Priest's Message from Kanjin Cederman Shonin

Hello Everyone,

Well, it is warming up and signs of Spring are in the air. We have had some wonderful warm days and have had to bring out the window screens for the Temple. As you may have noticed, we have changed and added some things to the Temple programming. Thanks to Gregg’s survey we were able to realize how the members felt and what you wish to learn. We are developing a more traditional and meditative space. It is important that you do your best to participate and learn these new practices and traditions, so as to make them successful in their implementation. Through these programs our temple will run more smoothly and maintain an atmosphere of practice and contemplation. The next few steps in our process will be to further designate our sacred space by asking members to furnish and store for themselves slippers, or if they cannot wear slippers, indoor shoes that have not been used outside. To prepare for this, please purchase a nice pair of slippers together with a small cloth bag on which you can write your name and store it at the Temple. There will be a place provided at the entrance to store them. This will help keep the floor clean while it is maintained and washed completely by our members on a regular basis.

One of the major characteristics of Buddhist temples is that they are cleaned daily and maintained. We call this cleaning practice or Osoji. This is considered the way we can see the progress of our Buddhist practice as well as our state of mind. If you are able to bring your Buddhist practice and insight to daily and menial activities, you will have realized the benefits of your cultivation.

Continued on Page 2.

Kifuda

We are pleased to announce that the Temple board has approved the Kifuda program to recognize significant donations. Kifuda is also known as Kifudagaku. Kifu (donation) and gaku (frame) is the way of saying the name of the frame that holds the kifuda. 木札 (Kifuda) are the individual pieces of wood where family names or in some cases personal names are inscribed.

The Kifudagaku will be placed at the front of the temple, on the altar. There will be three denominations: $1000, $500, $250, which will be placed at the front of the altar, side of the altar, and on the wall, respectively. The Kifuda donation will be good for one year, and can be renewed yearly. Proceeds from these donations will be put into the general Temple fund.

A presentation of what this will look like will be showcased at an upcoming service. If you are interested in purchasing a Kifuda tag, please contact the Temple or Sensei.

Phil Robbins, Treasurer
Continued from Page 1.

The new theme of our Temple is, “If you see something that needs to be done, do it!” This means do not say that is not my mess or problem or simply stand around. You should be aware and mindful at all times. If you have the insight to realize what needs to be done, do it. Our Temple does not exist to be a social club, it is a dojo, a place of practice and cultivation. This does not mean that we must not enjoy ourselves. Sunday gongyo services are events in which we express our joy in the Lotus Sutra with children songs, etc. However, we must strengthen our practice with the day that we set aside to expound our joy and deepen our practice. Also, our dojo shows the level of our cultivation and understanding. If it is dirty even in a small area, that we may simply overlook or ignore, this shows our true minds and lack of awareness. My teacher emphasized this practice in my training, in that for many months when I came to learn from him, he simply told me to clean the yard, clean the inside of the Temple, and prepare the flowers. This I realized is the building block of Buddhist culture and lifestyle. Take a look at the Temple’s bathroom, when it is clean what is your feeling and when it is not, what do you feel? This is not simply my job or the lay leaders; this is the mind of our Sangha. Please take this to heart.

Also, on this same theme of change, we are changing our format for events to more practice and educational orientations. We have attempted to hold events on Saturdays and other evenings but the number of people that attended was not enough. This could be because of the neighborhood or many other factors. So we have decided to use our Sundays to educate and practice. I hope that this will encourage more of our members to realize the preciousness of our time together for Sunday gongyo.

As you may have noticed we have a signup sheet for kitchen helpers, tea and cookies, and flowers and fruits offerings. Please take a moment and ask the lay leaders how you can help and sign up for one of these important responsibilities to thank and show the importance of Buddhism in your life.

With Gassho,
Kanjin Cederman Shonin

---

The Rainbow Dharma Wheel

This symbol, designed by Rev. Faulconer of Boston, signifies that Choeizan Enkyoji is a Welcoming Sangha. We are the first Buddhist Temple permitted to use such.

