



GATEWAY



June 2012 -- Vol. XLVI No. 6

Living Dharma News

www.livingdharma.org

With Obon approaching, the homepage of the website has a slideshow of highlights from previous Obons with the "highlight of highlights" being the Bon Odori which, "as a celebratory 'group dance,' symbolizes the world of oneness that is the goal of the Buddhist teaching."

Gassho,
Peter Hata

Selected E-mail

From = Danielle
Subject = Buddha Beads
Message = My mom loves Buddha and tries to go by the word of Buddha. She believes Buddha keeps her safe and centered. I recently heard of Buddha beads and would like to get my mom some real bracelets for Mother's Day. I just don't know where to go and where to start. I

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

Obon Coming!

Our 2012 Obon is set for Saturday, June 30, from 2 pm to 9 pm. Setup starts Friday, June 29, at 1 pm. We ask for your help setting up the booths, yagura, tables & chairs for both outdoors and in the gym, food prep, and stringing the Manto-e lights. We need your donations of rice, chili, and raffle prizes for kids and adults. As usual, the *age* (outer shell) for inari-zushi will be passed out two weeks before Obon for those volunteering to make sushi. Raffle tickets will be sent out to everyone so please sell as many as possible! And don't forget all those home-baked goodies for the dessert booth. *Manto-e* lanterns will be available for those wishing to honor the memory of departed relatives and friends. Sign-up sheets will be passed around at Services for shift assignments. See more Obon details in Temple News, page 3.



Above: WCBT welcomed many new youthful members at the Tanjo-e/Hatsumairi Service; (left to right) Rev. Fred Brenion, Mia Lynn Meites (and parents Sam and Celina), Tristan Miyashiro (parents Marc-Mitchell and Vicki), Tyler Kaito Kobayashi (held by mom Laurie; dad Billy is holding older son Andrew), Jacob & Joshua (standing) and Jaylene Gutierrez (parents Anthony and Monic), Rev. Kawawata, Rev. Peter Hata.

Ed. Note: As usual, there weren't any Sangha volunteers to speak for Mother's Day, and so Sensei put out an "urgent plea." Fortunately, both Mr. Don Frack and Mr. Anthony Gutierrez volunteered at the last minute...we have both their talks because they weren't aware each other had already volunteered!

What is a Mother?

By Don Frack

A Google search of the definition of Mother returns the following:

Noun: A woman in relation to a child or children to whom she has given birth; verb: Bring up (a child) with care and affection: "the art of mothering".

But a mother is the role of any female that takes the primary role in a child's life. This may be a biological mother, an adoptive mother, step mother, grandmother, aunt, or a sister. This role can even cross the species line as in the case of my wife being a mother to our puppy boy Musashi.

Mothers are the first to show us Buddha's greatest compassion. For she

Please see MOTHER, con't on page 2

Happy Mothers Day!

By Anthony Gutierrez

This is truly a wonderful day. A day to celebrate, be grateful and thankful for our mothers. I am grateful for all the mothers of the past, the present and

Please see HAPPY!, con't on page 4

Temple Event Highlights:

- June 2 Oldies Dance
- June 17, Father's Day/ Graduation Service
- June 29, Obon Set-up
- June 30, Obon Festival
- July 1, Obon Clean-up
- Please See Temple News



T H E G A T E W A Y

DHARMA SCHOOL NEWS

Mother's Day Family Service '12

With Mother's Day behind us, we now look forward to celebrating Father's Day on June 17th. We certainly can't take our dads for granted...some of our Dharma school students depend on them for a ride to temple!! We will also dedicate this day to honoring our graduates from high school (no elementary as yet) all the way to the university level. Several of these hard-working students have literally grown up in front of us. We can't wait to applaud each and every one of you.

Actually, when you think about it, we should be seeing each other quite frequently since the Obon dance practices will be starting on Tuesdays and Fridays in the month of June (7:00 – 8:30 p.m.) before the Obon set-up on Friday, June 29th! (big hint!)

With Gassho,
Diane Hata



Quote of the Month
Personally, I believe that eventually, America will become a Buddhist country in maybe, two or three hundred years.
-Bishop Daigaku Rummé

MOTHER, con't from page 2
often does more for us that she ever does for herself. Mothers care for us and love us in a way that only a mother can.

She becomes our first female role model, and most often our first teacher. So here are a few lessons from my first teacher.

