



OBT established 1903

PureLand Path

The Oregon Buddhist Temple Monthly Newsletter

April 2021

Identity and Labeling Reverend Yuki Sugahara



If, when I attain Buddhahood, the humans and devas in my land should not all be the color of genuine gold, may I not attain the perfect enlightenment.
- *The Larger Sutra, the Three Pure Land Sutras II*, p. 22

When I was a junior in high school, I had an opportunity to be a Rotary Club's Youth Exchange Program's exchange student to Rochester, NY for a year. It was my first time traveling outside of Japan and I was full with excitement and anxiety. When I arrived to Chicago, there was a thunderstorm so I had to wait in the airplane for hours, and when the captain finally decided to take off, we flew in the clouds and lightning. It was much scarier than any rides in the theme parks! When we landed at the Rochester airport, everyone felt happy for making it there and the captain was applauded by everyone in the airplane.

The host family patiently waited for my arrival at the airport although it was past midnight when I arrived there. Most of the people I encountered during the exchange program were really nice people and I enjoyed the life in Rochester, NY.

But, it does not mean that I did not encounter any labeling or stereotyping. At high school, there were people who would make Bruce Lee sounds whenever they saw me or they thought all Japanese people have a black belt in karate. Actually, this helped because no one wanted to bully me. It was in the late 1990s and the internet was still not popular so I guess it was easy to stereotype someone by their appearance, race or ethnicities.

It has been over decades since my experience as an exchange student, but things have not changed much in the US. The number of the hate crimes against Asian people is rising. This is really sad to see.

I believe identity is the issue of the self and it is not

something used for the labeling. When we think about what happened to the Issei, Nisei and Sansei during the WWII and to the Muslim people after 9/11, we should realize how labeling people is a dangerous thought. Now it is happening to Asian people in the US and the world. This makes me very sad.

Every human being is different even though we have something in common such as ethnicity and race. We should stop looking at people by labeling them, but should learn more about each other as individuals.

What I shared at the beginning is the third vow of Bodhisattva Dharmakara (Amida Buddha). Simply, I understand this vow is about the value of each individual's lives. We all have precious lives, shining as brilliant as gold. This is how the Buddha sees every being. On the other hand, how we see the lives of all beings is by using self-centered values and judgment, to some degree. We should realize this fact.

We are Buddhist. This means that we rely on the teaching of Buddha. We go to the guidance of Buddha. We make Buddha as the teacher of our lives. We might not be able to see each individual as Buddha sees him or her but we should use the Buddha as an example and stop labeling people by appearance, ethnicity or race. I hope we are all able to learn more about each other and nurture friendship.

Gassho

Daily On-line Services

Reverend Yuki conducts daily on-line services at 8 am except on Sundays when the service is at 10 am. Go to the Oregon Buddhist Temple web site and "Check out the

[YouTube Channel of Oregon Buddhist Temple](#)

Or click on

[Oregon Buddhist Temple - YouTube](#)

"OBT welcomes all people regardless of ethnicity, age, sexual orientation, gender identification, and political or religious affiliation."

Oregon Buddhist Temple 3720 SE 34th Avenue Portland, OR 97202-3037 503-234-9456

e-mail: info@oregonbuddhisttemple.com website: <http://www.oregonbuddhisttemple.com>

Please contact the temple with any comments, questions or concerns, or if you wish to report a change of address.

April Shotsuki Hoyo

This is a monthly memorial service to honor and remember those loved ones who passed away during the month of March. The Shotsuki-Hoyo service will be held at the March 14th Sunday service at 10 am. Please join us and offer incense in memory of your relative(s) or friends.

Listed below are the names of those who passed away starting from 1950. Oregon Buddhist Temple has records from 1904. Names of deceased prior to 1950 are added if requested. If a name is missing or incorrect, please notify Jean Matsumoto, Etsu Osaki, or the temple.

