have fish on the menu, therefore, is a wish for the couple in their marriage to always have enough to live.

**Ninth Course - Fried Rice with Shrimp, Wrapped and Steamed in Lotus Leaf**

Rice is the staple of the diet in Southern China, and the phrase for "eating" in Cantonese is "sik fan," literally to "eat rice." Hospitality to guests revolves around serving and sharing food, and so whenever someone visits your home, the inevitable first question asked is, "have you eaten yet?" In other words, whether you have eaten some rice that day.

**Tenth Course - Double Happiness Egg Noodles**

The presence of noodles is important because they are long, and therefore finishing the meal with noodles ends a rather long ten course banquet with a hope for longevity for everyone involved. The first time Kariann came to Vancouver to visit Henry's parents, we went out to have a celebratory dinner, and her favorite dish from that meal was the yee mein, the very noodles which make up this dish.

**Dessert - Purée of Sweet Beans with Lotus Seeds**

We finish with a soup made with sweet beans. The presence of lotus seeds is a symbol of fertility, since the phrase "to bear seed" is equivalent in Chinese to having children (sons in particular, but for us, a wish for children in general). Finally, since we both love cake, we searched long and hard for the perfect wedding cake. We hope that after a long meal on a hot summer's day, this light and refreshing cake will bring a pleasant end to our meal, and also hope that you have enjoyed all of today's activities!
Program

Ministers
Rinban Seikan Tukuma & Reverend Gregory Gibbs

Kansho (tolling of the bell)
Seating of Parents
Candle lighting
Processional
Entrance of Bride
Sutra Chanting
Announcement of Ceremony by Minister
Reading of Wedding Vows
Exchange of Rings and Ojuzu (Prayer Beads)
Oshoko (Burning of Incense)
Pronouncement of Marriage
Sansankudo (Tea Ceremony)
Introduction of Couple
Recessional

Maid of Honor
Audrey Yokota

Matron of Honor
Michele Kaneshiro

Bridesmaids
Yonny Ichiiho
Tricia Yu

Junior Bridesmaid
Shana Menton

Flower Girl
Kelsey Menton

Groomsmen
Geoff Castle
Jim Engleson
Roger Lew

Best Man
George Yu

Ringbearer
Dustin Fante

Master of Ceremonies
John Giggie

Ushers
Damian Fante
Lloyd Hasegawa
Dais Ichiiho

Reception Table
Kyoko Ichiiho
Karen Kato
Shari Tomei
Harold Yokota

Parents of the Bride
Takao & Keiko Yokota

Parents of the Groom
John & Helen Yu

Grandmother of the Bride
Tsuyako Ichiiho

Grandmother of the Groom
Yeung Huey Yuen
A Note

We are sorry that Kariann’s father, Takao Yokota, will not be accompanying the bride and bride’s mother down the aisle. He had wished very much to have been able to escort his daughter at her wedding, but as most of you know, he is still recovering from a recent operation. When we first discovered his condition, we had decided to postpone the wedding. However, he insisted that no matter what happened the wedding would continue, and we have honored his wish.

Over the weeks, we have seen him fight hard to recover enough so that he could attend the wedding, but we regret that he was not able. Although the events of the past few weeks have proved a difficult time for our family, we have all been inspired by Dad’s unfailing optimism, strength and bravery. In particular, we have seen in his will to recover during the past month a reminder of the sacrifices he has made his entire life for his family. After recovering from a brain tumor 26 years ago, he worked every day for over two decades before recently retiring. Despite this recent setback, we hope he will win his latest battle. We are in his debt for all that he has done over the years, and he will be in our thoughts during our wedding day.

We would like to take this opportunity to express our gratitude to members of our wonderful families and the many dear friends and colleagues who have extended their kindness during this difficult time. We also wanted to send warm greetings and best wishes to each of you from Kariann’s father.

An Introduction to Our Ceremony and Reception

We know that many of you have come long distances to help us celebrate our marriage, and deeply appreciate the time and expense such a trip represents. Each person’s presence adds to our joy and helps make this day unique. Every wedding is both a unity of two individuals, as well as the multitude of individuals who they each have come to know through various aspects of their lives. We hope that through our celebration today, people who otherwise might never have met may come to know each other a little.

