



Temple Reflections

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A TSDBT Monthly Publication

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March 2018

Special Event of interest

- Sunday, March 18th
- TSDBT Annual General Meeting

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“Ju-Sei-Ge”

Summary of 48Vows

The 2nd Ju-Sei-Ge verse is translated as:

If I shall not become a great benefactor
 In lives to come for immeasurable kalpas
 To save the poor and afflicted everywhere
 (and anytime)
 May I not attain perfect Enlightenment.

Immeasurable Light (Wisdom) and Life (Compassion) appears to us as one practice called an “All-In-One Practice.” The practice embraces the poor in Wisdom and the afflicted who do not know what to do (Compassion). The 2nd verse shows that *the recitation of Namō-Amida-Butsu* takes care of anybody, anytime, and anywhere. That’s how “I become a great benefactor.” If the vows do not take care of anybody, anytime, and anywhere, it is not perfect Enlightenment.

For example: One young woman was admitted to a hospital with a certain physical problem; rather quickly, she was diagnosed with Stage 4 cancer. Upon hearing this serious diagnosis, the young woman became instantly panicked. She cried and shouted loudly. The doctor, nurses, family members and friends could not do anything for her.

An old woman in the same hospital heard this noise and came to the young woman’s room. She said to the young woman, “Death is not a fearful thing. Just recite *Namō-Amida-Butsu* quietly.” The young woman soon calmed down and the old woman left. This happened in front of

the doctor and he said, “I have never, ever seen this kind of scene. It is a perfect medical treatment for her.” The old woman became a great benefactor thanks to Amida’s Teaching.

The perfect Enlightenment contains Immeasurable Working that embraces the poor and afflicted (anybody), anytime, anywhere. In short, Amida’s Teaching is not a subject for us to understand, but it is the Teaching for us to find ourselves through *the recitation of Namō-Amida-Butsu*. It is because we are already in the *Nembutsu*.

When we observe ourselves carefully, we don’t know where we came from. We don’t know what we have been or are doing right now and we don’t know the future result of our present actions. We don’t know where we are going to go after death, either. We know nothing clearly about our life. Thus, Immeasurable Working is calling us: *Recite my name, and come to my world. I protect you! Don’t worry about anything!*

The young woman probably was not a Buddhist, but she perhaps felt the world that is speaking and calling her to come. It is safe to say that the young woman found herself in *Namō-Amida-Butsu*.

In Gassho,
 Rev. Doei Fujii

Monthly Salutations from Rev. Diana Thompson

Hello everyone, welcome to March! This month we observe Spring O-Higan. This is the time of year when we are to put our thoughts towards the 'other shore' (higan) or Amida's Pure Land of enlightenment. In doing so, we are reflecting on the teachings of Buddha which encourage us to find the ultimate Truth in all things. The Buddha encouraged us to question everything because the only way to ultimate Truth is get past the small mind of discrimination and to see all things through the great eyes of wisdom. This is a very difficult thing to do precisely because of our discriminating minds. Our lives are a composite of our life experiences and the things we learn and encounter color our perceptions of the world. Even the language that we use, words, colloquialisms etc, are expressions of our lived experience and though it may seem that because we share these things with others they are somehow universal, this is really just another way that our minds keep us from seeing the world as it really is.

Recently, I came across a saying that I had not heard in a long time. It goes 'March comes in like a lion and goes out like a lamb.' In coming across it again I began to think about how interesting it is that these kinds of sayings crop up from who knows where and then go on to become so ubiquitous. The meaning of this particular description of the month of March is pretty straightforward; being at the tail-end of winter, the month starts out with the final burst of that season's weather and then breaks into the first mild weather of spring. From a timeline perspective (at least here in the Northern hemisphere) this makes perfect sense. However, as I thought about it more, it did not seem to be an accurate portrayal of March at all. March is all over the place. Sometimes snowy, sometimes rainy and, sometimes, warm and sunny. There is no real pattern and as we have seen the past few years, that lion of winter can come roaring through until May. So why is it that this saying became a 'thing'?