Aono, Setsuko 4/6/1977	Katada, John H 4/12/1995	Ozaki, Tamenaka 4/10/1951
Dabelstein, Alice 4/1997	Kayama, Miyaki 4/30/1988 *	Phaophongsavaf, Sisaveny 4/6/1980
Fujii, May Michiko 4/15/2001	Kinoshita, Masaki 4/1/1996	Phommavanb, Boun Panh 4/6/1980
Fujinaka, Tatsuo G 4/15/2007	Kinoshita, Sauda 4/24/2008 *	Saito, Emil 4/16/2000
Fukushima, Michiko 4/21/1994	Konishi, Tsunesuke 4/5/1963	Shimoishimaru, Mitsu 4/25/1978 *
Furukawa, Richard 4/22/2012	Masuoka, Matsuyo 4/26/1960 *	Shimomaeda, Matsuko 4/22/1999 *
Greenwood, Merrie 4/25/2012 *	Nagae, Mitsunosuke 4/28/1966	Sunamoto, Katsumi 4/18/2002
Hirofujii, Noye 4/4/1976 *	Nakamura, Misuyo 4/29/1993 *	Takashima, Noboru Newton 4/12/1978
Ideguchi, Sadakichi 4/13/1950	Nakamura, Shoemon 4/27/1973	Tomohiro, Haruyo 4/18/1983 *
Imai, Ryokichi 4/8/1955	Niemi, Tami 4/2/1950	Urushitani, Yoshio 4/4/1975
Ishida, Ben Tsutomu 4/2/2015	Nishimura, George 4/9/1999	Waskevitch, Hatsue Saikawa 4/17/2002
Ishida, Suetaro 4/12/1961	Okawa, Tsutsuji 4/6/1957	Weiser, Haruka Juliana 4/5/2016
Iwamoto, Miyoshi 4/14/1956	Ota, Frances 4/3/2009 *	Yamanaka, Takeo 4/1/1985
Kagawa, Tsuneki 4/18/1997	Ouchida, Kyuta 4/30/1980	Yasumichi, Calvin K 4/24/2001
Kamaya, Carol Fumie 4/28/1976	Osaki, Tamenaka 4/10/1951	Yoneyama, Hon Terukichi 4/9/1993
Kasubuchi, Alan 4/26/2014	Ozaki, Shizue 4/3/1963 *	Yumibe, Isako 4/20/1989 *

*OBWA Member

2021 Memorial Services

Year Of Passing	Memorial	Year Of Passing	Memorial
2020	1 Year	2005	17 Year
2019	3 Year	1997	25 Year
2014	7 year	1989	33 Year
2009	13 Year	1972	50 Year

If you would like to schedule a memorial service for Loved ones or ancestors, please make arrangements With Reverend Sugahara at 916-834-7350 or vsobtoportland0612017@oregonbuddhisttemple.com

President's Column Ken Garner, OBT President



Each year at the end of February or beginning of March, the Buddhist Churches of America holds a National Council Meeting (NCM) in which all affiliated temples, churches, and organizations send representatives. OBT generally sends the minister and temple president. This year,

because the meeting was held via Zoom we also were able to have the vice president attend. The NCM deals with the business of running the denomination. Highlights of the previous year and plans for the upcoming years are discussed. The single topic that generates the most debate is invariably the budget for the coming year. By the end of the session, the attendees must approve a budget which allows BCA to continue operating. I think it is important that the OBT Sangha understands how this works and how it affects us.

The vast majority of the operating funds for BCA come from the temples. At the beginning of the calendar year, the BCA request each temple to submit the number of their members. Every temple's numbers are added to get the total number of BCA members. The budget amount approved at the NCM is then divided by the census to come up with the cost per member. Temples are then assessed by BCA this cost/member times the number of members they report. For this coming year, the assessment is \$151.18 per member. OBT reported 66 members as of December 31, 2020, for an assessment of \$9977.88.

Being in the Pacific Northwest, in the past we often did not see the good work done by the BCA and the frugal use of our assessment. Since the Covid 19 pandemic and the shelter in place mandates, we have had more access than ever before. Necessity drove BCA to explore communication options never

before utilized. We can more fully take advantage of what BCA has to offer us and can be more fully involved with the denomination.