It's ok to cry, it doesn't mean your weak, it means your human. And it is often an expression only humans possess. And it is from her that I learned that sometimes we cry when we are happy. That you can feel so good inside that it brings "Tears of Joy".

Grow up and be the man you're meant to become, but make sure to take the little boy inside with you. She has encouraged me all my life to never stop having a childhood. At Christmas

time for many years after becoming an adult, she would include a small toy among the gifts she would give me, reminding me to always be childlike.

My mother also gave me one of the most important lessons that has shaped my life more than any other she has given me. A quote by Shakespeare: "This above all: To thine own self be true". To always be honest with myself no matter what, and in turn be honest with others even when it's not easy to do so, and all will work out in the end.

As with all things we are interconnected, and I am therefore an extension, a continuation of my mother.

The Buddha was once asked the question: "Who is the best friend one has at home?" Without hesitation the Buddha replied: "Mother is the best friend one has at home."



T H E G A T E W A Y

T E M P L E N E W S

Oldies Dance XLII

"Dancing the Night Through...at the Oldies XLII!" is set for Saturday March 24. Steve Kikuchi & 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. Ladies, due to the new gym floor, **no heels** are allowed unless they are special dance shoes. Presale tickets are \$12 or \$15 at the door. For info and song requests, call Joanie at (626) 284-8192 or Lillian at (626) 780-9866. Your Toban chairs will contact you about work shifts and assignments. Please come at 5 PM to help lay out the cover for the new gym floor as well as the general set-up. Donations are welcome for raffle prizes and drinks. Sign-up sheets for drinks will be at the Sunday service.

Bon Odori Practices

Bon Odori (dance) practice will begin in June, every Tuesday and Friday, from 7:00 to 8:30 PM. All you need to bring are your kachi-kachi (castanets) and tenugui (Japanese towel) or fabric of equivalent size. The fans will be provided. The dates again are June 5, 8, 12, 15, 19, 22 and 26. Everyone is invited to join in the fun. See you there!

Dads & Grads Family Service

A Father's Day & Graduation Family service will be held on June 17, at 10:00 AM. All graduates will be honored so please contact Diane Hata or Rev. Ken

with the names of graduates in your family. Join us for this special event.

OBON FESTIVAL!

Hard to believe but Obon 2012, June 30, is just a few weeks away. Preparations are beginning but much work is still needed to make this exciting annual event a success. Set-up will begin on Friday, June 29, at 1:00 PM. We'll need help setting up outside and inside the gym as well as food prep and general hands-on help. In the mean time, we are accepting donations for rice, chili and children's and regular raffle prizes. Age for inarizushi will be passed out before Obon for those volunteering to make sushi. Raffle tickets will be sent out and don't forget to get your favorite dessert recipes out. Sign-up sheets will be passed around at Sunday Services or contact Lillian (626) 780-9866 to see how you can help.

Babies News!

The last two months were bursting with potential Dharma School babies.

Tyler Koji was born on April 5 to proud parents Kamery & Scott Isaksen. Another grandson for Lillian Nishihara. Lauren & Vere Reynolds-Hale welcomed Stella Emiko on April 6 adding to grandparents Dick & Hisako Koga's family. Jakob Yoshio arrived early on May 17 to parents Kendra & Randy Jucksch. Congratulations to first time grandparents Richard & Ruby Kagawa. Congratulations to all!

GATEWAY Staff

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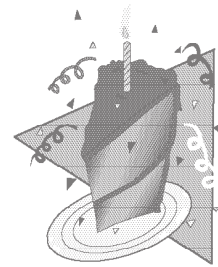
West Covina Buddhist Temple Mission Statement:
In the spirit of universal brotherhood, West Covina Buddhist Temple provides the opportunity for all to listen to and share the Teachings of the Buddha in order that we may awaken to our true selves, living our lives fully and dynamically.

The Temple's mailing address is:

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P. O. Box 1616
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(626) 913-0622

Website: www.livingdharma.org

E-Mail: dharma@livingdharma.org



June Birthdays

Laurie Hansen, Keith Miyake, Terri Takemura, Kay Yamashita, Kim Hatakeyama, Yoshiko Oshima, Tosh Tawatari, Ray Maekawa, Jason Iwama, Paul Imahara, Aileen Dubble, Kiyoshi Earley, Jerry Earley, Jeanne Kawawata, Nicholas Ishibashi Jung, Noah Kowalski, Tor Ormseth, Craig Yanase, Andrew Jung, Ikuo Matsukiyo, Linda Chen, Mitchell Kozono



Above: Dharmatones director Rev. Peter instructs members to "pinch their noses" to discover their crucial nasal vocal tone.