The Welcoming Congregation Program was created by the Unitarian Universalists Church’s main office in Boston. It took over 20 years and many man-years to create this positive dedication to welcome and to include people with marginal sexual orientations and gender identities.

Courses, workshops, workbooks, lectures, classes, and an extensive reference on the web, all went into this program. Churches were certified that they had completed everything before being able to display the flaming rainbow chalice, their symbol of the Welcoming Congregation.

Gregg has been working with Alex Kapitan, LGBTQ and Multicultural Program Administrator, in designing a Buddhist version of their program. We received permission to display the rainbow dharma wheel before being “certified” and before Temple workshops and classes were held. It was felt by both Alex and Gregg, that it was more important to welcome new members into our Sangha family now, than to wait a year or more to complete the requirements.

Unfortunately we will not be able to participate in this year’s Gay Pride Parade nor staff one of the limited (20) non-profit tables available at Seattle Center.

With a limited budget we decided to have a small ad in the spirituality section of the weekly Seattle Gay News and to distribute post cards and business cards instead of a one-time ad in their Pride issue.

We will also submit an article to the North American Post as well as the Nichiren Shu News.
API CHAYA Presentation

By Gregg Tralle

API CHAYA held a presentation at the Temple on April 13. API Chaya formed from the merger of two organizations in 2011: the Asian and Pacific Islander Women & Family Safety Center and Chaya. It is a 501(c)(3) organization that seeks to end systemic violence in our communities.

Sentient beings are innumerable,
I vow to save them all.

Most often when I recite these word I am thinking of worms, bacteria and such small one-celled organisms … do they have Buddha nature?

How can one save them except by being careful not to walk on worms, feed them food scraps and move them from the hot sun-warmed sidewalk to the cool grass?

Rarely do I ever think of humans when reciting the first great vow.

But Saturday the 13th was different!
The image: a foreign woman in the United States, knows very little of the language, knows nothing of its customs or laws, and had a very controlling and abusive husband. Every move timed, accounted for, given little money, not allowed outside, not allowed friends and must serve to the husband’s every whim. It is disconnected isolation with no answer in sight.

This is not a singular image but one of hundreds. How does one break away from this tightening world of abuse? In the background is always the threat of your family being killed if you aren’t compliant and resist.

This image is not limited to one culture, one social class, one ethnic group; it permeates the entire society of the Northwest.

Why had I never thought of women like this as sentient beings to be saved?

That was the biggest of many shockers I experienced in the presentation by Yukie of the API Chaya programs.

Maybe shockers is too strong, too dramatic a word … perhaps gaining a new awareness of domestic abuse, human trafficking in the Asian, South Asian and Pacific Islander communities. And an awareness and respect for the survivors. What courage, what drive gave them the strength to fight their enslavement?

I cannot say enough good words for the presentation, the eye-opening mind-opening world I was unaware of. If you missed it, it will be given again.

The Temple plans to find ways of supporting this organization as they provide referrals to shelters, medical clinics and counseling services, and referrals to legal and immigration resources.

On Saturday there was little turnout, but Sensei strongly feels that it is something very important for the Sangha to become aware of. Therefore another workshop with API is scheduled for Sunday June 2nd from 11am—1pm immediately following a shortened service. You will be glad that you attended, the awareness is staggering.

March/April Activities

Spring Ohigan 2013—On March 17 we held our Spring Ohigan service. Ohigan is celebrated twice a year around the Spring and Fall equinoxes. It is a commemoration of our ancestors and a time to dedicate to our merit so that they and all beings may attain enlightenment.

On March 31 the kids received candy goody bags for Easter as well as hunted and decorated Easter eggs.
23rd Annual Walk For Rice

SATURDAY, JUNE 29, 2013; 8 AM to 12:30 PM at Seward Park

Get the chisel ready to carve this in stone: the Asian Counseling and Referral Service (ACRS) is having its annual Walk for Rice on June 29th at Seward Park.