I cannot remember precisely what the weather had been like in years past and whether or not this saying could have been closer to the truth then. I do recall things like having to take Spring finals in three feet of snow so even if there were years when March was as described above, it wasn't

happening all the time. And then of course there are things like climate change and shifting weather patterns that affect how things go year to year. Location was another factor. Perhaps when this saying first came into use, it was in an area that had more regular seasons and as people moved, they just kept the saying with them. Finally, after much pondering, I came to the conclusion that none of this really mattered. Whether or not March follows the saying, it does not affect me in any profound way. I will still be checking the weather reports and keeping the usual extra sweater in my car in case the weather changes that day. I do not expect that every day of the first two weeks in March will be parka weather and then curse the heavens when it is not.

I will admit that all of this pondering about this small saying took way longer than it should have and coming to the conclusion of 'who cares' was a little disappointing, however, this is indeed what the Buddha was admonishing his followers to do. He wanted people to look into things that they may have held as 'common truths' and to investigate whether or not they were actually true or merely the result of our own limited thinking. Now as I stated, my thought process on this one took longer than it probably should have, which was definitely something the Buddha advised against (basically 'do not waste time with things that don't matter'). However, through the process, I had fun learning about the possible reasons for the saying coming into existence. These included Biblical and astrological explanations so, though my conclusion was 'who cares', I did in fact get to learn some extra things in the process, which the Buddha was all for.

So, at this time of O-Higan, remember to take some time to ponder your truths. It can be in the form of something silly (such as the above example) because sometimes it is kind of fun and interesting to follow these things down Google rabbit-holes, but it can also be in the form of something deeper and more profound. Either way, we are going through the process of uncovering truths and this is the way that the Buddha's teachings will lead us to the Other Shore of enlightenment.

Namo Amida Butsu

ロウソクの炎

ロウソクの火は一つだが、それを仏法の立場から説明するに「心の闇を破る働きがある（智慧）」と言い、それでも足りないから「我々を安全なところに導くような働きがある（慈悲）」と表現する。ロウソクの火は一つだが、説明すると二つになる。では、これら二つでロウソクの火を十分に説明したことになるのだろうか。何か欠けているような気がする。

さて、私の中学・高校のころのことだが、試験が前日に控えていると、いつものことで「一夜づけ」が始まる。試験日も科目も前もって分かっているのに普段から準備をしないから「崖っぷち」になって始めて「一夜づけ」がはじまる。ところが、ところがそんな時に限って佐渡島では時々停電がおきた。

試験準備をしている最中に停電となる。この停電もいつ電気が来るのやら分からない。半時間のときもあれば、二時間近くも続くこともあった。停電になると部屋は真っ暗になるが、同時に私の心も真っ暗になったものだ。「さて、どうしよう」とあわてふためくしかない。

月夜の明るい時にその月光で教科書を読もうとしたが、文字がこま過ぎてはっきり見えない。闇夜の時などは、ない頭を使って、線香の火で一行一行読んでみようとしたが、顔を近づけて読んでみると、線香の煙でむせてしまい眼も痛くなるから長続きはしない。こうなると懐中電灯かロウソクの火かオイル・ランプを使うしかないが、家のどこにそんなものがあるのかも分からない。結局はお手上げだ。そんな悪戦苦闘をしているとパッと電気がつく。「また停電するかもしれない」とあわてて一夜づけに懸命となる。

そんな体験をしていると「ロウソクの火の値打ちは、闇を破り続け、明るく照らし続けることなのだ」と気付いた。この「照らし続ける」とは時間のことだが、時間と言えば「（仏陀の）命のこと」ではないか。

仏典にも「照らし続ける」との表現が多々出てくる。例えば、「私の煩惱が強すぎるため、その煩惱が邪魔をして、アミダ仏をはっきりと観ることが出来ない。だが、大悲は止むことなく私を照らし続けている。何故かと言えば、私は今までは真っ暗闇の中にいて何が何だか分からないような生活を送っていたが、仏法に出会ってはじめて、自分の心をおおう煩惱の雲がかかっている、すでに心に闇はなくなっている」と。

自分の心が照らし続けられると、闇が去り、煩惱が煩惱と知れる。この人は比叡山にいた源信（げんしん）僧都（そうず）であり「私は阿弥陀仏をはっきりと観ることはできないが、それは私の強い煩惱のせいである。だからこそ私は慈悲の中にある」という。己を照らし続ける世界に合掌礼拝しているのである。

合掌、藤井道栄

BWA Happenings

submitted by Lesli Hirokawa

January was very busy for us! We helped with Clean Up Sunday and the HoOnko/New Year Celebration. We also made over 200 bento lunches for Uta Gassen that was held on January 27th.

