



GATEWAY



February 2012 -- Vol. XLVI No. 2

Living Dharma News
www.livingdharma.org

The following are some of the interesting statistics for our site. They show what kinds of information our visitors are interested in.

- Most popular pages visited (in January 2012):*
- Common Misconceptions About Buddhism
 - Steve Jobs Commencement Address
 - Little Buddha Review
 - Buddhism in Movies and Songs
 - What is Buddhism?
 - Links Page
 - What is Amida?
 - Help Our Earth
 - 7 Years in Tibet/Kundun review
 - The Tannisho
 - Buddhism 101
 - Brief History of Shin Buddhism video
 - Three Gathas video
 - Soka Gakkai Success
 - Women in Buddhism
 - Steve Jobs: Connecting the Dots

- Top search phrases (in January 2012)*
- dharma
 - what is buddhism
 - amida buddha
 - tannisho
 - shin buddhism
 - why did steve jobs drop out of college
 - little buddha
 - how to help the earth
 - misconceptions about buddhism
 - do buddhists believe in reincarnation
 - namu amida buddha
 - religion in the 21st century
 - find a buddhist temple
 - songs about buddhism
 - buddhism movies
 - do all buddhists believe in reincarnation

Gassho,
 Peter Hata

Please see L.D. NEWS, con't on page 4



WCBT's incoming Board of Directors was sworn in at the 2012 Eitaikyo Service (front row): President Johnny Martinez, Lillian Nishihara, Barbara Shiota, Hisako Koga, Joanie Martinez, Denise Underwood, Claudia Haraguchi, Rev. Ken Kawawata; (back row) Frank Tanji, Lee Ezaki, Diane Hata, Richard Kagawa, Ruby Kagawa, Tor Ormseth, Ted Kato, Dick Koga, Joy Kitaura, Bruce Whang, Larry Oshima

Right Action is the Nembutsu by Bishop Kō Yasuhara, Chief Administrator

The person who truly attains
 the mind of true entrusting
 While saying the Name of
 Amida
 Constantly has the thought of
 repaying the debt of grati-
 tude to the Buddha
 Ingrained deep within his
 heart.



welcome this New Year
 while reverently reflecting on
 the two verses from Shinran
 Shōnin's hymns above.

This year is significant in
 that it is a time for those of
 us who were able to en-
 counter the 750th Memorial
 Service for Shinran Shōnin
 to begin anew our journey

Please see RIGHT ACTION, con't on page 4

The sutra declares that those who are
 born through chanting the Name
 While doubting the inconceivable
 working of the Vow
 Will spend five hundred years
 Vainly living in a palace without the
 Dharma.
 –Shinran Shōnin, *Hymns of the Pure
 Land*

I would like to say a few words to
 the members of the denomination to

Temple Event Highlights:

- Feb. 12, Pets Memorial
- Feb. 17-19, Family Retreat
- Mar. 18, Ohigan Service
- Mar. 24, Oldies Dance
- Mar. 31, Cherry Blossam Festival
- Please See Temple News



T H E G A T E W A Y

DHARMA SCHOOL NEWS

MOCHITSUKI '11

Congratulations to Year of the Dragon people...it is your year! With your good health and energy, we will be able to do our best in 2012. In a blink of an eye, the Dharma School finds itself preparing already for Valentine's Day. The residents of the Atria Retirement Home in Covina will be looking forward to our cheery centerpieces which we will bring in person on February 12th, immediately following the Sunday service. The service will be a "Pet Memorial" dedicated to all of those creatures who have made families so happy in the past.

The Dharma School staff would like to thank Mr. Ed Moreno who sent a box of lovely "washi" paper to us. He was kind enough to sense that we're always looking for materials to make our special projects with our students!

With Gassho,
Diane Hata



Quote of the Month

When the Buddha spoke of Right View, he was referring to a view that isn't frozen. Right view is fluid and flexible, constantly in motion. It's an awareness of how this moment has come to be.

-Steve Hagen



T H E G A T E W A Y

T E M P L E N E W S

Family Retreat

Our annual Family Retreat will be held on the weekend of February 17-19 at the Newport Beach Higashi Honganji. This year's theme will be "Why Me? Why Not!" with our special speaker Rinban Ito leading us in the discussion. Fees for retreat weekend are \$35 for adults and \$10 for children. This includes all activities, food and lodging for those who choose to stay at the temple. Those who choose to stay at a motel will do so at their own expense.

