



# Fellow Travelers

The monthly newsletter of the Longmont Buddhist Temple

Longmont Buddhist Temple Northwest corner – Pike Road and Main Street  
606 Pike Road, Longmont, Colorado 80501, P.O. Box 2083, Longmont, Colorado 80502

2018 June

Volume 7

Issue 6

## Message from Sensei John Minister's Assistant

### Entrusting Mind

Namo – I entrust – I take refuge. The first word in the Nembutsu is the call to entrust in the power of the infinite – Amida Buddha. When I accept that I am unable, through my own power, to achieve enlightenment; and entrust that the Buddha of Infinite Light and Immeasurable Life has settled this most important question – the question of birth in the next life – I achieve the “entrusting mind” (shingyo) I entrust that I will be born in the pure land at the conclusion of this life. That leaves the hard part of Shin Buddhism.

More on the hard part later, but first what is this entrusting mind and why is it important? “shinjin refers to absence of doubt regarding the power of the Primal Vow to save us. *Shinjin* is written with the kanji characters for “faith” (shin) and “mind/heart” (jin), but as the Venerable Master pointed out, the “faith” part of it is *not what we contrive* on our part. Rather, it is *what is given to us by Amida Buddha*. That is why the term “faith mind” is not a very satisfactory equivalent for *shinjin* even though it is an accurate literal equivalent<sup>1</sup>.

The entrusting mind is the acceptance of the power of the Infinite to assure that I will be born in the pure land. There is nothing I have to do to accomplish this. In fact, there is nothing I can do to accomplish this. It is important because Shinran considers having an entrusting mind as key to receiving *shinjin*. The power of the Infinite, freely given, settles the question that is most important. Now I go about doing the hard part.

How do live this life? This is the hard part. The answer is simple. I endeavor to live skillfully, to do no harm, to protect those who are weaker. This is hard.

## Issue Contents

Entrusting Mind	1
Temple Updates	1
President's Message: Image	2
Food for Thought	3
My Memoir: Life in America	4
Duck Race	6
Diversity Cookbook	7
June Calendar	8
Contact Information	8

I am responsible to determine what is skillful. I have to examine myself and see if I am living a life that is authentic. Do I lie? Do I justify doing what I know is not best? Am I courageous? Am I honest? Do I live in gratitude? Am I joyful? Hard stuff.

I go about living making mistakes, being deluded, being self-centered. That is the human condition in this world of samsara. Through the power of the Infinite, I have the opportunity to examine my life. When I review my behavior and honestly accept what I need to change I can continue to become more the person I want to be.

<sup>1</sup> Kobai, Eiken Misunderstandings of Master Rennyō, The Nembutsu Press, Los Angeles, p 95

Namo Amida Butsu, John Sensei

## Temple Updates by Jackie Tono, Temple Board

Spring has finally arrived and the summer heat is already beating at our doors!! Did you notice the beautiful spring flowers that bloomed near our front Temple gate? Thanks to Rose's hard work planting all

the bulbs it's a nice treat for the eyes when they come into bloom. One sure sign that summer is just around the corner!!!

One of the ways I calm my body and mind is to drive, I usually drive into the mountains so I can smell the pine trees, smell the fresh mountain air, smell the wild flowers and see the beauty of nature. Then I heard an article on NPR about this new therapy being prescribed that says people should go to the outdoors to smell the trees, grass, flowers and how it will lower your stress levels and blood pressure. I have finally done something that's in with the times and even ahead of the times!!!!

We have many events planned for this summer so please watch for email blasts or check our website. Starting on June 3<sup>rd</sup>, today, is our temple cleanup. I hope you can stay and help us clean the outside and inside of the temple. If you aren't able to help on the 3<sup>rd</sup> and would still like to participate please contact a board member or someone with a key and we would be happy to arrange another time when you are available.

We have many ways to help bring income into our Temple. Some are passive like the King Soopers, Safeway and Amazon Smiles and others are active such as the selling duck race raffle tickets for the Rhythm on the River festival. We have many events coming during the summer months and can use lots of volunteers to help make all the events a success. Please consider helping us in more than one event.

June 16<sup>th</sup>, Saturday, Rev. Ron Miyamura from Midwest Buddhist Temple in Chicago will hold a discussion on Shin Buddhism using plain language. From 10:30 – 3:00 p.m. with a lunch break. We will be looking for help serving & donating food for the lunch & snacks. On Sunday, June 17<sup>th</sup>, Rev. Miyamura will conduct the Sunday service so please come and enjoy the service.