As a union between an American of Japanese descent who studies both early U.S. history and Asian American history, and a Canadian of Chinese heritage who studies modern U.S. history and Asian American history, there were countless possibilities for crafting a wedding that reflected our various backgrounds. From the first moments that we decided to be married, we have consciously tried to create a set of rituals that would have meaning for us and, hopefully, the family and friends who have honored us by coming to share in our celebration.

In planning today’s program, we have thought of tradition less as a set of rules or requirements and more as a story of self-understanding, created anew when we and our families decide what is important and why. Traditions that have become associated with weddings, or with ethnicity, are ever-changing, formed by the countless decisions of those who imagine and enact an importance for specific rituals. As students of Asian American history, we have learned to love exploring the multitude of ways in which Asian migrants of all different origins have re-invented traditions in new contexts. Rituals such as weddings are continually renewed, eternally changing yet somehow the same as those that have come before and will come after. Dependent upon local conditions, such as the location of the ceremony or banquet, the availability of food, and the individual tastes of the couple being married, the myriad of specific variations that make any wedding unique are also the most interesting aspects for us. And so for bringing each of your unique contributions, we wish to thank our family and guests for sharing this special day with us.
Some Notes on the Meanings for Us of Various Elements of the Ceremony and Reception

In deciding upon a sacred site for our ceremony, we chose the Honpa Hongwanji Buddhist Temple in Little Tokyo because we wanted to reflect the long-standing presence of Buddhism in Japanese and Chinese history, and in particular the faith practiced by Kariann’s maternal grandmother and late paternal grandmother, as well as Henry’s late great-grandmother. Jodo Shinshu as it is practiced at this temple is a particularly apt form of Buddhism for us because it stresses the love and compassion of Amida Buddha for all, and reflects the open and embracing qualities of Buddhism that we admire. We felt that the Nishi Hongwanji Temple is welcoming of a wide range of spiritual expression, and is a place of worship where guests of all kinds could feel comfortable.

Butterfly Lovers Violin Concerto

The music in the moments prior to the ceremony is a favorite of both Kariann and Henry. It tells the poignant story of two young lovers who face a tragic separation but are eternally united as a pair of butterflies. The concerto has particular meaning for Henry because it was often played by his parents during his youth, evoking happy memories of childhood. The story, based upon an old Chinese legend, is about a pair of young star-crossed lovers, Liang Shanbo and Zhu Yingtai, who lived in southern China during the 4th century. Zhu, an intelligent daughter of a wealthy family, defies feudal gender roles that restricted education to men. Disguising herself as a man, she leaves home to become a scholar and befriends Liang, a young man from a poor family. When Zhu returns home, she realizes she has fallen in love with Liang and tries in vain to let him know. Her father, however, has promised her in marriage to a powerful nobleman, and by the time Liang realizes his deep love for Zhu, it is too late. Distraught, Liang dies of a broken heart. Upon hearing the news, Zhu rushes to his tomb and throws herself to her death at his side. The heavens take pity on the pair, and they are reunited for eternity as a pair of butterflies. Ever since, butterflies flitting happily among the flowers have served as an inspiration to lovers everywhere, including us.

A White Cheongsam

The wedding gown worn today by Kariann can be described as a "cheongsam," literally a "long dress," and the word "cheongsam" expresses a wish for a long, happy life and marriage. Even though most Chinese and Chinese American brides now choose to wear white wedding gowns, the traditional dress was usually red. The day of the ceremony, Kariann’s mother also made a gift of a pair of long pants to Henry, just to make sure that he would stick around as long as Kariann.

Sansankudo

The tea ceremony which seals the wedding is both a sign of respect towards the bride and groom’s parents and elders, and an invocation of the Three Truths of life: Buddha, Dharma, and Sangha, or Truth, Teaching, and Community. The recurrence of the number three (san means three in both Chinese and Japanese) during the ritual is an expression of these three truths, as well as a description of how two families have become three as a result of the wedding.


First Course - Mandarin Combination Platter

The combination platter serves as an opening metaphor for the banquet overall, capturing a number of tastes in a single setting. Like all the courses served at the banquet, food also serves as a social metaphor, expressing the powerful connection between the eating of food as physical sustenance and the act of feasting as a social ritual. Just as the combination platter brings together a number of differing elements, each with an individual flavor, so the wedding banquet brings together a wide array of guests, different from each other and each representing a unique aspect of the bride and groom's lives. More than mere tolerance of variety, the process of mixing represented by both the platter and the banquet serves as a celebration of the eclectic nature of life and society.

