

SACRAMENTO NICHIREN NEWS

Sacramento Nichiren Buddhist Church

July 2026

5191 24th Street, Sacramento, CA, 95822 |

(916) 456-8371 |

www.sacramentonichirechurch.org

CALENDAR OF EVENTS

JULY 2026

5	11:30am	Sunday Service
12	11:30am	Kaji Kito
		Church Meeting
		Rummage Sale Prep: Canopies and Tables
13 - 17	TBA	Rummage Sale Prep
18	9:00am -3:00pm	Rummage Sale (Day 1)
19	10:00am -2:00pm	Rummage Sale (Day 2)
	—	No Service
26	11:30am	Obon Service

AUGUST 2026

2	11:30am	Sunday Service
9	—	No Service
16	11:30am	Sunday Service
		Church Meeting
23	11:30am	Matsubagayatsu Persecution Service
30	11:30am	Kaji Kito

RUMMAGE SALE

JULY 18 - 19, 2026
(SATURDAY / SUNDAY)

Church members, family, and friends are asked to help from **July 13-17**. Please contact Mary Hughes at (916) 359-9407 for details, including the time.

Thank you to those that have brought in their donations. We will continue to accept donations until **July 12**. Please see the Church website for more details.

OBON SERVICE

JULY 26, 2026
(SUNDAY AT 11:30AM)

The Obon service is a time for us to honor the spirits of our ancestors. We will welcome them back as they pay a visit to our families.

Please write the names of your deceased family members on the enclosed form and return it to the Church before the service.

FALL FOOD SALE

OCTOBER 10, 2026
(SATURDAY)

Please mark your calendars for the upcoming fall food sale in October. More information will be provided starting late August.

CHURCH MEETING HIGHLIGHTS

MAY 31, 2026

- The damaged electrical breaker resulting from the March 1st car accident in front of the church has been repaired. We have received 60% reimbursement from the insurance company and are awaiting the remaining amount from the responsible party.
- The board approved the purchase of a tripod ladder for Rev. Igarashi to safely trim the matsu.
- The summer food sale schedule was discussed. John Hughes and Brian Tsuda will clean the chicken grill.

JUNE 28, 2026

- The upcoming rummage sale plans were discussed (see "Rummage Sale" for details).

SUMMER FOOD SALE

Thank you very much to everyone that helped make this year's summer food sale a success again! We appreciate everyone's help, especially with the preparation and sale.

The net profit was \$12,548.89. (total profit was \$16,155 with \$3,606.11 in expenses). Fujinkai sales were \$1,465.

ACKNOWLEDGMENTS

We gratefully acknowledge our generous donations.

MEMBERSHIP DUES (\$240)
Laurie Akiyama; Chiharu Yamada.

SPECIAL DONATIONS

Fusako Okamoto/flowers; Sharon Okamoto/flowers; John Hughes/security camera signs (5), \$100 (pest control); Richard Morita/\$1,000; Mary Hughes/chocolate; Kiyoko Kuwabara/manju; Chiharu Yamada/\$60.

SUMMER FOOD SALE DONATIONS

Fusako Okamoto/\$1,345
Fujinkai sales (uri, nasu, fukujinzuke, takuan, strawberry and pomegranate jelly/jam); Yoshiko Hitomi/\$120 Fujinkai sales (umeboshi), \$70.50 (donuts); Lily Hitomi/\$305.46 (beef sandwich bread and ice, chicken containers, udon containers, food storage bags, plastic tablecloth); John Hughes/\$440.58 (charcoal, chicken cooking supplies); Kiyoko Kuwabara/\$258.06 (kamaboko, Smart & Final items); Ruby Gotow/\$34.62 (macaroni, sugar, vinegar); Gail Tanaka/decorative green leaves; Dawn Sato/\$100.

The Privilege of Chanting the Sutra Part Three: Sacramento Nichiren Buddhist Church

Kenjo Igarashi

By 1989, I had become accustomed to traveling each month to Los Angeles to conduct services for the members of the Shintokai while also holding services for the elderly members in San Francisco (SF). In April of that year, Rev. Joyo Ogawa, the head minister of the Sacramento Nichiren Buddhist Church, informed me that he would be leaving to serve in Hawaii and that I would become the next head minister. I was also told that the Sacramento members might not agree to me continuing my responsibilities to the Shintokai and the SF members. Since I felt a responsibility to continue supporting both groups in their practice, I initially declined. However, after discussing the situation with the Sacramento members, they graciously accepted these conditions and welcomed me. Their understanding and kindness made it possible for me to continue serving all three communities.

In August 1989, I became the head minister of the Sacramento Nichiren Buddhist Church. For the first time since coming to the United States, I was to serve in a traditional temple environment. In addition to my daily responsibilities, including cleaning the temple and caring for the temple grounds, I also worked alongside the temple community in preparing for the annual bazaar among other activities. These experiences became another form of training for me.

There is much about my years in Sacramento for which I remain deeply grateful. However, the greatest joy I experienced was something that had been so difficult to do throughout my years in the US. I could finally chant the sutra in the temple every day, whenever and for however long I wished. From the moment I became a minister, my master repeatedly taught me that one of my most important responsibilities was to chant the sutra every day. During my Argyo training, I received the same instruction: chant the sutra as much as possible. However, my years in the US had proven this to be very difficult. I had struggled not only to find places where the Shintokai and the SF members could continue their practice, but even to find a place where I could chant the sutra without disturbing others. As I mentioned before, simply chanting in a normal speaking voice would result in complaints from neighbors. Although I continued chanting every day, I always felt dissatisfied that I was unable to fully practice in the way I had been taught.