July 21<sup>st</sup>, Saturday, we will hold a garage sale at the temple so start sorting through your house and purge your old things. We will start collecting small items on the two Sundays prior to the sale on July 1<sup>st</sup> and July 15<sup>th</sup>. We will need lots of help sorting items, baking pastries for sale, set up, sales people, cashiers and tear down. Look in the newsletter for more details.

Because of conflicting events we had to reschedule our picnic/Obon/appreciation day from July 8<sup>th</sup> to August 5<sup>th</sup>. We have also changed the location to Kanemoto Park off Pratt Parkway. Please save the date and location and watch for details.

## Wheel of Dharma May 2018

### **President's Message: Image** **By Rick Stambul, BCA President**



*This text is excerpted from the address presented at the IBS/ CBE Symposium, "Religiosity and Social Consciousness in the Buddhist Churches of America" presented in conjunction with the 2018 BCA Ministers Association and National Council Meetings in Sacramento, CA.*

Imagine, just imagine for a moment that it's February of 1942 and we're all living on the west coast of the United States. Two months earlier the Japanese government bombed Pearl Harbor, killed thousands of Americans and the U.S. officially entered World War II. Your family has been ordered to leave all your possessions behind, each person to bring only what he or she can carry, and prepare to be removed from your home. In February 1942 the historical trauma of evacuation and imprisonment had not yet occurred. No one really knew what was in store for those ordered "evacuated" or the suffering that would be endured by those imprisoned and by those not yet born but who were raised by those camp survivors.

What would your family do? What would you want your friends, and your neighbors to do if it was your family, your brother and sister, your cousins, your own parents who were being threatened? What would you want your Buddhist church to do? Would you expect your Buddhist temple, your minister, to take a position? To speak out? Equally difficult is the question of what you would do to protect your neighbors and friends if they were the targets of such an order. What would your friends want you to do?

These were difficult and powerful questions in 1942, and they remain equally important in 2018. Do we wait for Muslim- Americans, for example, to be deported solely because of their religious beliefs

before we speak out? When should we begin talking about such questions in our churches?

Should the Buddhist Churches of America, should Shin Buddhists address these social and moral issues? When is the time, if ever, when we as Shin Buddhists, as members of BCA, as people interested in the civil and religious rights of all human beings, should speak out? Is the danger too great? Let's try to look at the moral imperative here.

Historically, has BCA and its religious leaders publicly taken action on issues of social consciousness? The answer is a resounding, "Yes!" One significant example of political and social action is highlighted by the life and actions of Rev. Kenryu Tsuji, who served as Bishop of BCA from 1968 to 1981.

I think BCA ought to be "roaring like a lion" when it comes to ending suffering. [...] Ending our suffering, the suffering of our friends, that of our neighbors and our countrymen. BCA should stand at the forefront in speaking out against hatred, against racism, and brutality, against the conditions of suffering visited on innocents who are homeless or living in poverty.

Let me be clear. I do not advocate BCA's involvement in politics, in supporting or opposing political candidates. It is my vision for BCA that as Shin Buddhists we ought to be teaching our members about the moral and social issues of our day from a Buddhist perspective as Rev. Dr. Bloom, and former BCA Bishop Tsuji both so eloquently urged. We ought to be talking about the pressing moral concerns of our society. We ought to be finding ways to be of service to those suffering in front of our eyes: the homeless, the impoverished, those without medical care, those less fortunate. It's the discussion that's important, not the conclusion.

This is a crucial moment for the future of Shin Buddhism in America and in the world. In half a century will we prosper and grow or vanish down to a handful of large-city churches forever turned inward? We should proclaim that we stand for the end of suffering as a noble goal for which everyone is invited to join us. That is why BCA should be in the vanguard of discussion, of teaching, and of action to address some of the great social and moral issues of today's America. To me, this is part of what American Shin Buddhism is all about.

Our concern with the social consciousness rising in America and in the world today resonates with many of our members and, I believe, also touches many people seeking a new religious home. We can move

forward, and we should. I don't think this is the only way for BCA or Shin Buddhists to move ahead in the 21st century [...] but it is one of the things we should aggressively pursue. I believe that the issues of racism and hate lurk just beneath the surface of our society. Every generation must understand the historical truth that the battles for religious freedom and racial tolerance are never over.

I think we should also build bridges of understanding and cooperation with other religious and civic organizations to join in addressing the great moral and social issues of our day. BCA would be well-served to establish deep connections with other national religious groups who may be willing, in times of racial and religious persecution, to come to the aid of their fellows.