BCA does not dictate the terms under which a temple determines who is a member. Each temple has its own criteria. The OBT By-Laws also gives great latitude to the board to determine who is a member. The only membership requirement stated in the by-laws is that a person must be a paid member in order to vote and run for a seat on the board. Several years ago OBT moved from a dues to a pledge mode. We used to say membership was granted to those who paid a set amount of dues to be a member. The board felt that a change to a pledge system would encourage people to give more than just a stated dues amount and would also be more inclusive in that all people who felt an affinity to the Dharma and to OBT should be considered a member regardless of ability to pay dues.

It does not take long to realize that having a liberal definition of who is a member can make the BCA assessment that OBT is obligated to pay unaffordable for our temple. To address this issue the board is considering policies to determine who will be considered members for the BCA census and for eligibility for voting and running in OBT elections:

On an annual basis, the board will determine a minimum fulfilled pledge amount in order to have eligibility for OBT elections (i.e. voting rights). Members with voting rights will be counted as temple members for BCA purposes and will be reported in the BCA census as such. Those fulfilling financial requirements to secure voting rights as of October 1 will be eligible to vote in and run in the Board election of that year and be reported as a member to BCA in the following January – i.e. person who has fulfilled his/her pledge at the voting rights level by October 1, 2021 will be reported as a member to BCA in January 2022.

- No discounts for multi-person memberships (e.g. family) in regards to voting rights. Each adult must fulfill the voting rights pledge level to be granted voting rights and to be reported to BCA as a member
 - Children (under 18) will not be granted voting rights and will not be reported to BCA as members. Those above 18 can be granted voting rights if voting rights pledge level is satisfied.
 - Those granted lifetime membership will have full voting rights and will be reported yearly to BCA as a member (until deceased).
 - The fulfilled pledge is the single best way to monetarily donate to OBT. If you decide to pledge to OBT, please indicate that the donation is for pledge.
- Gassho, Ken

of Shakyamuni Buddha with the decorating of a flower pavilion and the rite of Bathing the Body of the Buddha (Kanbutsu).

The Buddha was the only child of King Suddhodana Gautama and Queen Maya of the Shakya Kingdom. The King and Queen were childless for some 20 years. Then one day, after having a dream of a white elephant, the Queen became pregnant. According to the custom of the time, Queen Maya was returning to her parent's home to await the birth of the baby when she stopped to rest in a garden called Lumbini. As the Queen reached up to touch the blossoms of the Asoka Tree., the baby was born from her right side. The earth shook in six directions and a light, sweet rain fell from the sky. The newborn baby took seven steps, pointed his right hand to the sky and his left hand to the earth, and spoke the following words. "Above and below the heavens, I alone am the World Honored One".

The joy of the King was great, and he named the child Siddhartha, which means "every wish fulfilled". The date is given in the Mahayana tradition as April 8, 565 B.C.

For the Hanamatsuri service, a flower-decorated shrine known as a Hanamido or flower pavilion is set up in front of the Naijin, representing Lumbini Garden. The Hanamido is set up on the back of a white elephant, recalling Queen Maya's dream. In the center of the flower-decked shrine is placed a small statue of the infant Siddhartha in a bowl of Amacha or "sweet tea".

The bathing of the Buddha image was a popular festival ritual practiced in India and China. It has been practiced in Japan since the Nara Period (710AD – 794 AD) but was not observed by Jodo Shinshu until the Meiji era (Jan 25, 1868 – Jul 30, 1912).

Above narrative extracted from Traditions of Jodoshinshu Hongwanji by Masao Kodani and Russell Hamada. Hanamido White Elephant watercolor painting by Yasashi Ichikawa

Oregon Buddhist Women's Association

Nancy Kajitsu



Our OBWA members joined a zoom meeting on Saturday. It was fun seeing faces and gathering so much information! We welcome two new members, Toyoko Oguri and Marilyn Huh. We received thank yous from Ken Garner President and Dharma School and greatly appreciate all that they do for the Temple.

Under Old Business, some funds from our checking account will be transferred to our Investment Account. An ad hoc committee was formed to determine how remaining funds from the checking account can be allocated, considering suggestions that were provided.