Above: Dharmatones sing Seiya and Shinshu Shuka at WCBT's Tanjo-e Service



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HAPPY!, con't from page 1

the future mothers to come. I gassho to all the mothers which it took to enable me to receive life in the present and in a time which I am able to hear the Buddha's teachings. It is important to understand that even though some mothers have passed away, they are all still with us at all times. When causes and conditions are correct things manifest and when causes and conditions are not correct things do not come into existence. Through emptiness I can see that we were never born, so, we can never die. I will try to help you understand my view a bit more.

It took our mother, our father, their mother and father, correct causes and conditions, oxygen, atoms, molecules, plants, animals, and other things which provided the nutrition for our body to develop. So we can never die. We are always around in other forms, never gone.

Another example is a cloud in the sky. When they disappear we wonder where the cloud may go, but if you take the time to look deeply you can see the cloud turned to rain, the rain falls on to plants, onto rivers and other things. We drink the water or the water is used to make some other food or objects, so it truly is never gone.

So next time we walk or eat, remember, the people we love are always with us. We were influenced by them and are always interconnected with them. They are taking each step, each bite with us. So let us give thanks to all our mothers. They truly are Bodhisattvas, showing us the greatest compassion without a thought of ever abandoning us. Namu Amida Butsu

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have seen Mala with a silver lotus charm on it, but I don't know if that is a good one or not. Any information would help.

Dear Danielle,
Thanks for visiting our Living Dharma Website. As to your question, the appropriate style of Buddhist beads will vary depending on the particular school. In our Shin Buddhist tradi-

tion, what you are referring to would be called "nenju" or "ojuzu." If you were a member of our temple, our head minister would provide you and your mom with a complimentary nenju. But if your mom is already a member of a particular temple, you should ask the minister, monk, or priest of that temple about acquiring the proper beads. Of course, if she isn't a member of a temple, I don't see any harm in using the beads from our particular Shin tradition. You can find examples for purchase at the Buddhist Churches of America's Bookstore (<http://stores.buddhist-bookstore.com>). In the search box, type in "nenju" (and also "ojuzu") to see various examples in different price ranges.

In our tradition, these beads are worn on the left hand except when in the act of gassho. To gassho means to join both hands together inside the beads, bow to the altar (image, statue, or name of Amida Buddha), and recite "Namu Amida Butsu," or "I take refuge in Amida Buddha." Since Amida Buddha represents ultimate truth, we bow because Amida symbolizes the universal truth or Dharma that is far beyond what each of us thinks of as our "individual truth," or in other words, our ego-self. Thus, "namu amida butsu" is also translated as "I bow to the Dharma." The actual beads used in the nenju or ojuzu represent the multitude of our egoistic shortcomings and thus serve to remind us of our need to listen, to humbly bow to, this teaching.

Best Wishes,
Rev. Peter Hata

From: Danielle
Subject: RE: Buddha Beads

Thank you so much. She doesn't belong to a temple. So I'm looking at the website you have provided but don't know which one to buy her. She would like one to cure negative energy, and keep her safe and centered. Get her positive energy flowing. Would you please recommend one for me? She will be so pleased. Thanks again.

Dear Danielle,
I can understand thinking or hoping that Buddhist beads have some kind of magical power to keep us safe or cure our negativity. But they don't. As I mentioned, in our tradition, Buddhist beads remind us of our own

ego-caused problems. However, if we sincerely "take refuge" in the Buddhist teachings, we can live a rewarding and peaceful life regardless of the difficulties of life. This is what it means to "be a Buddhist," or a true follower of the Buddha. Therefore, while Buddhism is not magic, it is powerful. Its power is the power of its timeless truth to turn our lives around.

Therefore, any ojuzu or nenju is fine, and in fact, I'd recommend one of the least expensive ones, like the children's wrist nenjus. Pick either the red, yellow, or green wrist design for \$12, or even the white w/tassel at the bottom for \$6.

