monthly MOU payment
in memory of Chiyeko Inouye
in memory of Tom Kobayashi
in memory of Hisako Watada
in memory of Mrs. Nagai
in memory of Takino Takamatsu



BCA Ministers' Association and National Council Meeting

Together in Gassho

DoubleTree Inn by Hilton - Sacramento, CA

February 21-25, 2018

Registration Materials were sent to temples in October

2017 Mochi Order Form

Mochitsuki will take place on Saturday, December 30, 2017 starting around 7:00am and continuing into the evening. As always, the YBA appreciates any volunteers who would like to help out with mochi making.

Pre-order prices are \$6 per pound for regular and \$5 per pound for seniors (65 and older). Okasane sets are \$5 each. Your order must be received by Sunday, Dec. 10th. Extra mochi may be available for walk-up orders, however, quantities will be limited and prices will increase to \$7 per pound for regular and \$6 per pound for seniors.

Mochi can be picked up in the temple gym on Sunday, December 31st from 4 pm until we all finish ringing the Bonsho bell after New Year's Eve service (service starts at 7pm, so that will be around 8:30-ish). As a reminder, the YBA will hand deliver your mochi order if you live in Tamai Towers (just ask!).

To place an order, please fill out the form below and:

1. mail with a check payable to TSDBT YBA to 1947 Lawrence St., Denver, CO 80202,
2. stop by the mochi-ordering table at bake sale on Sundays, or
3. email your order to HappyDenverMochi@gmail.com.

Questions? Please email, or contact our Treasurer Ben Yoshida on his cell phone, 720-785-0199 (but remember he's in school, so availability is very limited and he'll return calls when he can).

Dharma Discussion With Rev. Thompson

December 5, 12 & 19
Tuesdays at 11:30 a.m.

December 8 & 15
Friday evenings at 7:00 pm

Discussion preceded by a short service

You are invited to join in dharma discussions that cover such topics as Amida Buddha and the PureLand, basic temple etiquette, onajin objects and other concepts related to Jodo Shinshu Buddhism. Bring your own questions and thoughts to keep the discussions lively and relevant.

Contact
Diana Thompson Sensei at 303.295.1844 OR
dthompson@tsdbt.org

Dates and times are subject to change. Contacting Diana Sensei ahead of time is highly recommended.

Name: _____

Phone Number: _____ Email: _____

Check this box for Tamai Towers delivery. Apartment Number: _____

Mochi Type	Number of pounds/sets	Price	Subtotal
Regular		\$6.00	
Seniors		\$5.00	
Okasane (sets)		\$5.00	
	Total Pounds:	Amt. Enclosed:	

December Shotsuki Names

(Sangha members who have passed away in the month of December)

Hitoshi Aoki
Junji Arakawa
Andrew Minoru Aratani
Beaver Sadao Asano
Suekuma Bajio
Harry Satoshi Chikuma
Matsue Mae Doida
Kaoru George Egawa
Ishi Eshima
Kiyo Sasaki Furukami
Tatsuto Furuta
Gonokichi Gorai
Hanae Gorai
George Yukuo Gow
Alice Sueko Hagihara
Nao Hamano
Benjamin Tsutomu Hara
Yuku Hara
Kome Hashimoto
Kinue Hasui
Yajiro Hattori
Tsuneko Hayashi
Kiju Hayashida
Masuyo Hiraki
Shin Hiraoka
Bill Hisamoto
Toragoro Horisaka
Kaisaku Horiuchi
Saburo Horiuchi
Hisae Igata
Hajime James Imatani
Kogoro Inouye
Shigeru Robert Ishimoto
Helen Itoko Ito
Howard Hiroshi Iwata
George Kagohara
Kaori Kajiwara
Kinjiro Kamesaka
Tsutomu Jimmie Kanemoto
Steven Kataoka
Bunyoshi Katayama
Kai Kawahara
Hisayo Kawanabe
Shizue Kawano
Tsuya Kimura
Carl "Shorty" Kinoshita
Motoma Kinoshita
Kazuo Kishiyama
Toku Kishiyama
Tokuichi Kiyotake
Iwao Charlie Kobayashi
Tomeno Kodama
Takamaru Kojima
Koume Akizuki Komaru
Kameyo Konishi
Sotaro Kora
Floyd Hajime Koshio
Gontaro Kubota
Kiyo Kubota