I believe in the promise of *Namo Amida Butsu*: that through every person who suffers from homelessness, poverty, inadequate medical care, who suffers from racism and hatred, that BCA and our leaders can offer hope and relief through our religious ideals. Together, we can move mountains... stone by stone.

### ***Food for Thought***

**By Rev. Seijo Naomi Nakano**

**Guadalupe Buddhist Church, San Luis Obispo  
Buddhist Temple**



*Starve the ego, feed the mind*  
—anonymous

It was a cold and blustery day when I was driving from a doctor's appointment. The wind was howling and the falling rain obscured my vision. It was dreary and I was hungry. My stomach was growling and complaining. I stopped at a local restaurant, famous for their coffee shop. It was full of tourists, visitors and regular customers. I was seated and proceeded to order breakfast.

I ordered sausage and eggs with hash browns and toast. Of course, I had to have my cups of coffee and water. As I waited for my meal to arrive, I sat and listened to the sounds of dishes and conversations. I heard laughter, a baby crying and many foreign languages. I watched as people came and went.

My meal finally arrived. I said "*Itadakimasu*" and dived straight into it. I stopped listening to what was

around me. My focus was on that plate of food. It was yummy! Finally, my stomach was full, my brain stopped thinking only of food, and I was a happy camper. This food fed my brain and nourished my body. One could call this meal “food for thought.” That is when it dawned on me what I wanted to write about for this article. This sounds like the beginning of a bad mystery novel.

I like food. I enjoy cooking and baking. When people sit at my table, find pleasure with each other and share a meal, that is *Nembutsu* at work. The guests are able to relax, listen to each other and to truly be present with each other. It seems food does bring people together in peace, joy and harmony.

When we are hungry, our thoughts of course turn to food, and we forget everything else. Our body tells us when we should feed it. But what indications are there to feed the inner self, heart and mind? We reach for “snackies” to feed that empty spot we feel during the midday slump, but what do we reach for to alleviate our suffering and sorrow? There is always something that can feed that hunger for the truth.

We attend temple to hear the Dharma. However, after a while we stop listening. It is important to hear the words and to allow the action of these words to feed, guide and direct us, but we find some excuse to forget the words of the Dharma once we leave. Yet these words can nourish what we crave. We must examine what we are and what is missing in our lives. In the meantime, it is *Namo Amida Butsu*. This recitation can give us that “midday snack” to truly look at our true self.

The blind passions of greed, anger, ignorance, impatience and self-centeredness prevent us from seeing and digesting the teachings. Our hunger or craving can be satisfied. It is the teachings and *Nembutsu* that can help diminish those blind passions that torment us. However, it is up to each individual to thoroughly seek answers to what we truly are. It is a difficult task. Sometimes what we realize and discover about ourselves is scary. We can only continue to try seeking those answers of what the truth is. Until we satisfy that hunger, it is *Namo Amida Butsu* that will feed our hearts and minds.

*SPECIAL FEATURE: This is a translation of the original Japanese article which appeared in the March 2018 issue of the Wheel of Dharma/Horin. It is a memoir on the occasion of the retirement of Rev. Koshin Ogui, former Bishop of the Buddhist Churches of America.*

***My Memoir: Life in America***  
**By Rev. Koshin Ogui, BCA Minister Emeritus**



This April, I will be leaving my life here in America and returning back to Japan. Since arriving here back in October of 1962, 56 years have passed. It seems just like yesterday when I arrived in San Francisco after a nine-day boat trip. I was only 22 years

old.

During Japan’s Meiji era, my grandfather, Gankai Ogui, wanted to emigrate to America. However, members from his temple Sennen-ji in Kyushu’s Saga Prefecture stopped him. I, however, was allowed to come to America because I was thought to be the reincarnation of my grandfather.

Arriving in America, and after receiving orientation at the Berkeley Buddhist Temple, I was assigned to the Los Angeles Betsuin. Being my first assignment, I was a nervous wreck. My English Dharma talks didn’t go as well as I wanted. I had a hard time carrying on conversations in English. I had car accidents, and even ended up having fights with my superiors. Being deemed “a good-for-nothing and impertinent guy,” I was reported to and received a tele-phone call from the Governor in charge of the Hongwanji International Department. “I hear that you may have gone off the deep end. Is this true?” the Governor asked. I responded by saying, “Since the day I was born, I’ve always been a little different,” to which the Governor responded with big laugh. “Don’t worry, you’ll be ok. Just be careful of women and your temper,” he told me, and ended the call.