Best Wishes,
Rev. Peter

From = Antony Rivas
Subject = Rigpa

Message = Dear Living Dharma. My wife is getting quite deep into the Rigpa organization - volunteering work and time. Should I be concerned? I don't see any positive links to the organization in your website. Thanks

Dear Antony,
Thank you for writing and sharing your concern. This answer will be difficult to write because it goes against the grain of looking towards the positive in others and if the need to criticize arises to engage in self-criticism rather than look towards the faults of others. Buddhism has a rich variety of expressions, from the colorful expressions of Tibet to the austerities of Zen, the common sense basics of Theravada to the gratitude of Shin. In the modern world all these traditions now have a chance to spread world-wide and encounter new challenges in expressing the teachings of Sakyamuni Buddha. Many great Buddhist teachers have risen to the challenge, one thinks of the Dalai Lama as an example. Others have fallen by the wayside, engaging in dishonorable behavior, and in so doing, dishonor the teachings.

The situation is simple. The founder of Rigpa, Sogyal Rinpoche, had been accused of innumerable acts of sexual inappropriateness with his students. One might argue that this was with adults who have the ability to "give consent." Even then, I find such arguments

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



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to be dubious, particularly given that some of these teaching traditions are done in the context of what I call "guru-ism," where the student is placed in a totally dependent and obedient relationship with the teacher. While such relationships can be successful, the danger of abuse is tremendous. I will direct you to this website which explores the situation with Sogyal Rinpoche: <http://dialogueireland.wordpress.com/2009/04/07/briefing-document-on-sogyal-rinpoche/> <http://dialogueireland.wordpress.com/2009/04/07/briefing-document-on-sogyal-rinpoche/> Please, both you and your wife read this carefully. Wikipedia also has an article on Sogyal Rinpoche: http://simple.wikipedia.org/wiki/Sogyal_Rinpoche http://simple.wikipedia.org/wiki/Sogyal_Rinpoche.

With all the positive publicity that Buddhism has received in recent years, we must still remember that we are a religion filled with human beings with human frailties. No group is exempt from scandal. What is of importance is how we meet such scandals. In 1993 an unprecedented statement was released by the Dalai Lama and over 20 major Western Buddhist teachers such as Jack Kornfield, Martine and Stephen Batchelor, Ven. Thubten Chodron, Lama Surya Das, Robert Thurman, and others, whose writings I have found inspirational for my own growth. Allow me to quote it, it is from this website which should also be studied (viewonbuddhism.org):

"Each student must be encouraged to take responsible measures to confront teachers with unethical aspects of their conduct. If the teacher shows no sign of reform, students should not hesitate to publicize any unethical behavior of which there is irrefutable evidence. This should be done irrespective of other beneficial aspects of his or her work and of one's spiritual commitment to that teacher. It should also be made clear in any publicity that such conduct is not in conformity with Buddhist teachings. No matter what level of spiritual attainment a teacher has, or claims to have, reached, no person can stand above the norms of ethical conduct."

What needs to be asked is if this teacher has taken steps to reform. Has the organization taken steps to protect their students? From what I have read it seems that their teachings are held in good regard. People have benefited from Sogyal Rinpoche's book "The Tibetan

Book of Living and Dying." It seems to be a classic for the spiritual care of the dying. Quite often the teachings are better than the person giving them. The danger is in elevating the person above the teachings. The glorious thing about the Buddha is that he humbled himself to the teachings, and at the end told his followers that if they want to find him they can find him only in the teachings. Either way, questions need to be asked. If they react positively and openly then I would feel more easy about things. If they go into denial, or attempt to whitewash matters, I would have concerns.

What I would caution for you is to be aware that your wife has undoubtedly found good benefits in this group. Do not denigrate that aspect. But encourage her, while she is engaged with them, to go in with open eyes. Take an interest in what she is learning so that you can integrate what is good and healthy in this into your own relationship with her. It is wonderful that she wants to grow and to help others. This is the hallmark of the Bodhisattva path.

Allow me to add that in my own tradition of Jodo Shinshu the ideal role of the minister is to be that of a student. I think a person who is always learning, always knowing that he or she is not an "expert," allows one to have a more equal relationship of being a fellow traveler on the way. I think that in traditions that have more of the "guru" in them that one can still find teachers who are humble and ready to learn. I hope that Rigpa has reached that point.

I hope this will all work out positively.