Plan for an early start on Saturday with meditation, breakfast, stimulating discussions, fun activities, too much food and quality time with sangha friends. Sunday, the final day, goes quickly since we are finished by 1:00 PM. Sign-ups are at the Service. See Rev Ken for more info.

Pet Memorial Service

A special service will be held on February 12 at 10:00 AM to remember our animal friends. Everyone who has lost a pet is invited to pay tribute to them on this special day.

Spring Ohigan Service

Spring Ohigan will be observed on March 18 at 4:30 PM. A complimentary otoki dinner will follow the service.

Oldies Dance XXXXI

"Don't Walk...Run to Oldies XXXXI!" is set for Saturday March 24. Steve Ki-

kuchi & High Resolution will provide our favorite hits from the 60's, 70's and 80's. The dance begins at 8:00 PM and will end at 12:00 AM with lots of good fun in between. Presale tickets are \$12 or \$15 at the door. For info and song requests, call Joanie at (626) 284-8192 or Roy at (909) 973-2580.

Your Toban chairs will contact you about work shifts and assignments. Plan to come by the center about 6 PM to help with the set-up. Donations are welcome for raffle prizes and drinks. Sign-up sheets for drinks will be at the Sunday service.

Baby News

Belated congratulations to Laurie, Billy, and Andy Kobayashi who welcomed their new son and little brother Tyler Kaito on July 22. Congratulations to Claire and Arne Hansen for becoming grandparents again!

Stacy and Tanner Logue gave birth to daughter Jayden Sayori on December 15. Congratulations to big brother Chase and Grandma Lillian and the whole family!

Cherry Blossom Festival

Mark your calendars on March 31 for the annual Cherry Blossom Festival sponsored by the Center and the City of West Covina.



GATEWAY Staff

Layout & Editing: Peter Hata, Hisako Koga, Rev. Kenjun Kawawata

Contributors: Frederick Brenion, Diane Hata, Merry Jitosh, Tor Ormseth, Joanie Martinez

Circulation: Mary Hatakeyama

West Covina Buddhist Temple Mission Statement:

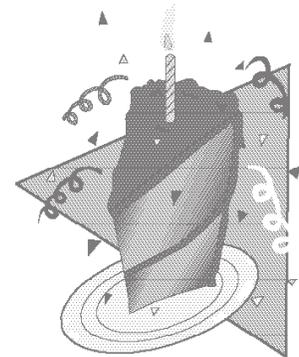
In the spirit of universal brotherhood, West Covina Buddhist Temple provides the opportunity for all to listen to and share the Teachings of the Buddha in order that we may awaken to our true selves, living our lives fully and dynamically.

The Temple's mailing address is:

West Covina Buddhist Temple
P. O. Box 1616
West Covina, CA 91793
(626) 913-0622

Website: www.livingdharma.org

E-Mail: dharma@livingdharma.org



At Left: Rev. Takafumi Bansaka was the guest speaker at the Eitaikyo Service on January 22; Center pic: President Johnny Martinez presents retiring assistant treasurer Mary Hatakeyama with a special gift; Right pic: outgoing WCBT Treasurer Richard Kagawa gives his final Annual Treasurer's Report at the General Meeting; Richard served as treasurer from 2003 to 2012

FEBRUARY BIRTHDAYS
Sumiye Arnheim, Paul Konno, Michael Jitosh, Hisako Koga, Evan Okamura, Joanie Martinez, Deanna Ormseth, Sophia Saucedo, Jose Godoy, Matthew Woo



T H E G A T E W A Y

RIGHT ACTION, con't from page 1

on the path based on what we have learned from that event.

Last year, with the occurrence of the massive earthquake, amidst deep sorrow and fear over the collapse of the daily lives that we had until then taken for granted, we have been forced to reevaluate what is truly important, what can truly serve as the basis for our lives. That questioning has allowed us to see clearly the extent to which encounters and connections among people serve as supports essential to life even in a time that can be symbolized in the word "individualism" and provided a critical opportunity to re-discover ourselves, who had lost sight of what is important, in the light of the teachings.