In Sacramento, I finally had a place where I could chant the sutra freely. However, I do remember one morning when I was chanting the Odaimoku while striking the drum before sunrise. Later that day, a nearby resident called the temple to complain about the noise. Since then, I have no longer used the drum during my morning practice, but continue to chant the sutra every day, as much and for as long as my heart desires. To many people this may seem like a small thing, but to me it brought tremendous happiness.

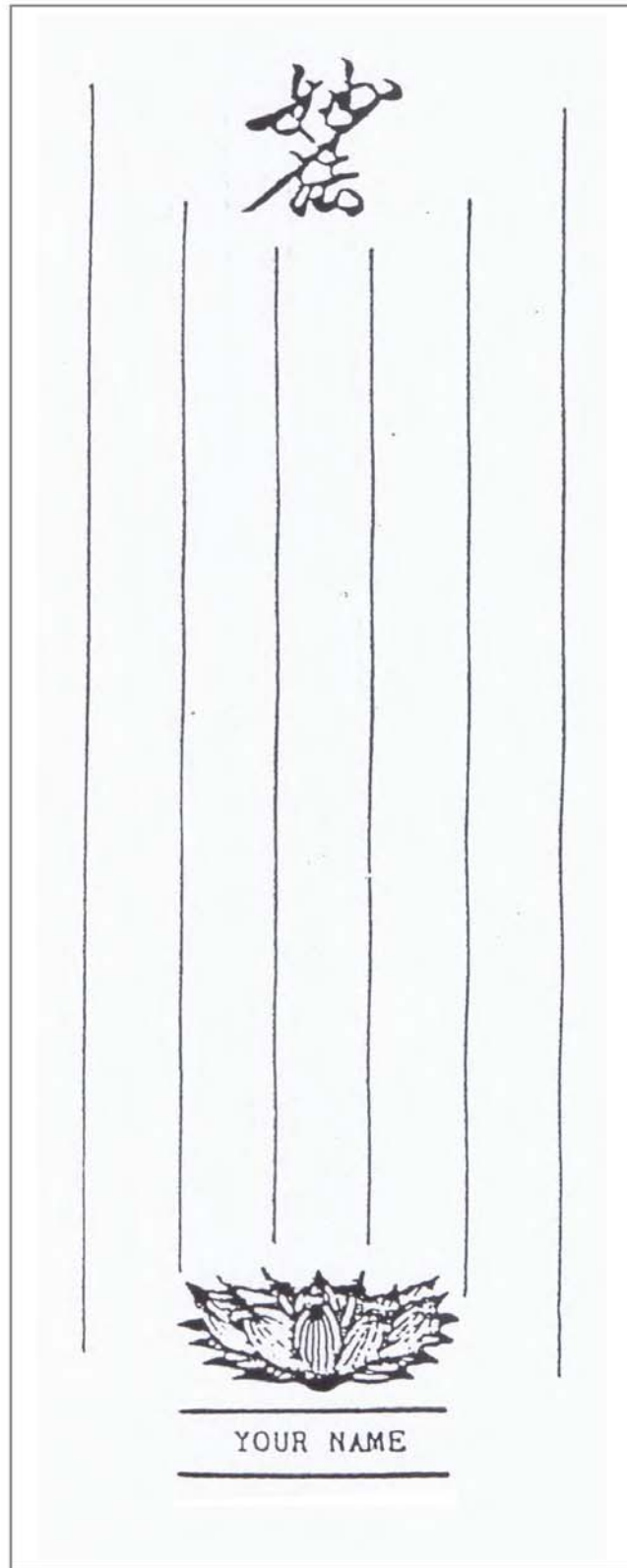
Through my experiences in the US, I came to realize that one of the greatest privileges I have experienced is simply being able to chant the sutra each day without concern. My years with the Shintokai and the SF members taught me that the opportunity to chant the sutra should never be taken for granted. For the past 37 years, each morning and afternoon as I make my way to the temple to chant the sutra, I have felt a deep sense of gratitude for the privilege of being able to practice freely.

Some people may think that chanting the sutra is merely an act of self-satisfaction. My own experience has taught me otherwise. The benefits we receive through sincere practice are like seeds planted within our hearts. Chanting the sutra and the Odaimoku provides the water, sunlight, and nourishment that allow those seeds to grow. Even if the seed is present, it must still be cared for if it is to flourish. Unlike material possessions, these benefits can never be lost. Money may be spent, misplaced, or even stolen. The merits cultivated through sincere practice, however, remain with us throughout our lives as a lasting treasure within our hearts that no one can ever take away.

I have experienced the many benefits that come from chanting the sutra. For this reason, I encourage everyone to chant the Odaimoku whenever time permits. There is no need to chant excessively. Even a few moments of sincere practice each day, done quietly and with a peaceful mind, have great meaning. By continuing this practice, I am certain that there will come a time when you, too, will experience these benefits for yourself.

As we enter the month of Obon and remember our ancestors, I hope many of you will take time to chant the sutra and the Odaimoku. Through this practice, I hope you will cultivate benefits not only for yourself but also dedicate those merits to your ancestors.

Write the names of your deceased family members on the form below, cut out the form and return it to the Church before the service.



Calligraphic symbol

YOUR NAME