Gassho,
Frederick

From: antony rivas
To: dharmalivingdharma.org
Subject: RE: Rigpa

Thank you so much Gassho for your indepth reply! I will follow your advice.
Kind regards
Antony

From = Laura
Subject = School project
Message = Hi, I am doing a school project on Buddhism and was hoping you could answer some questions. It would be greatly appreciated.

- 1) What does the Buddha mean to you?
 - 2) Did he have an inspiration or revelation, and if so, what was it?
 - 3) How many times do you meditate a day?
 - 4) Is it clear if someone has achieved enlightenment?
- Thank you!

Dear Laura,
Thank you for letting me share in your project. I hope I can help you get an A!
What does the Buddha mean to me? He means everything to me. There was a period of time when all my beliefs collapsed and I had nothing to hold on to. Have you ever seen pictures of refugees? They have fled their homeland looking for a safe spot to go to. They have lost everything. I believe that can be experienced spiritually as well. That is why in Buddhism our most important act is to take refuge in the Three Treasures - to take refuge in the Buddha, the Dharma, and the Sangha. The Buddha, of course, is our teacher. The Dharma is the teachings by which we come to understand our life, and the Sangha is the community of those who have come to take refuge together in this. I was lost and the Buddha took me in. I was lost and the Dharma gave me light. I was lost and the Sangha gave me a spiritual home in which I find life.

Did Buddha have an inspiration or revelation? You know I'm not sure if those are the right words to use. But then I'm not sure what the right words would be. The simplest is that he Awoke to the reality of himself. He discovered that he was an ignorant being and that his deepest problem laid within himself. There is a wonderful movie you might someday watch called "Little Buddha." In it they retell the story of the Buddha. There is a scene, and I don't want to spoil it, but he faces evil, and what he sees awakes him. So I'll leave it at that. But the title Buddha means Awakened. What do you do when you awake? Why you get up out of bed and do the work of the day. That's what Buddha did. He awoke, got up, and then taught us all how to awake and to stay awake.

Do I meditate? You may be surprised to hear this but not all Buddhist meditate! It's very big in the United States where we like to be

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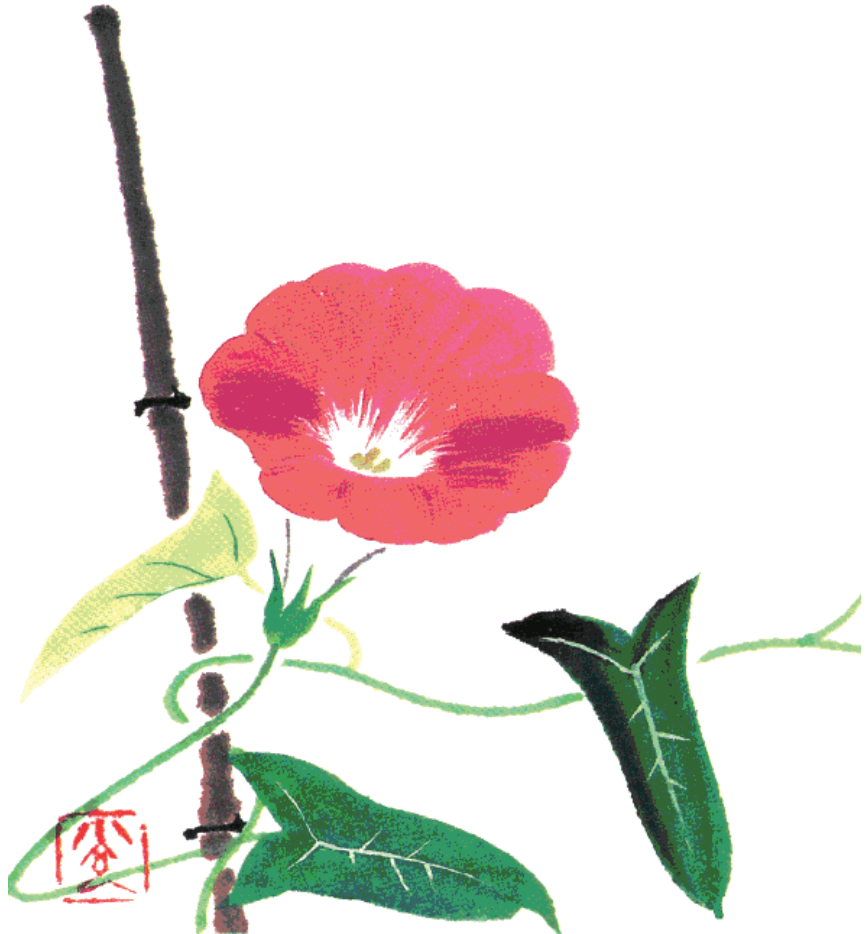
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kept busy doing something, but most of us Buddhists don't. At least not in the ways that you think of as meditation. For my tradition, Jodo Shinshu - or Shin Buddhism, our "practice" is to simply listen to the Dharma. I'm listening to it right now in your questions. I try to listen to the Dharma in my daily encounters, in my work, at my temple, and with my family. I have a lot to listen to!