The teaching of the *nembutsu*, which takes the *shinjin* endowed by the Tathāgata as its center, has been transmitted between people, in what might be called the "space" created through their encounters. In that sense, this term "space" means something that transcends the individual. We are nurtured through such spaces and from them we receive the opportunity to move forward. For us, the most familiar of spaces are the ones in which we live our daily lives. The current age is one in which myriad dangers appear in our living space regularly, and one where it is necessary to recover spaces in which people can truly be at peace.

Shinran Shōnin expresses the intention to take the *nembutsu* as the foundation for his life with the words, "right action is the *nembutsu*." *Namu Amida Butsu* is the basis for our lives, that which truly makes our lives possible, and the concrete expression of that *nembutsu* is taught to be *shinjin*. The suffering in our daily lives springs fundamentally from our wish to recover a space where we can be at ease. Therefore we must see the significance of the fact that the Pure Land is expressed as a place, and also reconsider the meaning that the spaces of our home altars and temples hold for us, all the more.

The Dōbōkai Movement, which is entering into its fifty-first year, is a

movement which aspires that each one of us becomes a person who lives out *shinjin* and that our homes and temples recover their significance as spaces for listening to the Dharma. As we welcome this New Year, I hope that we can share a space where we might intimately encounter the words of Shinran Shōnin and together humbly take up the aspiration expressed within them.

In this way, in saying the Name, all of the darkness of sentient beings' ignorance is cleared away and all of their aspirations are fulfilled. Calling the Name is the most excellent, truly wondrous, right act. The right act is the *nembutsu*. The *nembutsu* is *Namu Amida Butsu*. *Namu Amida Butsu* is right thinking. This should be known.

(From the chapter on practice in the *Kyōgyōshinshō*) 

L.D. NEWS, con't from page 1

Selected E-mail

To: dharma@livingdharma.org

From = miko

Subject = monk

Message = Hi i just want to be a monk...I'm from Indonesia. How can I become a monk? Thank you.

Dear Miko,

I wish I knew more about you to answer your important question. But there are questions I would like to ask that might help you make a good decision. That question is "Why?" Why do you want to be a monk? What are you looking for? What is driving you? Being a monk could be a great thing for you, or it could be a disaster. What is your motivation for wanting this? If you are doing this to escape your family, school, a situation you are in, or to avoid facing something in yourself, that would be a mistake. You see, Miko, many people run to the monastery hoping to leave the world behind them, instead they bring the world with them. When they arrive they find that not only their world, but the world that made all the monks you're with, is also there. Buddhism is not about deserting the world, it is about facing the world and dealing with the world, and you face it by facing yourself. You need to do a lot of self-exploration right

now. You need to talk with your family and friends to help you to see yourself. And of course, you ought to visit a monastery and talk to the abbot about why you want to do this, and seek guidance as to whether being a monk is right for you. I know that there are monasteries in Indonesia. Many of them reflect the practices of different schools of Buddhism. Take time to explore them. Go on a retreat and see how the monks live. Look for what will challenge you to grow and mature, and not to escape. But do remember this: It is not necessary to be a monk in order to live a fully Buddhist life. You may find that being a layperson is the best way to explore and live the Buddha-nature within you. Whether as monk or layperson be assured that as long as you are open to the teachings of the Dharma, listening to the Dharma in your daily experiences, you will grow. Remember this also, which is a teaching of my own school of Jodo Shinshu: Do not rely on your own self-power or efforts, but rely on the other-power of the Dharma shown in the infinite light of Buddha Wisdom and the infinite life of Buddha Compassion, which has always accepted you as you are, even from the very beginning. It is this strength that will carry you through your life-explorations.

Sincerely,

Rev. Frederick Brenion

Subject = Other faiths

Message = I am a 48 yr.old African American women that has practiced Christianity for the last 15 years. After becoming disenfranchised with the teachings and the lifestyles of the teachers I started researching Buddhism. I am very interested in what I have found to be the answer to my suffering. The concern that I have is that you do not see African American women practicing and I feel that I would not be welcomed walking into a temple or group of Buddhist.

Dear Jacqueline,

Thanks for visiting our Living Dharma Website and for raising a key issue for Buddhism in America, particularly those traditions with strong ties to a specific ethnicity.