Regarding Asian American women and our vulnerability at this time, providing self-defense classes at the Temple was suggested. Other topics included inviting Asian American women speakers, what areas to donate to the Temple, and remembering Lady Kujo and her dedication to the Buddhism and the community. We welcome your input and ideas what

Hanamatsuri – Birthday of the Buddha, April 8

Hanamatsuri or "Flower Festival" is a service of rejoicing in which we commemorate the birth



areas and topics OBWA should be pursuing. Please contact Robbi Ando (rchando@comcast.net) by April 5th.

Our next Zoom meeting will be April 17. I will be sending out an email to remind you. It's really nice to see everyone on screen while not being able to visit in person.

Next month's OBWA newsletter reporter is Etsu Osaki.

Dharma School Happenings

Ann Shintani



Hanamatsuri (Sunday, April 4, by appointment)-- Instead of a Saturday morning supply pick-up in the temple parking lot, we are planning to have it on Sunday, April 4th and include socially distanced activities to observe Buddha's birthday, or Hanamatsuri. Although we will remain outside and limit family visits to 20 minutes, we require that

families and volunteer sign up so as to ensure we do not exceed more than 25 people. Our intent is to keep students connected with our temple, offer a flower or fruit to the Flower Altar (Hanamido), and appreciate the objects and plants that are visible on our beautifully maintained temple grounds.

Meet Cathy Ang from "Over the Moon" (Saturday, April 24, 2pm-4pm PST) – "Over the Moon" is a 2020 animated musical family fantasy film, which was nominated for an Academy Award for Best Animated Feature. Join BCA's Buddhist Youth Retreat (BYR) as they host a live virtual event on Zoom to meet Cathy Ang, who voices "Fei Fei", the protagonist in the film. Mr. Koichi Mizushima, BCA Center of Buddhist Education (CBE) Youth Coordinator, looks forward to students meeting Ms. Ang and hearing her speak. This event is open to all middle school aged students (6th-8th). Registration form for this event is due by April 15th and can be found [here](#). I hope your student can participate!

Girl Scout Troop 43720 OBT

Amy Peterson



While the pandemic shutdown slowed the troop activities, the troop was able to give their Gift of Caring cookies to Ikoi-No-Kai, Japanese Ancestral Society, and the OBWA.

We also got our Zoom meetings up and running and did some badge work. We made buddy burners a couple of weeks before the ice storm. I thought of using it while our power was out, but we didn't need to. Cookie sales went virtual this year, and although it was new and scary, all the girls exceeded their goals. Thanks to many of you the scouts received some wonderful cash donations as well as Gift of Caring again this year which will go to the Portland Police East Precinct and the Japanese Ancestral Society. Our plan is to make it to Family Day Camp at Camp Arrowhead and fall camp on the coast. Thank you again for all

of your support and we're hoping to serve the temple any way we can.

The article below by OBT board member Judy Hittle is intended to help make the board more accessible to temple members.

I Wouldn't Have it Any Other Way

Judy Hittle



Many of us have our stories as to how we came to be here at the Oregon Buddhist Temple, or even how we decided that Shin Buddhism was the path we would want to follow.

Mine is similar to many who grew up within a Buddhist community, but with some marked differences. I was born and raised on the island of Maui where I attended the Paia Hongwanji – not because it was my family's temple, but because I chose to go where my friends were. My parents were members of the Rinzaï Zen Temple, while my brothers attended the Congregational Church. I guess we were a diverse religious family. During those times, it seems church was more a social gathering than a place to seek religion. I have recollections of hearing about the Four Noble Truths and the Eightfold Path, and I was also a part of the Junior YBA. Other than that, I don't recall too much about my time in the temple.

While away at college, I had no opportunity to affiliate with any Buddhist temples, since I was in Iowa. As a matter of fact, the college I first attended was founded by the Quakers. Although religious diversity was welcomed, all students were required to attend morning services which were combined with the daily announcements. Aside from that, there were no discussions about religion. I was there for one year before transferring to another college, also in Iowa, to complete my education. It wasn't because of the religious differences that prompted the transfer.