Is it clear if someone has achieved enlightenment? Good question. Personally I prefer the word "Awakening" to enlightenment. I think it is more accurate. And I think that in many ways we all have moments where we awaken to ourselves, to our reality, our situation. Of course, most of us want to go back to "sleep." I'm afraid I do quite often! Can we awaken more often? Stay awake? Ah, that's what's life is for! That's why I go to my temple, and struggle to learn and grow, just as you do in school! Of course you have graduation to look forward to. Do Buddhist graduate? I think we do. And that's at the end of our lives when we wrestle with finally letting go of our self. This letting go is awakening. Each day is a challenge to awaken. We learn to let go of our self when we find a situation at school, home, or work, where we let our self step aside and not insist on our own way. We learn it when we fall in love and find that we are filled with the love of another without a thought for our self. We learn it from our hearts, which is where awakening springs forth. A heart that entrusts itself when it takes refuge in a teacher that truly teaches by being a fellow student, by taking refuge in a teaching that is not dry or dead but invigorates us with light, by taking refuge in a community that truly knows what it means to live in this life. Have I awakened? I think that even now I struggle to wipe the sleep from my eyes, even though a warm bed feels oh so good, but there is work ahead and a life to live. That's what's awakening is for. I think that you, Laura, are also learning to awake as you go to school, learning, living, and loving with your family and friends.

I hope that this will help you. I think you will gain more than an A. I think you too will learn the great pleasure of becoming awake and enjoying the life that is living you even now.

Sincerely,
Rev. Frederick Brenion



West Covina Buddhist Temple

From = Kimberly Davis

Subject = Info

Message = I just wanted a little more information about Buddhism.

Dear Kimberly,
For such a short request I fear that I may simply overwhelm you with information! But perhaps there is an easier way. If you look over our website - www.livingdharma.org - you'll see a row of links at the top that you can go to, such as "What is Buddhism?",

"Common Misconceptions", "FAQ", "Real World", "Kids!", and "Library". Go to any of these and you will find short answers and essays that may help you in learning more about Buddhism. I think you will find a lot of the material very helpful and interesting, much of it from a perspective of living in the everyday world. But if none of this is what you want, then could you please write back and share, with a bit more detail, on what you are looking for, and we'll do our best to help! Sincerely,
Rev. Frederick Brenion
West Covina Buddhist Temple



T H E G A T E W A Y

2012

Obon
WEST
COVINA

BUDDHIST
TEMPLE

Saturday, June 30,
2pm to 9pm

exhibits • food • entertainment
bon odori dancing

East San Gabriel Valley
Japanese Community Center
1203 West Puente Avenue
West Covina, CA 91790