Second Course - Stir-fried Chicken and Scallops in Taro Nest

This particular dish is a visual pun, with the white chicken and scallops suggesting eggs in a nest, and therefore fertility and abundance in the home. The technique of stir-frying, cornerstone of Chinese cuisine, melds the various flavors of this dish. Done in a wok, which concentrates heat at a single point at the bottom of a curved bowl, stir-frying as a method of cooking makes minimal use of two scarce resources in a peasant society, cooking oil and firewood. Stir-frying also locks in the individual flavors of each element, so that the taste is always a medley and never a homogenous blend. This dish has personal resonance because it serves as a reminder of the first time that Henry cooked lunch for Kariann. He made her stir-fried scallops with snow peas, and when she realized that they shared a love of eating, she was won over with the promise of many more happy meals together in the future.

Cranes

For both Japanese Americans and Chinese Americans, cranes represent longevity, and because cranes pair for life, they are also particularly apt symbols for a long marriage together. A common tradition which began among Japanese immigrants in Hawaii and spread to Japanese Americans in the mainland U.S. involves the folding of origami cranes by the bride's friends and family. Originally offered as a blessing and good luck wish, the folding of a thousand cranes has come to symbolize the act of marriage itself. For our wedding, Denise Carroll showed an extraordinary kindness in folding all the cranes that you see on the banquet tables. For us, her generosity captures in purest form the original intention of the gift of cranes.

Ten Course Chinese Banquet

The choice to have a Chinese wedding banquet reflects our desire to place food at the center of our celebration, since a love of eating has been so important in both our families' lives. Many of the dishes have symbolic meaning, but even more interesting to us are the personal memories which some of them evoke. We hope that in partaking of these dishes with us tonight, you may come to share in the creation of a new set of meaningful memories.
Third Course - Crab Meat With Vegetables

The crab dish is important because crab is believed by many Chinese to ward off bad luck. Just as the crab's hard shell protects it from harm, the presence of crab in the banquet serves a hope that the marriage will be protected from misfortune.

Fourth Course - Prince's Shark Fin Soup

This soup, made from thin slices of shark's fin, is a rare delicacy that also suggests the intimidating power of the sleek predator. Though neither of us aspires to the ferocity and killer instinct of the shark, we're happy to have the shark as a symbol of grace and efficiency.

Fifth Course - Braised Abalone with Mushrooms

One of the most prized dishes on our menu, abalone is also redolent with childhood memories for each of us. During the 1970s (when there were markedly fewer Chinese restaurants in the Monterey Park) Kariann and her family were regular customers in a local restaurant called the House of Louie. One of her family's favorite celebratory dishes was abalone. During Henry's youth in Victoria, B.C., a customer in his parents' corner grocery store was a deep water diver, and in exchange for groceries, he would regularly bring fresh abalone to the Yu's dinner table.

Sixth Course - Stir-fried Beef with Sliced Garlic

This dish is one we are particularly happy to have on the menu because it is a favorite of ours. It also is a dish that is much more suggestive of the home-style cuisine found in most Cantonese restaurants in the United States and Canada. Familiar to almost all North Americans of every background, stir-fried beef with garlic is a symbol for us of our commitment to an Asian American Studies which unites our Asian heritage with a life in the United States. It is also the field of study from which our scholarship and our relationship originally grew.

Seventh Course - Chef's Special Succulent Roast Chicken

Chicken is a powerful symbol of fertility and abundance, both as the bearer of eggs and as one of the main sources of meat in peasant Chinese homes. Because meat was often a rarity in peasant diets, chicken and the even rarer occurrence of roasted pig carried connotations of wealth and abundance.

Eighth Course - Steamed Fresh Houndfish

No Cantonese wedding banquet is complete without some form of fish. Because most overseas Chinese came from Guangdong province on the south coast of China (near the ports of Macao and Hong Kong where Europeans had come to trade), Cantonese love to dine on fresh fish, though they also enjoy salted and preserved varieties. The presence of a fresh fish plate suggests the image of fish swimming in the ocean, and the phrase for "swimming fish" is "yo yee," which is a pun for the phrase for "having plenty." To