Had it not been for the intervention of then Somu (Hongwanji Governor) Rev. Jokatsu Yukawa, father of now retired Buddhist Churches of America (BCA) minister Rev. Kosho Yukawa, I sincerely believe I would not have survived here in America. After that incident, I was placed under the supervision of Bishop Shinsho Hanayama, Ninth Bishop of the BCA and worked at the BCA Headquarters bookstore. It was at

this time that I met Roshi Shunryu Suzuki. Roshi Suzuki was serving as the head minister of San Francisco Soko-ji Zen Temple. Seeing how miserable I was, he encouraged me to attend his zazen meditation sessions.

Feeling depressed and sorry for myself, all I could think about was committing suicide. I consulted with Suzuki Roshi, and he yelled at me saying, "Why are you in such a rush to die? Death is inevitable so when your time is up, your time is up! So you can die then. The Jodo Shinshu teaching tells us that we are allowed to live our life in the life of Amida Buddha. How presumptuous and arrogant it is of you to think that your life is simply your life alone!" To this day, those words continue to live on in me. The whole Roshi, zazen meditation, and hippie era experience was incredible, and the stories can go on and on. But I'll leave those for another opportunity. In April of 1965 I was reassigned to the Oxnard Buddhist Temple. The temple's membership was 80+, with 40% being Japanese American farming families. A railroad track ran behind the temple, and each time a train went by, the minister's residence would shake. Sometimes, dust from the bedroom ceiling would come falling down. I thought to myself how lucky it was that I was single at the time. Along that same street, there were Mexican restaurants and bars. During funerals, we would hear Mariachi trumpets blaring, which would turn the services into a sad and happy occasion. Three years went by and the Oxnard Buddhist Temple began to grow. As a result, a Christian church was purchased in a new part of town to become the new and larger temple. One of the Nisei members told me that in order to propagate Buddhism here in America to Americans, you need to go back east to study. Accepting his advice, I went to Connecticut and enrolled in the Yale School of Divinity, majoring in Christianity.

During my breaks at Yale, I enjoyed taking trips to New York City and visiting with Rev. Hozen Seki at the New York Buddhist Church. It was a two and half hour drive from New Haven to New York. Rev. Seki, in 1936, after establishing the Arizona Buddhist Temple, flew over the Rocky Mountains to New York in a single propeller plane with the aid of a Nisei pilot friend. At that time, he carried the six-character *Na Mu A Mi Da Butsu myogo* scroll in his bosom. While at Yale, one of my fellow students and friend who happened to be a Catholic father, fell in love with a Jewish woman. After much contemplation, he

decided to leave the priesthood and pursue a career as a college professor. I was honored to officiate over the wedding ceremony for my friend and his wife. Even today, this memory remains fresh in my mind. The Catholic father was so impressed with the Buddhist teaching. During the summer break of 1968, I had the opportunity to spend time with my three great senior teachers, Rev. Seki, Rev. Gyodo Kono, who established the Midwest Buddhist Temple, and Rev. Yoshiaki Tamai, known as the Shinran Shonin of the Rocky Mountains. During that gathering, Rev. Kono said, "America is so big!" Upon hearing this, Rev. Seki said, "No, the world is big!" In response to this, Rev. Tamai proclaimed, "No, the world of Amida Buddha is infinite!" The three teachers then went on to agree that we need to free Shinran Shonin and Rennyo Shonin from the jail of traditional concepts and think about what they would do or say if they were here in America today. Hearing these three teachers say that Buddhism and the Jodo Shinshu teaching needs to be shared widely and broadly in a way that is understandable and convincing, I, as a 28 year old, was so impressed and moved and by their words. This feeling continues to be my challenge.

In July of 1970, I was assigned to the Buddhist Church of San Francisco by Bishop Kenryu Tsuji, an assignment that would extend for seven years. Rev. Daijyo Moriyama, Zen master of the Zenshu Soko-ji Temple, Rev. Ryugaku Sugahara, great master of the Nichiren Hokke-ji Temple, and I who became known around town as the three great priests, drank a lot together, and enjoyed many wonderful conversations. It was a great experience for the three of us who came from different religious backgrounds to work together. Although the three of us were so different, amazingly I can honestly say that we were able to find unity in the Dharma.

While serving in San Francisco, I experienced divorce. Deeply regretting how I let love turn to anger, I decided to return to my original heart and mind of propagating the Buddha-dharma and refocus my energy on my ministry.