Sometime later, I had another interesting experience while living in Wisconsin. My husband is a former marine, and while he was active, we travelled a bit. We lived in Wisconsin for about four years. While there, I had the unique opportunity to teach 5th graders in a Catholic School. Before I was hired, the principal was fully aware that I was not a Catholic, but a Buddhist. He felt my background would be a good addition to the staff. I gladly accepted. It was a wonderful experience working with the children, and instilling lessons that were not in opposition to what we would want any child to learn. Gratefully, Religious Education wasn't part of my curriculum, and yet I was able to witness some of their practices, which I found interesting.

Returning to the Pacific Northwest, we reconnected with OBT. So this is where we are, which brings me to a thought. I don't know how many of you have given this matter any consideration, but it made me wonder, why Buddhism? This question was posed to me recently, which started me thinking

further along this line. The question was, “What does it mean to you, to be a Buddhist?”

How can I answer that? Well first of all, why Buddhism? I guess everyone has their own reasons. Me? I think I grew into it just by the fact that I grew up in Buddhism. I may not thoroughly understand it, but I’ve accepted it. I don’t know that I’m any different because I’ve accepted Buddhism. It seems to me, that it would be difficult to separate the influences that made each of us into unique individuals. How can I answer the question of what it means to be a Buddhist? Can you?

And yet, I know without a doubt, I wouldn’t have it any other way

Buddhist Church of Oakland

Reverend Harry Bridge



BCO Dharma Family Service - 3/14/21 - YouTube



The 3B’s

Who are they?

The Threes Times

Past – Already gone so don’t get stuck on it

Present – The only moment we have

Future – Hasn’t happened yet so don’t worry about it

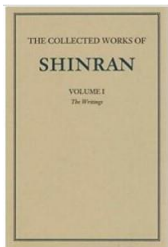
Click on the above link for the answer to the 3 B’s and more details.

Past Months’ Newsletters

Can be viewed at the below link.

[Newsletter | oregonbuddhisttemple](#)

Intermediate Buddhist Study Class via Zoom



When: Next class is Wednesday March 31, 7pm to 8:30 pm

Where: Participants are at their respective homes on their computers, communicating via Zoom.

This is a twice a month intermediate level Buddhist study class. Please contact Reverend Sugahara for more information.

Currently we are reading and discussing *Essentials of Faith Alone* in the Collected Works of Shinran.

In the last class held March 17, Reverend Sugahara introduced the Japanese word *Gokuraku*, meaning the “Land of Peace, Land of Bliss” and followed up with the additional explanation below:

極 goku: ultimate

楽 raku: bliss, joy

The translator Kumalajiva translated Sukhavati (meaning “where the happiness is”) as Gokuraku.

Editor’s note: I asked Reverend Sugahara if Gokuraku is related to the often used word I’ve heard from Issei, “gokuro-san” or “gokuro-sama”, to which he replied, no that is a different word, with the below explanation.

Gokuro-san is as follows:

ご Go: honorific

苦勞 kuro: hardship, hard work

さん san: makes the expression friendly.

Gokuro-san is basically appreciating the person for the work.

When paper newsletters were mailed, donation envelopes were enclosed for those months that had special services and events. Now that the newsletter is available only electronically this is not possible. This is a reminder to encourage readers to continue the donations, not only for these events by anytime. Thank you.

January	Hoonko
February	Nirvana Day
March	Spring Ohigan
April	Hanamatsuri
May	Gotan-E Shiran Shonin Birthday Celebration
July	Kangi-e "A Gathering of Joy" Obon Service
August	Obonfest
September	Fall Ohigan
November	Eitaikyo - Perpetual Memorial Service
December	Year End Gift for the Temple

Oregon Buddhist Temple Donations for February

Tom Hokama 1st year memorial

Pat Hokama

In memory of Hank & Phyllis Muramatsu

Matt Muramatsu

In memory of Seigo & Shizue Sugihara

Dennis & Virginia Sugihara

In memory of Richard & Fujiko Izumi

Dennis & Virginia Sugihara

In memory of Yoshiaki & Michiko Yukawa

Dennis & Virginia Sugihara

In memory of Yozo & Sen Sunamoto

Dennis & Virginia Sugihara

In memory of Katsumi & Kazuko Sunamoto

Dennis & Virginia Sugihara

In memory of Gloria Deoca Duncan

Dennis & Virginia Sugihara

SHOTSUKI HOYO
**In memory of Denny Ando, Hiroshi Fujii,
Kichitaro Fujii**

Roberta Ando

Diane Ando Harder

SHOTSUKI HOYO
In memory of Tomi Tsujimura

Katie Tamiyasu

In memory of Shigeichi Kakishita

Chieko Kakishita

Minnie Young

Dana Kakishita

Special donations

James & Judith Nakashima

Roberta Ando (BCA Dana Program)