Please see L.D. NEWS, con't on page 5



T H E G A T E W A Y

L.D. NEWS, con't from page 4

Regarding your concern, the reason for the predominance of certain ethnicities over others in Buddhist Sanghas has nothing to do with the teachings of Buddhism itself. It's due in large part to a complex web of historical and geographical coincidences. Buddhism arose 2,500 years ago in northern India, and wherever it has migrated to, over time, the ethnicity of its Sanghas (and its clergy) has changed to reflect that of the host country. Perhaps if the Buddha had been African, I'd be e-mailing your temple and expressing my concern being an Asian American. But another factor of course, is that since we are human, whether we know it or not, we all have prejudices and dualistic/judgmental tendencies. Therefore, changes in a Sangha's ethnicity generally do not come without some tension and conflict. And such changes tend to take time. But change like this is inevitable in America. Around the beginning of the 20th century, our particular tradition, Shin Buddhism, began to migrate to America, brought along with the first wave of Japanese immigrants. It's taken quite a while, but now that Shin Buddhism has been in America about 100 years (maybe 3 or 4 generations), we are gradually starting to see a more diverse Sangha. In fact, the Berkeley Buddhist Temple currently has a female African-American Minister's Assistant, and in Brooklyn, New York for a while there was an African-American Shin priest (but I believe he recently needed to curtail his activities due to poor health). Also, some Buddhist traditions, such as Soka Gakkai, are more ethnically diverse in America than others. Basically, all religious traditions that encounter a new culture and have an ideal of sharing a precious teaching or truth with others—including Shin Buddhism—need to change or face inevitably shrinking and disappearing. Actually, the reason a teaching is deemed precious in the first place is because it transcends the normal everyday world of human relativity (i.e., ego) and is trying to awaken us to the greater reality beyond our limited view.

I'm not saying it would be easy to be the first African American in a Buddhist Sangha, but I would encourage you to seek out a Sangha. There could be those individuals that might resist changes, but in a sense, this

in itself would not necessarily be a reason to leave that Sangha. Because of such human-caused difficulties, we have the opportunity to see deeper into the causes of our suffering and hopefully practice compassion. If you do find a Sangha, whatever happens, if the Buddhism taught there is authentic—though you may have to realistically be a little patient—you will be welcome.

Best Wishes,
Peter Hata

From: Jacqueline Sneed
Subject: Re: Other faiths
To: The Living Dharma Website <dharma@livingdharma.org>
Thanks for your reply. I do plan to continue seeking the teachings of Buddhism regardless of the obstacles that I might face.

From = Celin Garcia
Subject = from Judaism to Buddhism
Message = Understanding and incorporating "the four noble truths" as an early student I am experiencing difficulties living in the present moment also my meditations are still very clouded. Any suggestions will be kindly appreciated.

Dear Celin,
Thanks for visiting our Living Dharma Website. Even though we don't practice sitting meditation in Shin Buddhism, I think your experiences with your practice are quite common to Buddhists, and maybe not just to beginners. But if the objective in practicing meditation is to achieve a perfectly clear, calm state of mind, one where you find yourself living absolutely in the moment, every moment—in other words, where you attain some kind of idyllic peace—that may be possible for some very skilled at meditation, but the founder of our tradition, Shinran Shonin, was not able to achieve this even after 20 years of hard practice. He did attain nirvana or awakening, but he understood it to have been accomplished solely through a power beyond himself. This power has various names, such as Amida Buddha, and can also be called the power of the Dharma. Paradoxically, it was only when Shinran, deeply seeing his limitations, gave up his self-efforts and took refuge in this greater

power, that he was able to attain nirvana. What is also radical about Shinran's teaching is that, even after attaining nirvana (which he often termed "the one thought-moment" or instantaneous awakening), he still acknowledged his human imperfections. Actually, in juxtaposing his own efforts against those of the power of the Dharma, he humbly saw the limitations of his self-power even more clearly. To Shinran then, a Buddha was not a person who had rid themselves of their ego problems; it was a person who simply was awake to their true, human nature. As Shinran wrote in his poem, the Shoshinge:

When the one thought-moment of joy arises,
Nirvana is attained without severing blind passions.

To Shinran, there is no nirvana without blind passions and thus, what is most important is not trying to become a "perfect" person; rather, it is attaining a humble attitude through being deeply self-aware of one's own flaws and limitations, of their "blind passions."