In January 1977, at my request, Bishop Tsuji transferred me to the Cleveland Buddhist Temple in Ohio. I was 37 years old. There, I was warmly welcomed by a congregation of around 20 mainly Japanese American members. Apparently, most of the Japanese American members had relocated back to California.

Arriving in the midst of Cleveland's frigid winter

season, the first thing I did was purchase a heavy coat and a pair of boots and began shoveling all of the snow around the temple. Having been born and raised in Kyushu, this was the first time I ever had to shovel snow. At Sunday service, there were only around 14-15 members in attendance.

For the first year, I kept a low profile. But after one year, I began to think about what I could do for the temple. "If you're able to persevere for 10 years, people will gather...." It was these words of Suzuki Roshi that resonated in my heart. That scolding I received from Suzuki Roshi reminding me that I live the life of Amida served as a sense of encouraging warmth that could help to overcome even the coldest of feelings I was experiencing. Out of every ten telephone calls I would receive at the temple, six would be inquiries about meditation. At first, I would respond by saying that we don't do meditation in Jodo Shinshu. Then I thought to myself, if I turn away six out every 10 people who call the temple, we would go out of business. Remembering the zazen meditation lessons I received from Suzuki Roshi, I decided to introduce simplified meditation sessions using Namu Amida Butsu as a koan paradox. I took on this challenge with a feeling of uneasiness and yet a burning passion to do something new; "...to challenge oneself amidst the uncertainties of work and life, and not be afraid to try new things or make mistakes along the way!" It is these words of wisdom that served as my compass to direct me and encourage me along the way.

***"...there is no other path than the path of gassho."***

***—Rev. Koshin Ogui***

I received so many questions and heard so many statements such as, "Who is Amida-san? Is he Chinese or Japanese?" "Recite hard-to-pronounce words such as Namoamidabutsu and you'll become enlightened, or you'll become a Buddha, or you'll be born in the Pure Land. You must be joking!" "People are nothing but defiled and ignorant beings who are unable to achieve enlightenment." "This type of understanding seems so negative and miserable sounding!" "Buddhism is a teaching about enlightenment. It is a positive religion and a teaching that helps to instill courage, isn't it?" "Buddhism is a religion of awakening, not one of simply believing."

After approximately five years, our gathering grew

to over 70 people, and we named our group the Zenshin Sangha. We created positions such as Junior Dharma Assistants and Senior Dharma Assistants to help teach and lead others. I think it is fair to say that it is from these gatherings that the BCA's Minister's Assistant Program emerged.

From Cleveland I would drive two and one-half hours to Columbus, then from Columbus to Detroit, Michigan which took another three hours, and then another three and one-half hours back to Cleveland. Winter days were more dangerous than others. But it was 15 years of truly getting a feel for what it meant to propagate the Dharma.

In September of 1992, I was reassigned to the Midwest Buddhist Temple in Illinois, and finally in April of 2004 I was elected the 13th Bishop of the Buddhist Churches of America.

During my eight years as Bishop of the BCA, I was guided by my mot-to: "...to challenge oneself amidst the uncertainties of work and life, and not be afraid to try new things or make mistakes along the way!" I was also in-spired by those powerful words of my three wonderful senior ministers, Rev. Yoshiaki Tamai, Rev. Hozen Seki, and Rev. Gyodo Kono when they said, "...we need to free Shinran Shonin and Rennyo Shonin from the jail of traditional concepts, and think about what they would do or say if they were here in America today." Because of these words, I was able to move forward with overwhelming energy even amidst many uncertainties. Supported by the sacrifices, kindness, thoughtfulness and patience of so many people, I am able to say how deeply grateful I am for my 56 years of truly meaningful ministry.

In closing, there is no other path than the path of gassho. "In life, nothing is a waste, and nothing happens without meaning." This I can say with conviction.

Gassho.

***QUACK! QUACK! IT'S DUCK RACE TIME!***  
**by Gail Kanemoto Hogsett, Temple Board Treasurer**

The little rubber duckies are preparing for this summer fund-raiser of racing down the river! The Annual Duck Race, being held on July 14, is sponsored by the St. Vrain Rotary during Longmont's Rhythm on the River. The ducks are associated with numbered

continued from page 6

tickets that we can sell, each of these tickets bringing in \$5 to our temple. The top prizes for the race are \$2000, \$1000 or \$500 in cash, in addition to prizes from local merchants.