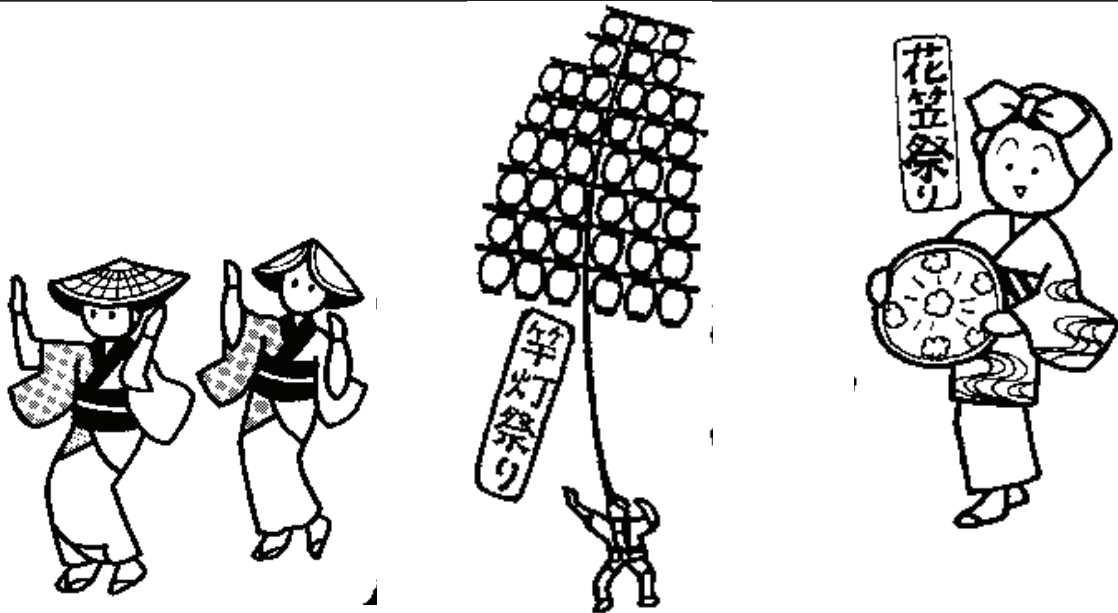
T H E G A T E W A Y

WEST COVINA BUDDHIST TEMPLE

BON ODORI PRACTICE

Tuesday and Friday, 7:00 p.m.
June 5, 8, 12, 15, 19, 22 and 26

at the East San Gabriel Valley Japanese
Community Center parking lot
1203 West Puente Avenue, West Covina



Bring your family, your friends, your neighbors...
the Obon dance is for boys and girls,
men and women, of all ages.

HOPE TO SEE YOU THERE!!

This year's **OBON FESTIVAL** will be held on
Saturday, June 30th
from 2:00 p.m. to 9:00 p.m.

For more information on the practices or the festival, please call:
THE WEST COVINA BUDDHIST TEMPLE



T H E G A T E W A Y

報恩講奉仕団に参加して

II

地頭所メリー

講師のライトピーター先生のお陰で私たちは参加者自身それぞれから仏教を学ぶ機会をいただきました。今回の私たちの座談とそれから私が別の機会に聞かせていただいた原田マーヴィン先生（西本願寺開教使）、羽田信雄先生のお話を私なりにまとめますと「仏教は宗教でなく生活である。人生には自分の思いでコントロールできないことがあるのにコントロールしようとするから苦しみが起こる。人生の無常を受け入れることを学ぶことによって、苦しみだったものが苦しみでなくなり、たとえ苦しみがあっても耐えることができる。執着と自分中心性から離れることによって人生をそのまま引き受けることができる。」ということです。

御遠忌テーマの“今、いのちがあなたを生きている”とあるように、自分のいのちをコントロールしようとせず、既にいま生きていのちをそのままいただくと思います。

奉仕団では私たちの班の代表として感話をするようにと指名を受けたので、大変緊張しながら自分の思いを同朋の皆様の前でお話させていただきました。

報恩講の法要、法名をいただいたこと、清水寺付近と寺町通での買い物、古い友人との再会、心に残ることが色々ありました。中でも特に、真宗宗歌を皆さんと一緒に歌ったとき私は自分の母親と一緒に歌ってくれているように感じられて、その一瞬がなんとも言えない特別な感動として深く心に残りました。

この旅行を引率し通訳して下さった見義信香さん、長良子さん、伊東監督に感謝を申し上げます。同朋会館の皆様のおかげもてなし、特に松田補導

の明るい性格と細やかな気配りに感謝申し上げます。既に奉仕団に参加したことのある娘のステファニーと息子のマイケル、兄のフランクから聞かされていた同朋会館の生活を私自身も十分に楽しむことができました。同朋会館の驚くほどおいしい精進料理、共同のお風呂、朝のトイレ掃除と清掃奉仕の落ち葉拾い、等々。

北米開教区の助成のもこの素晴らしい研修旅行に参加できました。ありがとうございました。

注：地頭所メリー夫人は昨年11月に報恩講奉仕団に参加されました。

お寺ニュース

盆踊り練習

前号でお知らせしましたが、今年の盆踊り練習は6月5日（火）午後7時よりおこなわれます。今年は畠山メリー、比嘉ジェニファー両夫人また新たに地頭所ステファニーさんが加わり練習が行われます。6月中の毎火曜日並びに金曜日6月26日まで午後7時よりセンター駐車場にて行われます。盆踊りの得意な河和田開教使も練習に参加します。恥ずかしがらず一緒に練習いたしましょう。