“THANK YOU” to the following people who helped prepare the food for the bento lunches: JoAnne Adair, Susie Asano, Michi Chikuma, Michiko Fujii, Lorraine Hisamoto, Shirley Horiuchi, Hiroko Hung, Ann Hyde, Gail Ida, Michi Kajiwara, Jane Kano, Ayako Kimura, Junko Kimura, Thomas Knight, Sue Mollard, Joyce Nakata-Kim, Kumiko Ohtake, Judy Okamoto, Deb Omoto-Berve, Joni Sakaguchi, Kay Takahashi, Doris Taniguchi, Hisae Taniwaki, Wendy Thompson, Shirley Tsuchimoto, and Keiko Yoshida. Also, “THANK YOU” to Kathy Kuge for giving us the recipes and lists on how to prepare the food and to the UTA GASSEN Committee and Red Bird for supplying the chickens. We had fun and learned a lot!

Without your help, this day would not have been possible!

On February 4th, we held our Annual General Meeting and Potluck. We had to elect another Co-President. Please congratulate Shirley Tsuchimoto for accepting this position! She will work alongside Shirley Horiuchi. Joyce Nakata-Kim has one more year as Treasurer as does Lesli Hirokawa as Corresponding and Recording Secretary. We will keep you informed on what BWA will be doing this year.

In the General Meeting, we also discussed the upcoming WBWA Conference that will be held in San Francisco, CA in Fall 2019. We also discussed updating our by-laws.

Until next month....



Greetings from Dharma School!

by Sara & Alyssa, Co-Superintendents

Dharma Discussion With Rev. Thompson

March 6th, 13th, 20th &
27th
Tuesdays at 11:30 a.m.

February 9th and 16th
Friday evenings at 7:00 pm

Discussion preceded by a
short service

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

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

*Dates and times are subject to
change. Contacting Diana Sensei
ahead of time is highly recom-
mended.*

Hello Dharma School Families!
March is a truly transitional month;
consider our observation of Ohigan
(Vernal Equinox), the switch to Day-
light Savings Time (Sunday, March
11th) and the different district sched-
ules for school Spring Breaks.

Amidst all these 'comings and goings'
Dharma School teachers are helping
students prepare and practice for their
annual Hanamatsuri Performance Pro-
gram (Sunday, April 8th). Hopefully,
you will be able to keep your child's
Sunday attendance as regular as pos-
sible so that performers and audience,
alike, can enjoy a meaningful Hana-
matsuri Service followed by a potluck
lunch and rewarding Dharma School
program.

Meanwhile, the Sunday Bake sale
schedule for March is as follows:

March 4 th	Jr. YBA
March 11 th	Preschool
March 18 th	K-3 combined
March 25 th	Band

With Hanamatsuri is just around the cor-
ner, you may be wondering what you'll
be bringing for the potluck. Here are the
suggested assignments for the potluck:
Last name A-H - Main Dish
Last name I -R - Side Dish or Appetizer
Last Name S-Z- Desert or sweets

Dharma School teachers and students
are working to make Hanamatsuri extra
special this year and encourage every-
one to come in dress clothes and truly
celebrate this sangha and coming
spring.

Thank you again for all of your support.

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

*Jean Matsuda
d. February 6, 2018*

*June Kunugi
d. February 8, 2018*

Okagesama de

Thank you to the following crew who gathered to get
last month's newsletter mailworthy: Joyce Mizunaga,
Shirley Tsuchimoto, Kay Takahashi, Judy Smith, Mary
Jane Okamatsu and Mabel Googins.

Thank you to Ms X who chose to spend her waiting
time between Sunday Service and After Service activi-
ties vacuuming the Temple lobby and wet-mopping the
kitchen floor.

Thank you to Kaitlyn Mascher-Mace Sensei for using
your early arrival time one snowy Sunday to shovel and
salt the front courtyard.

Thank you YBA students (and advisors) for a welcom-
ing and fun Valentine's Breakfast.