ACRS buys rice and provides support services for its Food Bank in the International District.

Some facts about the Food Bank:

♦ It is the second most used in King County.
♦ It is the only one in Washington that regularly acquires foods meeting the Asian Pacific ethnic dietary needs.
♦ It serves more than 5,000 individuals, mostly children under 18 and seniors over 65.
♦ It has 3 staff members who serve over 1.6 million pounds of food to their clients each year.
♦ It distributes 120,000 pounds of food per month.
♦ It calculates a 50 pound bag of rice serves 17 households.

The goal this year is to raise $200,000. Last year our Sangha contributed $260.00, let’s at least double that!

So invite friends, family, and encourage coworkers to donate to the Walk for Rice Food Bank. We cannot think of a better outreach nor one serving the community so well.

Dogs on leashes are welcome too, just ask Phil or Penne.

After the event Gregg and Lee will be having a pot luck open house a mile up the street to celebrate our Sangha’s contribution to the community.

P.S. ACRS offers a shuttle service from its building (3639 MLK Jr. Way S) to Walk for Rice. You can park (free of charge!) in their lot and catch the shuttle bus to Seward Park. Service begins at 8 a.m. and continues every 20-30 minutes until 1 p.m.

More than a Food Bank

ACRS provides a continuum of services for primarily low-income, immigrant, refugee, American-born Asians and Pacific Islanders through 12 additional programs:

- Aging and Adult Services Chemical Dependency Treatment
- Children, Youth, and Families
- Citizenship Services
- Congregate Meals and Emergency Feeding
- Consultation and Education
- Domestic Violence Batterers Treatment
- Employment and Training Services
- Information and Referral Services
- Legal Clinic
- Mental Health Services
- Problem Gambling Treatment

Because of ACRS, Asian Pacific Americans are no longer at risk of misdiagnosis and receiving inappropriate care from service providers unfamiliar with their culture and language. More than 27,000 people annually are assisted and helped to overcome obstacles and becoming successful members of their community.

Way to go ACRS!
Thank You NBIC

Thank you NBIC for making these altar pieces available for Choeizan Enkyoji Temple in Seattle. In Japan, when new altar furnishings are dedicated, the old furniture are usually burned. Sensei asked for Temples in Japan to donate their used furnishings to the American Temples. Rev. Hirai of NBIC, now Bishop of Hawaii, was instrumental in making this happen.

CUSHIONS
Used on raidan seat for head priest.

OZEN
Small stand with eating bowls used for food offerings during pot lucks.

INCENSE TABLE
For incense offerings during Odaimoku.

KAKUCHO STAND
The Kakucho is the Temple’s ancestral book containing memorial dates of deceased members and family.
Names for the month are called out on the 3rd Sunday by Sensei.
When there are no longer family to honor the memorials, the family kakucho and tablets are given to the Temple to perform the annual memorial.

LANTERN, WOODEN
This wooden lantern is hung over the raidan, head priest’s seat.

RAIDAN
Doshi, the seat of the head priest; not used at start of service when humble prostrations are performed in front of the altar.
Provenance: Kai kyoshi Teaching Center, March 2009, Dedicated to Rev Akahoshi, 14th head priest, Portland Temple.

SEGAKAI DANA
Hungry souls, related and unrelated.
Segaki service is very important.
Most purifying service for illness, toba for all known direct lineage and one toba for unknown relatives.
Very long 1.5 hours.

TANAGYO—BLESSING OF BUTSUDAN
07.14 07.15
As part of OBon season, Sensei will come to your house and recite sutras in front of the family butsudan or sacred space. At this time, the entire family gathers and prays for the spirits of the families ancestors together. Sensei will also bless your butsudan. During this time it is traditional to serve tea and a snack and spend a short time visiting before Sensei is on his way to the next appointment.

Contact Sensei to arrange your appointment, home visits on Sunday July 14th or Monday July 15th. The time slots fill up quickly so beat the rush!
Attendance Survey Results

There were no surprises in the comments on the attendance survey: parking and a new facility seemed to be the consensus of everyone as to the reasons for the dwindling attendance.