オールディーズダンス基金募集

前号にてお知らせ致しましたがオールディーズダンス基金募集を6月2日（土）午後8時より行います。宜しくご協力をお願い申し上げます。ご家族やお友達にお薦めください。

父の日・卒業家族礼拝

6月17日（日）は父の日です。お寺では午前10時より父の日・卒業家族礼拝をお参りいたします。今年卒業式を迎えられる子ども達にはお寺より記念品が贈呈されます。ご家族に卒業されるお子さんがおられましたらお寺

までお知らせください。ご家族お揃いでどうぞ父の日・卒業家族礼拝へお参りください。お父さん方にも素敵なプレゼントがごぞいます。

お盆フェスティバル

今年もいよいよお盆フェスティバルの月となりました。今年のお盆フェスティバルは6月30日（土）に開催されます。毎年ながら法話会の方々にはソーメン、お寿司のご協力をお願い申し上げます。ソーメン準備は6月29日（金）夜に予定しております。また巻すしをフェスティバル当日朝にお届けいただきますようお願い致します。

なお7月1日（日）午前9時より後かたづけを致しますのでそちらの方のご協力もお願い申し上げます。お寺にとりましてお盆フェスティバルは大事な基金募集でございますのでよろしくお願い申し上げます。



6月祥月法要

法話会

6月7日

午後7時半

父の日卒業家族礼拝

ご案内

6月17日（日）

午前10時

East San Gabriel Valley
Japanese Community Center, Inc.

West Covina Buddhist Temple
1203 W. Puente Avenue, West Covina, CA 91790
P.O. Box 1616, West Covina, CA 91793

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GATEWAY

June 2012 - - Vol. XLVI No. 6

June

2 8:00 pm Oldies Dance
3 10:00 am Shotsuki Service
5 7:00 pm Bon Odori Practice
7 7:30 pm Howakai Japanese Service
8 7:00 pm Bon Odori Practice
10 8:30 am Board Meeting
10 10:00 am Sunday Service
12 7:00 pm Bon Odori Practice
12 10:00 am Bonbu Class
12 7:00 pm Bon Odori Practice
15 7:00 pm Bon Odori Practice
17 10:00 am Father's Day Family Service
24 10:00 am Sunday Service
26 10:00 am Bonbu Class
26 7:00 pm Bon Odori Practice
29 5:00 pm Obon Festival Set-up
30 1:00 pm Obon Festival

July 1 9:00 am Obon Festival Clean-up
5 7:30 pm Howakai Japanese Service
8 8:30 am Board Meeting
8 10:00 am Shotsuki Service
10 10:00 am Bonbu Class
15 10:00 am Sunday Service
22 4:30 pm Obon/Hatsubon Service
24 10:00 am Bonbu Class
28 Betsuin Obon Festival
29 10:00 am Sunday Service
29 Betsuin Obon Festival

6月行事予定

2日 午後 8時 ダンス基金募集
3日 午前 10時 祥月法要
5日 午後 7時 盆踊り練習
7日 午後 7時半 法話会
8日 午後 7時 盆踊り練習
10日 午前 8時半 理事会
10日 午前 10時 日曜礼拝
12日 午後 7時 盆踊り練習
15日 午後 7時 盆踊り練習
17日 午前 10時 父の日家族礼拝
19日 午後 7時 盆踊り練習
22日 午後 7時 盆踊り練習
24日 午前 10時 日曜礼拝
26日 午後 7時 盆踊り練習
29日 午後 1時 盆フェスティバル準備
30日 午後 1時 盆フェスティバル

7月行事予定

1日 午後 1時 盆フェスティバル後片付け
5日 午後 7時半 法話会
8日 午前 8時半 理事会
8日 午前 10時 祥月法要
15日 午前 10時 日曜礼拝
22日 午後 4時半 お盆・初盆法要
28日 別院お盆フェスティバル
29日 午前 10時 日曜礼拝
29日 別院お盆フェスティバル

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宗祖親鸞聖人750回御遠忌テーマ