Thank you to Wayne Berve and Rev. Thompson for
representing TSDBT at this year's BCA National Con-
ference.

Thank you to volunteer crews who "magically" appeared
during after service Bake Sales to assemble Member-
ship mailings and TSDBT Board voting ballot mailings.

*Tri-State/Denver Buddhist Temples gratefully acknowledges donations and offerings
received from January 1, 2018—January 31, 2018:*

New Year's Eve Service

Richard & Michiko Yoshida
Anonymous
Nick & Clarynne Blanchard
Frank Miyazawa
Isao & Candice Tsutsui

New Year's Day Service

Nick & Clarynne Blanchard
Frank Miyazawa
Alice Nishimoto
Richard & Michiko Yoshida

HoOnko service

Shizue Asano
Nick & Clarynne Blanchard
Brighton Buddhist Sangha
Michiko Chikuma
Miyuki Mabel Googins
Kenzo & Shirley Horiuchi
Kirk Horiuchi
Kenichi & Amy Inouye
Japanese American Assoc of CO
Jack & Alice Kimura
Junko & Manabu Kimura
Frank Miyazawa
Alice Nishimoto
Joe & Jill Ozaki
Sakura Foundation
Sakura Square LLC
Sayoko Takata
Seiji Tanaka
Shirley Tsuchimoto
Elaine & Ted Tsumura
Gary & Debbie Yamashita
Richard & Michiko Yoshida

In memory of Don Buckmaster – 25th yr

Aki Buckmaster
Jolie & Alan Noguchi

In memory of Goro Sakaguchi

Lorri Huff
Fudge Tashiro

**In memory of Richard(27th) &
Louise(33rd) Ota**

Kisha, Curtis & Zack Bartholomew
JoAnn & Dana Fujioka
Gloria & Patrick McCarthy
Daryl Oletski
Richard & Cidney Ota

In memory of Rose Kimuye Ishii – 1st yr

Sharon Ishii-Jordan & family
Jon Ishii & family
Diane Delaney & family

Donation

Anonymous
Reiko Urano
Robin Trently

Facilities Usage

DBT Aikido Dojo
DBT Craft Class
DBT Volleyball
Humu Humu Ukulele Group
Okinawan Dance
Denver Taiko
Denver Aikido

December Shotsuki donations..... in memory of

Annette Ward Jim Masami Ward
Frances Furukawa Tokuhei Shibata
Mike Shibata Yoshi Nishimura

January Shotsuki donations in memory of

Jill Ozaki Dave & Priscilla Franey
Lillian & Phil Miyazawa Fairy Kuritani
Elaine & Ted Tsumura Fairy Kuritani
Junko & Manabu Kimura Ichimi Tsushima
Lillian & Phil Miyazawa Mary Miyazawa
Miyuki Mabel Googins Mich Yoshimura
Stanley Doida Sadami Doida
Sharon & Dennis Ioka Sadami Doida
Donna Inouye Steve Koga
Families of Tosh&Mary Tawara Susan Kiyoko Tawara
Joe Ozaki Tamiye Mary Ozaki
Shirley Tsuchimoto Scott Lee Kim

February Shotsuki donations in memory of

Mitsuko Hayashida Tepper Koga
Emiko Koga Tepper Koga
Kari Koga Tepper Koga
Kyle Koga Tepper Koga
Kiyoshi Koga & Thao Ma Tepper Koga

Donations for reason of

Naomi Tashiro funeral; Goro Sakaguchi
Dennis Ioka funeral; Helene Ioka
Marcia Shimamoto funeral; Xander Shimamoto
Longmont Buddhist Temple MOU
Frances Furukawa Nov. Shotsuki; Tatsu Shibata
Armijo Family osaisen
Lily Uyeda in memory of Hanayo Katoka – 13th yr
Peter & Shigeko Menda in memory of Haruko & Shigeo Iwahiro
Nancy Ohama in memory of Charles Matsubara – 3rd yr
Ayako Kimura in memory of Robert Wetmore
Jean & William Cuseo in memory of Sadami Doida – 25th yr
Peter & Shigeko Menda in memory of Warren Fukuhara