And by far the best asset of the Temple is the people of the Sangha, so welcoming and caring, a family away from home.

A parking option is available at the neighboring Bank of America which is $5.00 after hours:
- Weekdays after 6 pm
- Saturdays after 1 pm
- Sunday all day

There were so many good suggestions and effort has been made to implement most of them already:

- better organized
- event calendar better identified
- event calendar more current and giving plenty of notice
- start on time
- sacred space designated
- lessons in entering and leaving the Temple
- game days marked on calendar
- reconfigured chairs for better sight lines

Suggestions still open:

- provide a list of readings to go with the dharma talks
- continuity between sermons
- summer BBQ
- grow membership to avoid existing members getting over extended

Want to become part of an exciting team?

Our committees are always looking for new ideas, new perspectives. Choose one or more of the following:

**Dharma School**: Helping to establish a curriculum for the future.

**Events**: Organize and prepare for annual events, establishing a workbook of what does and doesn’t work.

**Fundraising**: Always a challenge but ever so rewarding and appreciated.

**Membership**: Maintaining current members and looking for ways to grow.

**Site**: Exploring new possibilities for the Temple location.
ASK JEN, the Temple Cat

Do you have a Buddhism related question or comment? Just ask Jen the Temple Cat, wise with over 15 years of attending temple. Email Jen at choeizen.enkyoji.newsletter@gmail.com.

Dear Temple Cat:

I have noticed that we are becoming more attentive to saying itadaki masu before we eat treats or potluck. So what does it mean and why is it so important?

Curious One

Dear Curious One,

Yes, the Sangha has become better at this and soon it will become second nature. So let’s see why it is so important and should not be ignored or forgotten.

First, I would like to think about the meaning of the phrase and consider the lives of sentient beings. The phrase itadaki masu consists of a helping auxiliary verb masu, which is an expression of politeness and a verb itadaku, which has several meanings, such as (1) placing something on the head or to raise it above the head (2) lifting up something and (3) to respect and treat something carefully.

The term states that something is so important that we must respect and express our gratitude to it. Then what is it that we must respect and feel grateful to? Needless to say, it is the food we are about to partake.

Thus when we say itadaki masu it is the Buddha Awareness that is called to fore. We become aware of what went into the food we are about to eat, the farmer, the grocer, the cook, but above all, the awareness that we take the lives of others when we eat food to keep alive whether fish, chicken or carrot..

All lives are precious. There is no difference among all living beings because we Buddhists recognize that all living beings have Buddha nature and have the possibility to become Buddhas. When we think of the reality that we daily take the precious lives of others putting them into our mouths, we cannot be particular about or waste food.

Thus we say itadaki masu before a meal to mean: “ We thank the lives of those living beings which served as food to sustain our lives. May their lives become our flesh and blood so that we may serve for the good of society.”

We must not forget that we are made to exist in the world to be of use to it. In other words, the saying teaches us that other lives also must be treated dearly and respectfully.

So my Curious One, it is good that the Sangha is using itadaki masu more and more in its practice and that this awareness is becoming second nature for you.

*From Rev. Eiyo Yoshiki, Manager  
NBIC 2001 Winter "Bridge " newsletter.

A Word From Hanako on OREIZEN

Did you see me? I was so hungry during service on Sunday, April 28th that I came scurrying out amongst you all. Your applause frightened me, but now you know for sure that I AM! Enough of my shyness. I want to say a few words about OREIZEN.

Oreizen - 御霊 (honorific) 祀 Rei (spirit) 誉 Zen (dish).

This is a small stand with small lidded lacquer bowls containing food offerings to Buddha and the ancestors. Traditionally these foods should be:

- 飯椀 rice, set up in a small mountain shape
- 汁椀 miso soup
- 平椀 nimono (boiled veggies like carrots, potatoes, shiitake mushrooms)
- 壺椀 nimame (boiled beans) or gomaae (dishes dressed with sesame sauce)
- 高皿 tsukemono (pickles)

Continued on Page 8.
Continued from Page 7.