Kazue Kuga
Yu-Yin Kuo-Hsu
John Shimpei Kurachi
Sadami Kuroda
Tsuneko Kuroda
Sueko Maeda
Gary Masuda
Nancy Akiko Matsuda
Teruko Pauline Matsumonji
Ayako Matsumoto
Sojiro Matsumoto
Tomokichi Matsunaga
Chiyo Mayeda
Nisaku Mayeda
Takashi Mayeda
Haruo Mikami
Nobu Mitamura
John Tsunemi Miura
Toshiko Miyake
Hatsuye Miyamoto
Sakuichi Miyamoto
Kunihei Miyasaki
Hiroshi Miyauchi
Hirokichi Miyoshi
Fukutarō Mizokami
Leonard Mizuno
Oscar Mizuno
George Toshio Mizushima
Tom Togo Momii
Juki Morikawa
Asato Louis Morimoto
Masaye Morita
Masakazu Nagaki
Shintaro Nagata
Sam Sadaichi Naka
Yusuke Nakagawa
Haruko Helen Nakamoto
Chieko Nakamura
Fujie Nakamura
Futaye Nakamura
Matsuyo Nakamura
Jeanne Kesako Nakano
Bob Goro Nakao
Tokawa Nakaoka
Mineko Nakayama
Fukuo Nakazono
Isaac Jun Nishida
Misu Nishimoto
Frances Yoshi Nishimura
Kazuma Nitta
Tamotsu John Noguchi
Janet Norimoto
Yasasuke Ogawa
Arthur Akira Oka
Hagino Helen Okada
Tomotaro Okamoto
Kichigoro Ono
Izo Onoda
Yoichi Osumi

Louise Misuye Ota
Richard Masayoshi Ota, Sr.
Isamu Sam Ozamoto
Matsu Riyo
Sachiko Rogers
Matsunosuke Saiga
Chiye Saito
Tadashi Saito
Frank Fumio Sakamoto
Mantaro Sakuma
Taji Sanada
Kata Sasaki
Tameline Sasaki
Tetsuya Sasamoto
Sakuju Sato
Yasu Kikuchi Sato
Tokuhei Shibata
Masakichi Shigetomi
Yoshio Shigetomi
Hidekichi Shimamoto
Kamekichi Shimoda
Seiichiro Shiohita
Enzo Shiramizu
Sanaye Sogi
Craig Lopez Steinebrey
Hanako Sugihara
Jirohachi Sumada
June Sakae Suzuki
Hiro Tada
Takino Takamatsu
Hatsumi Takata
Isao Jon Takata
Tomoko Takemoto
May Takemura
Babe Yoshinori Takeoka
Kinsaku Takusagawa
Hatsue Tamai
Kiyoko Tamaki
Miyoko Tamura
Kiku Tani
Margie Tani
Toshio Tani
Yumi Tani
Gladys Shizue Taniwaki
George Taoka
Kiwa Tawara
Tomiko Sallie Tawara
John Satoshi Terada, Jr.
Eduardo Terrones
Tatsuo Tochiwara
Miki Mike Toda
Bunji Tokunaga
Kimiko Tomita
Tamayo Tomoi
Frank Yasuna Torizawa
Tom Tokimaru Toya
George Yoshio Tsukamoto
Shihichi Ujifusa
George Tatsuo Umetani

Jim Masami Ward
Harukichi Watanabe
Mary Yagami
Mitsuo Yagami
Henry Yoichi Yagi
Itsuno Yaguchi
Kazuo William Yamada
Tome Yamaguchi
Yukino Yamaguchi
Amy Emiko Yamamoto
Kikuye Yamamoto
Ryokichi Yamanashi
Amy Yemiko Yamasaki
Kohana Yamashiroya
Takashi Sam Yamashita
Judy Yasuzawa
Kiyoshi Yonemoto
Herman Masanobu Yoshida
Hideichi George Yoshida
Kimi Yoshida
Tamiichi Yoshida
William Tadashi Yoshida
Hidemi Roy Yoshihara
Hajime Yoshimoto
Hide Yoshimoto
Kenji Yuasa
Namiye Rose Yura