The History of Sakura Square LLC and Sakura Foundation

Submitted by Joe Ozaki

Note from the Editor: *Either you have or will be hearing talk of Sakura Square LLC 's block redevelopment. And that will lead you to wonder about the Temple's position and role in the process and outcome. To that end, and to the best of my ability, this newsletter will strive to be an informational resource on the Redevelopment Project from the perspective of the Temple Board and Temple Members. Let us begin this educational journey by learning how the key players in the redevelopment got their start:*

Sakura Foundation was formed from the previous Tri-State Buddhist Church Apartments, Inc which was formed to preserve the block that became Sakura Square. In the 1970's, the Denver Urban Renewal Authority was redeveloping the area around the old Japan town up to 20th St, leaving Larimer Square between 14th and 15th on Larimer St. as the only remnant. Thus, the redevelopment included the block on which the TSDBT building was located. (The Temple has had various names during its history, but will be referred to as TSDBT). Essentially, the entire block would be demolished and the Temple would have to relocate. Courageous members of the TSDBT formed a non-profit Tri-State Buddhist Churches Apartment, Inc. This organization was independent of and not an extension of the Temple. Instead of accepting other proposals, DURA allowed TSBCAI to purchase and redevelop the portion of the block that did not include the Temple, but did include the land under the current Gymnasium that was occupied by the St. Vincent DePaul building and George Kuramoto's Texaco station at 20th and Lawrence. The gymnasium property was later deeded by TSBCAI to the Temple with the proviso that use of the parking area beneath the gym would be controlled by TSBCAI. Other Japanese-American businesses that were located on this block, including Pacific Mercantile, Granada Fish Market and Kobun-sha became part of the Sakura Square redevelopment.

The leaders of TSBCAI also had the vision of building Tamai Tower Apartments to provide housing for the aging Japanese-American Isseis in Denver and the surrounding farm country. The purchase of the land and the building of Tamai Tower and the commercial building was funded by a loan from HUD, and TSBCAI became a provider of subsidized housing. TSBCAI, although not a Temple entity, maintained a close relationship. The first Cherry Blossom Festival was sponsored by TSBCAI. Because of a need for more parking, espe-

cially for the temple, the parking garage was built. A \$100,000 loan from TSDBT to the TSBCAI, allowed it to obtain financing to build and operate the garage and eventually return the loan. TSDBT further developed the Temple to include the Auditorium, Kitchen, Temple Offices and Gymnasium.

The roster of aging Isseis residing in Tamai Tower shrank to a small number over the years and in 2014 the loan from HUD was repaid and the original mission of TSBCAI to provide HUD subsidized housing was completed. Tamai Tower worked to qualify remaining HUD subsidized tenants for Denver Housing Authority Vouchers, which allowed the previous subsidized tenants to remain or take their vouchers to other locations. TSBCAI has transitioned to Sakura Foundation and Sakura Square LLC. Sakura Foundation is a 501(c)(3) Public Charity which formed Sakura Square LLC that now manages the property on the block, except that of the Temple.

The Mission of Sakura Foundation is to sustain the Tri-State/Denver Buddhist Temple and celebrate Japanese-American heritage, culture and community. The Sakura Foundation began financial support for the Temple several years ago and is committed to provide a \$75,000 grant through Sakura Square LLC to TSDBT in 2018. Sakura Foundation has joined the Temple in conducting the annual Cherry Blossom Festival by taking on the financial responsibility for and coordinating the outside events, which had become a financial burden. The Foundation sponsors Scholarships for graduating seniors from the Temple and the Japanese-American community. It also started the Mirai Generation Leaders Program that was developed to encourage future leaders for the Japanese American community in Colorado and has been involved in sponsoring and presenting numerous events, including the Kodo concert, Tohoku earthquake benefit, and the Transgender symposium among others.

On behalf of the Sakura Foundation, Sakura Square LLC oversees the management of Tamai Tower apartments, the commercial properties and the parking garage. Because of the aging of all of the current buildings on the block, the increasing expense of upkeep and renovation and the shortage of funds to address this situation, Sakura Square LLC is evaluating the feasibility of redeveloping Sakura Square through a partnership with a commercial investor developer. In conjunction with TSDBT, there is discussion about a new Temple and community center with parking to be built in a new location on the block.