Nothing with a pungent or strong smell is offered, nor anything non-vegetarian. During the beginning of the service, while chanting the Odaimoku, one removes the lids and turns the stand clockwise so the front with the chopsticks is offered to the Buddha and ancestors. This used to be done every morning at the family butsudan, and was made simpler with an offering of rice and tea; and depending upon the region, may include an offering of water. With your family butsudan, oreizen should be offered on memorial days, Ohigan, and Obon. After the service, the offering may be shared with the family and eaten. In this way, traditions are maintained, participation by Sangha members is heightened and respect is given to Buddha and our ancestors.

Sangha training will begin soon for those volunteering for the kitchen during potlucks.

Hello Everyone,

I am always thinking about how to make our Temple self-sustaining so that we can meet our expenses at the Temple and support my mission and family. This is something that all Temples and priests in the United States must consider. In formulating an idea we have taken into consideration our education, skills and abilities.

We have come up with the following proposal and after discussing this with the Board, wish now to present this to the Sangha.

If you have been paying attention of late you will know that the Temple has a financial problem. With a small membership and little opportunity to grow in our present facility, trying to keep on top of monthly rent and expenses is challenging. Therefore being able to provide me with a salary and insurance is impossible until we have a steady flow of income.

The Shumuin (Head Office) realizes that membership dues and donations cannot support a Temple, and that Shumuin itself cannot continue to subsidize the American temples. So temples need to be more self sufficient. But the question is how?

As we can see, successfully establishing and growing a new Temple cannot depend on membership dues and donations to pay all the bills. Growth makes paying the necessities easier but is still not enough to provide a decent living wage and insurances, not to mention some sort of retirement package.

So what is mutually beneficial to both Sangha and priest? What can provide us with a steady reliable income, medical insurance, and perhaps life insurance and savings for emergencies? What can provide for the Sangha a larger facility in a better neighborhood with large kitchen and meeting rooms for Sunday Dharma school, which in turn will draw families with children as new members?

Both Mamiko and I could teach yoga, but that takes quite some time to get a full studio of clients. These are not the best of times to do such. There would be much competition with established yoga centers and with the loyalty of their clients.

So what else is there? Looking at my background and strengths and considering my having earned multiple degrees in Education and having a New York State certificate to teach in every grade level, we explored our possibilities.

And then an a-ha moment …. day care and Japanese immersion schooling. Megumi is the last remaining of several Japanese immersion day care and preschool facilities and has a long waiting list; there is high demand and limited availability. Seattle can easily support another Japanese immersion day care.

Also, this model is used currently in many Temples in Japan for the same purpose.

A new facility can be shared by the day care during the week and the Temple on weekends. By shared we mean rented, providing the Temple with a steady monthly income. The space requirements for initial set up are currently being determined and will include a probability of expansion.

The Temple, with more rooms, kitchen, and parking, will be able to offer Dharma Sunday School classes to more children. This is another known need in the community. By offering Sunday Dharma schooling for their children, families will join as members. Membership grows.

Once we have completed our research and small business proposals, have solicited financial backing, and have the application ready, then the Temple can begin hunting for a new place.

This solution will also answer the needs expressed in the survey of wanting a new location that is safer and offers better parking, and that is conducive to membership growth. It becomes a win, win, win situation.

Mamiko and I wish to thank the Sangha for considering our proposal and look forward to a mutually beneficial future.

Kanjin Cederman Shonin

The Board of Directors is in support of this proposed idea of a day care center and awaits more specific information. At that time, the Board will consider the further development of the day care center proposal, weighing the mutual benefits to Sensei and Temple, feasibility and financial arrangement.
Acknowledgements

THANK YOU'S:
Thank you so much everyone for donating flowers, snack, fruits and other items to the temple during the months of March and April. Our Temples existence fully depends on the support of our members. We hope that you will continue supporting our Sangha and services by signing up to help with serving tea and cookies, bringing flowers and fruits, and helping in the receipt and managing of the kitchen area. Please see our lay leaders to sign up or put your name on the clip board at the front of the Temple.