Herb & Etsu Osaki

Shizuka Miwa

Kent M. Matsuda

Gary Higashi

Dana Kakishita (Lady Kujo &
Lady Ohtani memorial service)

Anonymous

(In honor of Ken & Maho Garner)

Anonymous

(In honor of Brenda & Jerry Fugate)

Nirvana Day

Roberta Ando

Janice Okamoto

Katie Tamiyasu

Diane Ando Harder

Dana Kakishita

2021 Annual Pledges

Joseph & Lora Wahl

Judy & Paul Hittle

Yoshie Kagawa

Roberta Ando

Amy Peterson

Nadine Nakagawa

Colin Nakamura

Kaoru Hori

Alice Ando

David Wiper

Karol Kennedy

**Monthly/quarterly/
semi-annual pledges**

Jean Matsumoto

Jeanette Hager

Susan Lilly & Erik Ackerson

Diane Ando Harder

Susan Endecott

**Donation acknowledgements
are mailed for donations of
\$250 or more, to donors not
on the OBT mailing list, and
to any donor upon request.
Please inform us of any
significant errors or omissions.
Thank you.
sjendecott@gmail.com**

Thank you for your continued support

Do you miss seeing our temple and onaijin?



This photo by Charles Reneau

April 11 Dharma Exchange

Al Ono



Below is an article written by Rev Ron Miyamura of Midwest Buddhist Temple in Chicago. It was published in Wheel of Dharma in January, 2021. The topic was “Gratitude”, a commonly used word in Jodo Shinshu Buddhism. Please read the article which we will then discuss at the Dharma Exchange in April

11. I am having the article published since we cannot hand out copies.

Gassho,
Alfred Ono

We Have to Express Thanks, Gratitude for Sacrifices of Others

By Rev. Ron Miyamura
Midwest Buddhist Temple



As Buddhists, we like to think that we are good people. As Shin Buddhists, perhaps we know that we cannot know good and bad. Actually, we have to acknowledge that we are evil people full of blind passions, and we also acknowledge that we are grateful and thankful for the Wisdom and Compassion

that is Amida Buddha. We all like to think that we are good people who don't kill. However, the reality might be a bit different. In Shin Buddhism, all sentient beings, meaning all living things, have the equal potential for Buddhahood. So, all living things are equal — humans, animals and plants are living things. And humans are not superior to plants, and plants are not superior to animals. All sentient beings are equal and have the equal Buddha-Nature.

We would like to think that I do not kill, but that is impossible. Each time I eat, I eat plants and animals. These plants and animals died so that I can eat and continue to live. The alternative is not to kill plants and animals, which means I would starve, and thus kill myself.

So, no matter what I do, I have to kill. Either plants or animals have sacrificed their lives so that I can live or I will starve. This is a dilemma that is impossible to resolve when I think about it. That is the problem. We cannot use logic. No matter what I do, I have to kill. The only way to resolve this issue is to find a spiritual answer.

The Shin Buddhist response is to appreciate the sacrifices of others and to express our thanks and gratitude.

When we eat, we can use some Japanese words. We can say, “itadaki-masu” before we eat and “gochiso-sama” when we finish eating. In a simple translation, itadaki-masu means “thankfully, I receive” and gochiso-sama means “I appreciate this good food.”

But these are Japanese words and they are beyond translations. There is a whole lot more meaning than just saying thank you. There is a sense of appreciation for everything that went into making the food. Everything from the seed, the soil, the water, the sun and so much more that allowed a plant to grow. Maybe there was grass and feed that allowed the cows, pigs and chickens to grow. And then there were the farmers, truck drivers, grocery store folks and so many others who brought the foods to the store. Then there was the person who went shopping, there was the cook who prepared the meal. In short, there were so many countless causes and conditions to make even one meal.