March Shotsuki Names

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

Tom Fumio Abe	Totaro Kitamura	Sai Saito	George Yozo Yamada
Henry Masao Aigaki	Juichi Kito	Katsubei Sakaguchi	Haruko Yamada
Itsue Ando	Yone Kiyotake	Kenji Sakurai	Jiro Yamada
Toshi Aoki	Kiyoshi Jerry Kizu	Akio Sameshima	Hayasuke Yamamoto
Shigeji Arai	Asakichi Koga	Yoshiko Sasaki	Kiku Yamamoto
Tamiko Ruby Arai	Kanako Kojima	Takiko Sasamoto	Joseph Satoshi Yamasaki
Yaye Komaru Aramaki	George Yuji Kondo	Kakugoro Sawamura	Tsuruyo Yashiro
Jim Ariki	Taneji Koshio	Emi Shigemura	Helen Yokooji
Toki Ashida	Haru Koto	Harley Haruo Shimamoto	Rose Yokooji
Robert Boudreau	George Tomihara Kuga	George Gunichi Shimoda	Gladys Yoshie Yoshida
Namdjal Buchinow	Isao Kuge	Kamekichi Shimogaki	Toshiaki Yoshimura
Pop Chittivej	Henry Yoshitaka Kuritani	Fukumatsu Frank Shimono	
Kunio Ken Endo	David Martin Kutsuma	Yoshio George Shin	
Harry Shoichi Enomoto	Jane Yoshiko Kutsuma	Shigeo Shino	
Wilson Masayoshi Enomoto	Sajiro Kuwabara	Terry Teruko Shoji	
Dianne Eshima	Bill Shiro Matoba	Tommy Tadayoshi Shuto	
Kunio Eshima	Miyori Matoba	Isamu Sam Suekama	
Tamiko Furuiye	Toshiharu Matsuda	Kaichiro Suekama	
Jane Tomoe Gow	George Atasuo Matsumonji	Aiko Mary Suzuki	
Jim Hada	Tamie Matsuo	Susumu Jack Suzuki	
Sadahachi Hamada	Kihei Matsushima	Kenny Kiyoshi Takahashi	
Tami Harada	Sadami Matsushita	Tooru Takamatsu	
Tommy Sadamu Hasegawa	Ichiro Matsuyama	Shigeo Takamine	
Harumi Hayashi	Masuji Matsuyama	David Ross Takata	
Shigeo Hayashi	Christine Mayeda	Tsui Takemoto	
Takako Hayashida	Ben Kiyoshi Miyake	Kaname Takeshita	
Roger James Hiraki	Yae Miyao	Tsuneo Takeuchi	
Frank Masando Hiraoka	Shimo Momoi	Yoshiko Takeuchi	
Haru Hironobu	Suekichi Morimitsu	Rokuro Tamai	
Jackie Hisamoto	Goro Morimoto	Makuzo Tamura	
Amy Horiuchi	Shizuko Morioka	Kimiko Tanaka	
Carrie Katsuko Horiuchi	Nihei Motoyama	Robert Kuya Tanaka	
Matajiro Igata	Sode Motoyama	Jitsuzo Tani	
Shinko Iguchi	Shuichi Murakami	Shungo George Tani	
Herbert Hideyo Inouye	Torazo Nagasawa	Mitsuko Taniguchi	
Tsutomu Inouye	Taichi Nagata	Oski Sakae Taniwaki	
Yasu Inouye	Robert Yoshio Nakadoi	Hitoshi Tashiro	
Misao Ishiguro	Chikako Nakagawa	Eizo Tokunaga	
Kiyoshi Ishikawa	Kaoru Jack Nakagawa	Shirley Tamiko Toya	
Shinsuke Ito	Towa Nakagawa	Mikazu Tsuchimoto	
Taeko Ito	Heijiro Nakano	Toshiko Tsuruda	
Susumu Kagiyama	Sakashi Mary Nakata	Kenhichi Ujifusa	
Nobuko Kagohara	Takuji Henry Nishi	Michiye Umemoto	
Ikuro Kano	Aki Nobuta	Errol Hisashi Umetani	
Soichi Katayama	Tsuta Noriyuki	Helen Kikue Umetani	
Miyeko Kato	Mark Hajime Nukaya	Eddie Takeshi Uno	
Toichi Kato	Kingoro Numokawa	Emiko Uno	
Yuji Kato	Shigeru Ogawa	Dianne Urano	
Toyokichi Kawano	Saki Ogura	Tamaki Uyeda	
Arthur Yasuo Kinoshita	Michita Sam Okamoto	Yoshimori Uyeda	
Willie Tomomi Kinoshita	Fusano Okubo	Asakichi Uyemura	
George Noriyoshi Kishimoto	Sute Okugawa	Tetsuzo Uyemura	
Harry Mitsuo Kishimoto	Eleanor Ann Noriko Okuno	Albert Tadashi Watada	
Kiyoshi Kay Kishimoto	Chiyeko Omiya	En Watada	
Yone Kishiyama	Chieko Ono	Denhichi Watanabe	
Hachiro Kita	Chikara Ozamoto	Matsuye Yago	