However, while this self-insight is negative, it also has a positive aspect. As we see in Shinran's life, a dynamic creativity and compassionate wish to share the Dharma with others are the natural result. It is in fact the negative insight that then opens the door to the infinite life beyond the self. Therefore, considering Shinran's example, your clouded meditations may not be an impediment to your practice. From a Shin Buddhist perspective, they might actually be your best "teacher" since they point to the true reality of your mind. Acknowledging the true nature of the self is not only the first step on the path of Buddhism, it is the entire path of Buddhism; it is seeing things as they really are.

I sincerely hope you continue your practice. Thank you for a great question.

Best Wishes,
Peter Hata

From = Cole
Subject = join?
Message = How can I join your temple?
Thanks, Cole.

Please see L..D. NEWS, con't on page 6



T H E G A T E W A Y



Dear Cole,
 Thanks for asking! There are many ways of participating and being a member. Informally you can just show up, participate in the services and events, and interact. Becoming a formal member is a sign of greater commitment and involvement, such as helping out financially, helping out in temple activities, and so on. Spiritually you may wish to seek out Kikyoshiki (confirmation) in which you formally take refuge in the Three Treasures of the Buddha, Dharma, and Sangha, and to the teachings of our school of Buddhism,

Jodo Shinshu. So think about it! Come in and talk with us when you feel ready. There will be no pressure from our part. Everything is geared to the degree that you wish to engage in. Thanks again for asking and for desiring to join our temple. You are our future!

Sincerely,
 Frederick Brenion

To: dharma@livingdharma.org
 Please let me know when the next oldies dance will be. Thank you.

Gus Soto

Dear Gus,
 Thanks for visiting our Living Dharma Website. As to your question, the next Oldies Dance should be on the last Saturday of March, 2012, which would be March 24. But I've also added your e-mail to our Oldies Dance list and you should automatically receive a reminder a few weeks before the dance with a flyer and all info.
 Best Wishes,
 Peter Hata



T H E G A T E W A Y

West Covina Buddhist Temple Family Retreat

“Why Me? Why Not!”

(Buddhism in Our Daily Life)

Lecturer: Bishop Noriaki Ito



Date: Feb. 18 (Sat.)-19 (Sun.), 2012
Place: Newport Beach Higashi Honganji
254 Victoria St.
Costa Mesa, CA 92627
Fee: \$35.00
Contact: (626) 913-0622

Schedule

Bishop Noriaki Ito was born in 1948 in Kumamoto, Japan and came to the United States at the age of 6. He received his elementary and secondary education in East Los Angeles, graduating from Roosevelt High School. He enrolled at Occidental College and graduated with a degree in Religious Studies in 1971. He then spent four years in Kyoto, Japan where he received his M.A. from Otani University. While there, he received his ordination and ministerial training. He has been serving at the Higashi Honganji Buddhist Temple in Los Angeles since 1975 with a six-year assignment as resident minister of the West Covina Higashi Honganji between 1987 and 1993. He assumed the position of Rinban of the Los Angeles Betsuin in 1993 and Bishop of the Higashi Honganji North America District in late 2010.

Day 1, February 18th

9:00 am Opening Service
9:30 am Lecture
11:30 am Lunch Setup
12:00 pm Lunch
1:00 pm Outing to the Beach
Activities & Discussion
5:00 pm Seiza
5:15 pm Evening Service
6:00 pm Dinner
7:30 pm Free Time
9:00 pm End of the Day

Day 2, February 19th

7:00 am Wake-Up
7:30 am Seiza
7:45 am Morning Service (Hondo)
8:30 am Breakfast
9:30 am Summary
10:30 am Sunday Service
11:00 am Discussion & Lunch
12:30 pm Clean-up
1:30 pm End of the Retreat

.....