The LBT board is requesting each temple member to sell 5 tickets at \$5 per ticket. These will be sent via mail or available at each service. If you're not a member yet, or you're a superstar salesperson and need more tickets, please contact Gail Hogsett at [gkhogsett@gmail.com](mailto:gkhogsett@gmail.com) or 303-776-9578.

Last year, our sangha raised over \$1000 from this Duck Race. By buying tickets those 5 tickets for yourself and selling extras to family, friends and co-workers, we can easily make our temple's goal of \$1250! We have a great track record of winners, so let's keep it up! This is an easy fundraiser for our temple and the chance for you to be a winner in the Duck Race – that's an awesome win-win for LBT!

### ***Diversity Cookbook***

**By Sharon Lehman, Temple member**

The Temple Board has approved the development of a multi-cultural cookbook as a fundraising effort, and we need your recipes! Our goal is to collect 100 recipes, so please dust off the old family cookbooks and submit your favorites to Amma and Sharon by June 30. You may even take a photo of the recipe and email it as an attachment. We also need a cover design. If you have a young person (15 or younger) who would like to design a cover, please submit drawings to us also. [A.d.kuberski@gmail.com](mailto:A.d.kuberski@gmail.com) or [butterflyeffect411@yahoo.com](mailto:butterflyeffect411@yahoo.com).

## June Calendar

June 3	Regular Service	
	Newcomers Welcome	9:30 am - 10:00 am
	Meditation Service	10:00 am - 10:30 am
	Abbreviated Service	10:30 am
	Temple clean up	
June 10	Mindfulness Class with Sensei John Hughes	10:00 am - 11:00 am
June 16	Reverend Miyamura Seminar	10:30 – 3:00
June 17	Reverend Miyamura Service	
	Newcomers Welcome	9:30 am - 10:00 am
	Meditation Service	10:00 am - 10:30 am
	Service and Dharma Talk by Reverend Miyamura	10:30 am - 11:30 am
	Toban (Coffee/Tea Hour) in Community Room	11:30 am - 12:30 pm
June 24	Mindfulness Class with Sensei John Hughes	10:00 am - 11:00 am
<b>Upcoming Events</b>		
July 21	Garage Sale	
August 5	Obon at Kanemoto Park	
September 15	Carnival	

<b>Contact Information</b>		
Temple Website:		<a href="http://longmontbuddhism.org">longmontbuddhism.org</a>
Temple E-Mail		<a href="mailto:info@longmontbuddhism.org">info@longmontbuddhism.org</a>
Minister's Assistant: John NyuDō Hughes	303-997-6896	<a href="mailto:sensei@longmontbuddhism.org">sensei@longmontbuddhism.org</a>
<b>Board Members:</b>		
President: Jackie Tono	303-517-4622	<a href="mailto:jjtonto2@gmail.com">jjtonto2@gmail.com</a>
Vice President: Kelli Koga	303-910-0415	<a href="mailto:krkoga1010@gmail.com">krkoga1010@gmail.com</a>
Secretary: Christina Hildebrandt	720-284-8710	<a href="mailto:soundheals@earthlink.net">soundheals@earthlink.net</a>
Financial Secretary: LaDonna Shea	303-494-2465	<a href="mailto:shearanch@aol.com">shearanch@aol.com</a>
Treasurer: Gail Kanemoto Hogsett	303-776-9578	<a href="mailto:gkhogsett@gmail.com">gkhogsett@gmail.com</a>

# ANNUAL TEMPLE CLEAN UP

SUNDAY, JUNE 3, 2018

AFTER A SHORT SERVICE



**EVERYONE'S HELP IS WELCOME!!!**

BRING CLEANING SUPPLIES & DRESS TO WORK  
BRING YOUR OWN SNACKS & SUNSCREEN

## SHIN BUDDHISM IN PLAIN LANGUAGE

WITH REVEREND RON MIYAMURA

FROM

MIDWEST BUDDHIST TEMPLE IN CHICAGO

JUNE 16, 2018 , SATURDAY

10:30 A.M. – 3:00 P.M.

LONGMONT BUDDHIST TEMPLE



DONATIONS APPRECIATED

ANNUAL OBON, PICNIC & FOUNDER'S  
APPRECIATION DAY                      NEW DATE: AUGUST 5, 2018

TIME: 10:00 A.M.

NEW LOCATION: KANEMOTO PARK SOUTH PRATT PARKWAY & MISSOURI AVE  
LONGMONT

**BRING A DISH TO SHARE & YOUR DANCING SHOES!**