We have to express our gratitude. In the future, we can make up some words in English, but for now we can just say itadaki-masu and gochiso-sama.

We know that we are thankful and grateful for the sacrifices of so many people, animals, plants, and things that allow us to survive each and every day. We express our gratitude by saying Namu Amida Butsu.

Namu Amida Butsu. With gratitude and kindness beyond words.

A Survey to Improve the OBT Newsletter

To keep you better informed about Jodo Shinshu Buddhism and the Oregon Buddhist Temple through this newsletter, please respond to the following questions. Send your answers to Shinya Ichikawa at sjichi@gmail.com. Thank you.

1. Do you learn about Buddhism from the newsletter? What more would you like to see?
2. Do you learn about the Temple from the newsletter? What more would you like to see?
3. What is of most interest to you in the newsletter?
4. What is of least interest to you in the newsletter?
5. Do you use the links in the newsletter? If so, which ones?
6. Would you like to write an article? If so, on what topic?
7. Would you like to be an assistant editor of the newsletter?
8. You're welcome to provide any other comments or questions.



OBT is supporting The Kashiwagi Restaurant with this Flyer

We hope that our members and friends will support and purchase the delicious food from the **Kashiwagi Restaurant**. Please read the information on this flyer and Ctl + Click on the link kashiwagipdx.com to find more information about this new Japanese restaurant in SE Portland. Because of the small staff and space of the kitchen, it would have been impossible for them to prepare the 200 bentos that we asked to sell for them. As an alternative, this free advertising flyer is published to support and promote this outstanding new restaurant. We hope you will be encouraged and interested to patronize the restaurant. Thank you.

Help Wanted

Kashiwagi Restaurant is seeking a Receptionist/Server. For more information, please call 503 233 3946.

STATEMENT FROM OREGON'S ASIAN AND ASIAN AMERICAN COMMUNITIES

We are angry and heartbroken by the recent murders of eight people, including six Asian women in Atlanta, Georgia amidst a rise in Anti-Asian violence and hate crimes across the country.

As members of Asian and Asian American communities in Portland, Oregon, we denounce the murders of Delaina Ashley Yaun, Paul Andre Michels, Xiaojie Yan, and Daoyou Feng, and several others who have not yet been named. We send our heartfelt condolences to the families whose lives have been forever changed by the sudden loss of their loved ones.

The past year has seen documented increases in hate crimes against Asian Americans, especially Asian women and elders, throughout the country. These acts of bigotry are part of a pattern of racism, misogyny, and xenophobia, and the misguided reaction to the coronavirus pandemic fueled by hateful rhetoric from elected leaders. We strongly denounce these hate crimes and deadly assaults on community members and stand in support of the victims and the families who have suffered pain and loss.

It is not by coincidence that Asian women have been disproportionately harmed. Asian women are fetishized and marginalized, treated as sex objects and are easy targets of violence. These women are our grandmothers, aunties, sisters, wives, partners, cousins, and daughters. They all are powerful and respected, and worthy of our love and protection.

Anti-Asian racism is nothing new. Our country has a long history of violence targeting Asian people, including the Chinese Exclusion Act and the forced removal and incarceration of people of Japanese ancestry during World War II. We are tired of a nation that treats our people as "forever foreign" and outsiders, who do not see us, our families, and our friends as equal.

The root causes of senseless violence are dangerous—racism, white supremacy, and prejudice must be stopped. We must protect our communities from this violence and continue to fight against hate and oppression. There is no justification for acts of violence and prejudice against Asian Americans or any racial or ethnic group. We join in support of all people of color.

JAPANESE AMERICAN
MUSEUM OF OREGON



JAPANESE ANCESTRAL SOCIETY
OF PORTLAND

GRESHAM-TROUTDALE
JAPANESE AMERICAN
CITIZENS LEAGUE

MINORU
YASUI
Legacy Project



HENJYOJI SHINGON
BUDDHIST TEMPLE



Epworth United
Methodist Church

VELEDA
CLUB

HIROSHIMA
CLUB