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Telephone _____ E-mail _____



T H E G A T E W A Y

ウエストコビナ東本願寺 ファミリーリトリート

“お経のお話し” (暮らしの中の仏教)

お話し: 河和田賢淳開教使

月 日: 2012年2月18日19日
場 所: ニューポートビーチ東本願寺
254 Victoria St.
Costa Mesa, CA 92627
参加費: \$35.00
連絡先: (626) 913-0622

ウエストコビナ東本願寺では毎年家族リトリートをプレジデンスデーの週末に開催しております。今年はニューポートビーチ東本願寺をお借りして開催いたします。この度は英語講師に伊東憲昭開教監督を招きしております。日本語は河和田開教使がお話しいたします。内容は講義、座談、ビーチでの野外活動などで家族一緒にお楽しみいただけるプログラムが組まれております。お寺に宿泊されない参加者はモーテル、ホテルにも宿泊可能です。日常をはなれ仏法にただ耳を傾けるよい機会です。どうぞお誘いの上で参加ください。詳しくはウエストコビナ東本願寺河和田開教使までお尋ねください。
(626) 913-0622

日 程

2月18日	9:00 am	開会式(勤行)
	9:30 am	お話し
	11:30 am	昼食準備
	12:00 pm	昼 食
	1:00 pm	野外活動
		座談会
	5:00 pm	静 座
	5:15 pm	勤 行
	6:00 pm	夕 食
	7:30 pm	自由時間(ゲームなど)
	9:00 pm	就寝準備
2月19日	7:00 am	起 床
	7:30 am	静 座
	7:45 am	勤 行
	8:30 am	朝 食
	9:30 am	まとめ
	10:30 am	日曜礼拝
	11:00 am	座談会/昼食
	12:30 pm	清 掃
	1:30 pm	解 散

.....

お名前 _____
住 所 _____
市 _____ 州 _____ 郵便番号 _____
お電話 _____ Eメール _____



T H E G A T E W A Y

正業則是念仏

— 正業はすなわちこれ念仏なり —
宗務総長 安原 晃

弥陀の名号となえつつ
信心まことにうるひとは
憶念の心つねにして
仏恩報ずるおもいあり

誓願不思議をうたがいて
御名を称する往生は
宮殿のうちに五百歳
むなしくすぐぞとときたまう

年頭にあたり、冠頭二首の御和讃を
拝し、宗門の皆さまにご挨拶を申し上
げます。

本年は、宗祖親鸞聖人七百五十回御
遠忌に遇い得た私たちが、その意義を
共に受け止め歩みだす、記念すべき年
であります。

昨年、巨大地震に遭遇した私たちは、
これまで当たり前としてきた日常の崩
壊に慄(おのの)き、深い悲しみのなか
で、本当に大事なことは何であった
のかと、あらためて生きる依りどころ
を問い直すこととなりました。それは、
「個人主義」という言葉に象徴される時
代にあってなお、「出会い」や「つなが
り」という事柄が、生きるうえでどれ
ほど支えとなるかを感じさせられると
同時に、大切なことをいつしか見失っ
ていた自心が、教えによって照らし出
された重大事にほかなりません。

お念仏の教えは、「如来よりたまわり
たる信心」を要として、人と人、いわ
ば「場」によって伝承されてまいりま
した。場とは出遇いによって創造され、
個人を超えるという意味をもちます。
私たちは場によって生まれ、そこから
常に歩みをいただくものです。そして
最も身近な場が「生活の場」であります。
現代は、生活の場そのものに危機が現

出している時代であり、場というもの
が回復されなければならない時代です。

親鸞聖人は、お念仏を生活の根本と
受け止められた意(こころ)を、「正業
はすなわちこれ念仏なり」とおっしゃ
られます。生活の基礎、生活を真に成
り立たせることが南無阿弥陀仏であり、
その具体化を「信心」と教えられます。
私たちの毎日の生活における苦悩は、
場の回復を冀求(きぎゅう)するところ
にその元があります。いよいよ、「浄
土」が場として表される意義を聞き開
き、お内仏の意味、お寺という場の意
味をいただき直さなければなりません。

いま五十一年目を迎えんとする同朋
会運動は、この私が信心の行人となる
こと、家庭やお寺が聞法の道場として
回復されることを願う運動です。新た
な年を迎え、聖人のお言葉に親しくふ
れ、共にたまわった場において、謙虚
にその志願を受け止めてまいりたく存
じます。

——しかれば名を称するに、能く衆
生の一切の無明を破し、能く衆生の一
切の志願を満てたまう。称名はすなわ
ちこれ最勝真妙の正業なり。正業はす
なわちこれ念仏なり。念仏はすなわち
これ南無阿弥陀仏なり。南無阿弥陀仏
はすなわちこれ正念なりと、知るべし
と——