DONATIONS:
Gregg Tralle
Reiki Group
Susan Sherburne
Gregg Tralle & Lee Inman
Errol & Kazuko Scott—NAP X 2
Errol & Kazuko Scott—Transport Expenses
Michael Waite—Window Screens
Hester Family—Bus Passes
Sibylle Oatney—Napkins, Doilies
Gregg Tralle & Lee Inman—SGN Advertising, Moving Expenses, Website Development
Phil Robbins & Penne Lee—KiFuda
Gregg Tralle & Lee Inman—KiFuda
Gregg Tralle & Lee Inman—Printing & Supplies
Errol & Kazuko Scott—Sensei’s Conference

MEMBERSHIP RENEWAL:
Robyn Anderson
Hester Family
Mito Family (Y)
Gregg Tralle & Lee Inman
Gollihugh
Hester Family
Errol & Kazuko Scott (Y)

NOTE: The newsletter is moving to a QUARTERLY cadence so the next issue will encompass July/August/Sept.

Member Articles Wanted!
Please send in your articles on Buddhism or of your personal experiences in which the practice and teachings have helped you that you would like to share. Articles will be due July 1.
Email: choeizan.enkyoji.newsletter@gmail.com

Member Articles Wanted!
Please send in your articles on Buddhism or of your personal experiences in which the practice and teachings have helped you that you would like to share. Articles will be due July 1.
Email: choeizan.enkyoji.newsletter@gmail.com
# Calendar of Events

## May 2013

### May 2013

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>10:30 am Children's Service; 1pm Hokke Sembo</td>
<td>10:30am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>10:30am Myoken Bosatsu Day Service</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
<td>10am—Izumi Honan &amp; Mother's Day Service; 12pm Potluck</td>
</tr>
<tr>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>31</td>
</tr>
<tr>
<td>10:30am Sunday Service; 1pm Wasan Practice</td>
<td>10:30am Sunday Service; 1pm Wasan Practice</td>
<td>10:30am Sunday Service; 1pm Wasan Practice</td>
<td>10:30am Sunday Service; 1pm Wasan Practice</td>
<td>10:30am Sunday Service; 1pm Wasan Practice</td>
<td>10:30am Sunday Service; 1pm Wasan Practice</td>
<td>4—7 pm Discussion of Myanmar Conflict at ICS</td>
</tr>
</tbody>
</table>

* Rokusai Nichi (六斎日) is 6 days of fasting and practice observed on the 8th, 14th, 15th, and 23rd and final two days of each lunar month. Solar calendar days are marked below. Members are encouraged to eat vegetarian meals on those days and to fast after the noon meal.

## June 2013

### June 2013

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>10:30am Kishimojin Feast (Children's) Day; 11am—1pm API Chaya Workshop</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>10:30am Sunday Service; 11:30am Shakyo</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
</tr>
<tr>
<td>10:30am Father's Day Service</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
</tr>
<tr>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
</tr>
<tr>
<td>10:30am Sunday Service; 11:30am Potluck</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
</tr>
<tr>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Rokusai Nichi</td>
<td>Rokusai Nichi</td>
<td>Rokusai Nichi</td>
<td>Rokusai Nichi</td>
<td>Rokusai Nichi</td>
<td>Rokusai Nichi</td>
<td>8am Walk for Rice at Seward Park</td>
</tr>
</tbody>
</table>

---

* Rokusai Nichi (六斎日) is 6 days of fasting and practice observed on the 8th, 14th, 15th, and 23rd and final two days of each lunar month. Solar calendar days are marked below. Members are encouraged to eat vegetarian meals on those days and to fast after the noon meal.
If you are interested in placing an advertisement in the newsletter, please contact choeizan.enkyoji.newsletter@gmail.com. It is $10 per ad per newsletter.