Shotsuki Monthly Memorial Service

December 17, 2017

The Shotsuki Service is a general memorial service held on a monthly basis for members and friends of the temple who have passed away during the month of service. Although there are major memorial (hoji) services set at specific time intervals such as 49th Day, 1st Year, 3rd Year, 7th, 13th, 17th, 25th, 33rd and 50th years, the temple provides families with monthly memorial Shotsuki services held in conjunction with regularly scheduled Sunday services, so family members will have the opportunity to pay respect and gratitude to loved ones who have passed away in that particular month. Donation by affected family members is appreciated: \$50/observance. In Gassho

December 2017

SUNDAY MONDAY TUESDAY Wednesday THURSDAY FRIDAY Saturday

31 NO Sunday service					1	2
7 pm Year End service & Bonsho ringing						
3 Bodhi Day 8:30 am Nihongo serv. 9:30 am Family service 10:15 am Adult service 1 pm Sedgwick service	4	5	6	7	8	9
		11:30 am Dharma Discussion & Service T	9 am HS visitors		11 am Shinran's service	
10 9:30 Family service F 10:15 Adult service F 11 am Ft. Lupton service T	11	12	13	14	15	16
		11:30 am Dharma Discussion & Service T			7 pm Dharma Discussion & Service T	1 pm Greeley Service T 5 pm Hoji (Hattori) offsite
17 Dec Shotsuki & Rev. Tamami Memorial 8:30 am Nihongo serv. 9:30 Family service 10:15 Adult service 11:30 TSDBT Bd Mtg	18	19	20	21	22	23
		11:30 am Dharma Discussion & Service T 7 pm Humu Humu				
24 NO Sunday service	25 Office Closed	26	27	28	29	30
			11 am hoji (Takamatsu)			YBA Mochi Tsuki 11 am Hoji (Fujioka)

January 2018

SUNDAY	MONDAY	TUESDAY	Wednesday	THURSDAY	FRIDAY	Saturday
	1 11 am New Year's Day Service	2	3	4	5	6
7 Dharma School Clean Up Sunday 9:30 Family Service 10:15 Adult service 1 pm Sedgwick	8	9	10	11 6 pm UtaGassen practice	12 11 am Shiran's Day service	13 9 am—12 noon Chibi No Gakko
14 9:30 am Family service F 10:15 am Adult service F 9 am Brighton service T 11 Ft. Lupton service T	15	16	17 6pm Lajara/Alamosa service F	18 6 pm UtaGassen practice	19	20 9 am—12 noon Chibi No Gakko 12 noon Greeley HoOnko w/lunch
21 HoOnko & New Year Celebration 9:30 am Combined service 11:30 HoOnko luncheon 1 pm UtaGassen practice	22	23 7 pm Humu Humu	24	25	26	27 Kohaku Uta Gassen
28 January Shotsuki 9:30 am Family Service 10:15 Adult Service	29	30	31			

Tri-State/Denver Buddhist Temples
1947 Lawrence Street
Denver, Colorado 80202

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Sakura Foundation is pleased to announce that the application for the **2018 Mirai Generations Leadership Program** (MGLP) is now available online at www.sakurafoundation.org/mirai-generations-leadership-program.

Deadline for application and Letter of Recommendation submissions is January 5, 2018.

The **MGLP** encourages participants to CONNECT, INSPIRE, and ACT within the Japanese American (JA) community. Candidates are not required to be of Japanese descent, but should demonstrate a strong potential for participation and leadership in the JA community.

Program Objectives

To identify and nurture young adults (ages 25-35) to engage in or enhance their current involvement in the JA community for the mutual benefit of their personal satisfaction and the sustained growth of the JA community.

To increase self-awareness and cultural awareness of the participants.

To build an alumni group that will participate in the MGLP sessions going forward, enrich its content and relevance, and identify future MGLP candidates.



To create groups of graduates who will flourish on a global scale and look at life from a global perspective.

To empower young adults to share their ideas, enthusiasm and time with the JA community.

To sustain the program into the future in order to continually grow the leadership base for the JA community.

Please share this information with potential candidates for the program. More information and the MGLP application can be found at www.sakurafoundation.org. **Questions?** Please contact Stacey Shigaya, Program Director, at: staceys@sakurafoundation.org OR 303.951.4486