お寺ニュース

ペット追悼法要

来る2月12日(日)午前10時より
ペット追悼法要を勤めます。法要
では日曜学校のこども達が亡きペット
の写真や絵などを持ちより亡きペット
をご縁に、動物のいのちからのいのちの
尊さ、他のいのちと共に生きること学
びます。皆様もご一緒に参りください。

お寺家族リトリート

前号にてお知らせ致しましたが、
2月17日(金) - 19日(日) 家族
リトリートをニューポートビーチ費が東
本願寺にて開催いたします。この度は
英語講師に伊東憲昭開教監督を招きし
ております。日本語は河和田開教使が
お話しいたします。今年は場所を変え
て行われますが、内容は講義、座談、ビー
チでの野外活動などで家族一緒にお楽
しみいただけるプログラムが組まれて
おります。お寺に宿泊されない参加者
はモーテル、ホテルにも宿泊可能です。
日常をはなれ仏法にただ耳を傾けるよ
い機会です。どうぞお誘いの上ご参加
ください。詳しくは河和田開教使まで
お尋ねください。

センター桜祭り

来る3月31日センターの桜祭りが
開催されます。今年もお寺は、この桜
祭りに照り焼きチキンとお寿司をもっ
て参加致します。この行事をもって寺
の基金募集並びに地元への宣伝も兼ね
て行うことができると思います。つき
ましては皆様にお寿司の協力をお願い
もうしあげます。巻寿司でもお稲荷さ
んどちらでも結構です。当日朝午前
11時までにお寺に届けていただけれ
ば幸いです。ご協力お願い申し上げます。

2月祥月法要／法話会

2月2日

午後7時半

日本語座談会ご案内

2月14日並び28日

午後1時

センターダイニングルーム

気軽に参加出来る座談会です。
お友達をお誘いの上お出で下さ

East San Gabriel Valley
Japanese Community Center, Inc.

West Covina Buddhist Temple
1203 West Puente Avenue
West Covina, California 91790
(626) 913-0622

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GATEWAY

February 2012 - - Vol. XLVI No. 2

February

- | | | |
|-------|----------|--------------------------------------|
| 2 | 7:30 pm | Howakai Japanese Service |
| 5 | 8:30 am | Board Meeting |
| 5 | 10:00 am | Shotsuki Service/Nirvana Day Service |
| 12 | 10:00 am | Sunday Service/Pets Memorial Service |
| 14 | 10:00 am | Bonbu Class |
| 17-19 | | WCBT Family Retreat |
| 19 | | No Sunday Service |
| 26 | 10:00 am | Sunday Service |
| 28 | 10:00 am | Bonbu Class |

2月行事予定

- | | | |
|---------|-------|--------------|
| 2日 | 午後7時半 | 法話会 |
| 5日 | 午前8時半 | 理事会 |
| 5日 | 午前10時 | 祥月法要 |
| 12日 | 午前10時 | 日曜礼拝/ペット追悼法要 |
| 14日 | 午後1時 | 同信会(座談会) |
| 17日-19日 | | 家族リトリート |
| 19日 | | 日曜礼拝はありません |
| 26日 | 午前10時 | 日曜礼拝 |
| 28日 | 午後1時 | 同信会(座談会) |

March

- | | | |
|----|----------|--------------------------|
| 1 | 7:30 pm | Howakai Japanese Service |
| 4 | 8:30 am | Board Meeting |
| 4 | 10:00 am | Shotsuki Service |
| 11 | 10:00 am | Sunday Service |
| 13 | 10:00 am | Bonbu Class |
| 18 | 4:30 pm | Ohigan Service |
| 24 | 8:00 pm | Oldies Dance |
| 25 | 10:00 am | Sunday Service |
| 27 | 10:00 am | Bonbu Class |
| 31 | 10:00 am | Cherry Blossom Festival |

3月行事予定

- | | | |
|-----|-------|----------|
| 1日 | 午後7時半 | 法話会 |
| 4日 | 午前8時半 | 理事会 |
| 4日 | 午前10時 | 祥月法要 |
| 11日 | 午前10時 | 日曜礼拝 |
| 18日 | 午後4時半 | お彼岸法要 |
| 24日 | 午後8時 | ダンス基金募集 |
| 25日 | 午前10時 | 日曜礼拝 |
| 31日 | 午後12時 | センター桜まつり |

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仏法には

明日ということとは

あるまじき

蓮如上人