Shotsuki Monthly Memorial Service

March 25, 2018

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

April 2018

SUNDAY MONDAY TUESDAY WEDNESDAY THURSDAY FRIDAY SATURDAY

1 8:30 am Nihongo serv F 9:30 am Family service F 10:15 am Adult service F 11:30 Humu Humu 1 pm Sedgwick T	2	3	4	5	6 R	7 R 7:30 am—3:30 pm Aikido Tournament
8 R Hanamatsuri F/T 9:30 Combined service 11:30 Luncheon & Program	9 R	10 R	11 R	12	13 11 am Shinran's Day Service F	14 11 am YBA Keirokai
15 8:30 am Nihongo F 9:30 Family service F 10:15 Adult service F 9 am Brighton service T 11 am Ft. Lupton serv. T	16	17 7 pm Humu Humu	18 11 am DU students	19	20 R	21 R 12 noon Greeley Hanamatsuri T
22 R 9:30 Family service T 10:15 Adult service F 11:30 TSDBT Board meeting	23 R	24 R	25 R	26	27	28
29 April Shotsuki 9:30 am Family Service T 10:15 am Adult service F	30					

March 2018

SUNDAY	MONDAY	TUESDAY	Wednesday	THURSDAY	FRIDAY	Saturday
				1	2	3
4 8:30 Nihongo service 9:30 Family Service 10:15 Adult service 1 pm Sedgwick T	5	6 11:30 am Dharma S&D - T	7	8	9 11 am Shinran's Day F 7 pm Dharma S&D - T	10 11:30 am Hoji F
11 9:30 am Family service F 10:15 am Adult service F	12	13 11:30 am Dharma S&D - T	14	15	16 9:30 am HS Visitors F 7 pm Dharma S&D - T	17 1 pm Greeley T
18 Spring Ohigan 8:30 Nihongo service F 9:30 am Family service F 10:15 Adult service T 11 am TSDBT Annual General Mtg 5 pm Hoji—offsite F	19	20 11:30 am Dharma S&D - T 7 pm Humu Humu	21 6 pm Lajara/Alamosa F	22	23	24 2 pm Hoji (Horiuchi) F
25 March Shotsuki 9:30 am Family Service T 10:15 Adult Service F	26	27 11:30 am Dharma S&D - T	28	29	30	31 1 pm Intro to Sake

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

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TSDBT's MAP person – Kaitlyn Mascher-Mace Sensei – is hosting a Sake Event at the Temple on Saturday, March 31, 2018; 1 p.m. She wonders:

Have you ever been to a Japanese restaurant and looked at the Sake menu and realized you have no idea what any of the language means? What is a Diaginjo, and why is it better than a Futsushu? Should I be drinking Sake cold or warm? Why do they even serve it warm? And what is this rice wine they call Sake anyways?

Prepare to have all of these questions and more answered at ***Sake: An Introductory Seminar.***

The cost of this wonderful afternoon experience is \$55.00; tickets must be purchased online. For more information or to buy tickets visit www.tinyurl.com/SakeSeminar. You can also scan the QR code posted below for a direct link to the website.

Besides being knowledgeable about Sake, Kaitlyn Sensei is also a semi-nary student at the Institute of Buddhist Studies; proceeds from the Sake Seminar will go to the Ministerial Scholarship Fund which will help pay for Kaitlyn Sensei's schooling costs. So, by being a participant, you enjoy an informative experience AND support a fellow adventurer!

