



# GATEWAY



November 2012 - - Vol. XLVI No. 11

*Living Dharma News*  
[www.livingdharma.org](http://www.livingdharma.org)

This is the first Gateway issue we're doing without Kawawata-sensei. Of course, thanks to technology, sensei did send me the Japanese page from Hawaii, so he's still helping us. Interestingly, he also included this update, which is characteristically self-aware: "It's hot and humid every day in Honolulu compared to LA. I already miss LA's weather...however, this is Hawaii."

Gassho,  
 Rev. Peter

**Selected E-mail**

From = Lee Duffield  
 Subject = Nembutsu

Message = Hello. I am interested in Jodo Shu Buddhism. There are no groups where I live (Nottingham UK) so I would like to know about chanting Namu Amida Butsu. Is it sufficient to chant the mantra or does one require a special altar, statues of Amida Buddha or prayer beads? Thanks in advance.

*Dear Lee,  
 Thank you for writing and sharing your interest in the Nembutsu. I too hold the Nembutsu dearly. I am part of the Jodo Shinshu tradition, which as you may know was founded by Shinran Shonen, a devoted disciple of Honen, the founder of the Jodo Shu tradition. For myself, whenever I read the works of Honen I find deep inspiration, and I can readily see why Shinran held him in utmost respect. I firmly believe that if you want to understand Shinran one must come to understand Honen.  
 Now let's get to your questions! But first I must express right off that my responses are from the Jodo Shinshu perspective, there are nuanced differences between Jodo Shu and Jodo Shinshu, but I believe we hold enough in common to be regarded as  
 Please see L.D. NEWS, con't on page 4*



*At WCBT's Oct. 7 service, Rev. Ken tells the story of how, while packing for his reassignment as Bishop of the Hawaii District, he recently found the 108 bead ojuzu he had made a long time ago at a BCA summer camp workshop. Now, as he's preparing to leave WCBT after 14 years of service, this ojuzu symbolizes to him that, just as all its beads are interconnected by the ojuzu's string, even after leaving WCBT, we will all remain interconnected to him by the "string" of the Dharma. If you're going to sensei's farewell party on Dec. 2, be sure to send in the application (in last month's Gateway) by Nov. 16.*

## Human Trafficking and HIV/AIDS: Travels to Thailand and India

By Aiko Enoki

This summer, I embarked on an incredible journey to the Theravada Buddhist country of Thailand and to India, the birthplace of Buddhism.

Of the 25,000 temples of Thailand, I entered about a dozen throughout my time in Bangkok, Chiang Mai, and Chiang Rai, and through the kindness of friendly locals, I learned their rituals: drip water from the tips of unblossomed lotus flowers over one's head, light a candle for long life, light sixteen incense sticks to bring good fortune to your family name, place gold flakes on Buddha's statue, and hang flowers, whose wilting petals symbolize impermanence. I also learned the many rules of Thailand's temples. Temple goers

abide by a strict dress code and arranging oneself in a comical pose with a Buddha statue is considered an arrestable offense. Women are forbidden to touch a monk or brush against their robes. Further, as the head is considered sacred and the feet, dirty, pointing

*Please see TRAVELS, con't on page 3*

**Temple Event Highlights:**

- Nov. 4, Kiku Crafts & Food Fair
- Nov. 17 Goenki Conference
- Nov. 17, Goenki Banquet
- Nov. 18 Goenki Service
- Please See Temple News



# T H E G A T E W A Y

## DHARMA SCHOOL NEWS

As we recover from Halloween festivities (thank you, Jr. YBA) and eating delicious treats, we offer you the following challenge: Find at least 31 words using 3 or more of these letters  
-> **H A L L O W E E N**

Please turn in your list of words by Sunday, Nov. 4<sup>th</sup> to Mrs. Hata for a special prize. She will be in the Kiku Craft Fair after Sunday service. Yes, bring your parents!

With Gassho,  
Diane Hata



### Quote of the Month

What people in North America and Europe usually mean by "organized religion" is Catholicism, Protestantism and Islam. There are approaching one billion Buddhists on this planet, and hundreds of thousands of Buddhist temples. Still, people don't seem to think of our tradition as being part of "organized religion." Perhaps Buddhism strikes them as a "disorganized religion." Maybe being a little disorganized in one's metaphysics and bureaucratic structure is not such a bad thing. It is those who are too sure of what they believe, and what others should believe, who impede the way of other persons. It is institutions that are too centralized and rigidly organized that impede the development of dynamic new approaches to spirituality.

-Rev. Gregory Gibbs

### TRAVELS, *con't from page 1*

one's feet at Buddha's statue must be avoided and when exiting, backing away from the Buddha is more appropriate than turning one's back to the statue. I saw the revered Emerald Buddha by the Grand Palace and a golden 100 foot tall Buddha at Wat Intharawihan. However, the purpose of my tour was not to learn about Buddhism. It was to learn about human trafficking and modern-day slavery. I was one among thirteen students, alumni, and faculty of Cal State Los Angeles' social work department and member of a two week Global Exchange reality tour.

Human trafficking is the illegal trade of human beings for the purposes of commercial sexual exploitation or forced labor. We visited hill tribe villages to understand the political and economic conditions contributing to trafficking and experienced a lesson of interconnectedness. As foreign countries like ours pressured countries like Thailand to strengthen environmental protection laws, Thailand enacted laws restricting farming in forest areas, the land hill tribes have lived and farmed on for many generations. With the new restrictions, hill tribes like the Acca are driven to find new ways to survive, like selling small craft items and moving to urban areas as labor workers, thus increasing their vulnerability to trafficking. I learned how our neglectful actions harm people in other countries, but also how our sensitive decisions could help. As consumers, being aware of where our clothes, foods, and items come from and not supporting forced labor with the money you spend, could make a big difference. Finally, through visits to local NGOs (nonprofit organizations), I witnessed the incredible work of local leaders working within communities to provide resources, support, education, and housing to child and adult victims of sex and labor trafficking.

Included among these NGO visits was a visit to an organization serving victims of labor trafficking in the fishing and shrimping industries of Bangkok. Thailand is a wealthy country rela-

tive to neighboring nations and thus attracts many workers from abroad. Faces of individuals from Myanmar are common sights in fishing industries. Some workers spend their life savings to cross the border. Others get into debt and are sometimes placed in situations where they are indefinitely unable to pay off their dues. On some boats these workers are considered expendable labor and when a worker gets sick, they are thrown overboard. The NGO we visited takes calls from victims on boats and in factories and works with local police to perform rescue raids.

With the agency, we visited an example of a nice shrimping factory to observe its conditions. Lines of workers stood peeling shrimp as our group filed through. The owner proudly exclaimed that his employees work 10 hours a day, 6 days a week, for 300 Baht (less than \$10) a day. We walked through their living quarters adjacent to the factory and were shocked to find their homes were created out of shipping crates. These crates were stacked in twos and lined up to create a residential community. I was appalled. We were supposed to be taking a tour of a nice factory, but these people were working 10 hour days for \$10 a day. They were living in shipping crates!

But retaining sensitivity to local cultures is imperative as visitors to a country and I often find, the best way to do so is to ask. So I started up a conversation with one of the workers at the NGO and asked him about his work. He shared that he works 10 hours a day, seven days a week—because he enjoys it so much and his coworkers are like family—and that \$10 per day is the minimum wage of Thailand. Through conversation I realized, that although at first the work conditions appeared unacceptable to me, I needed to listen and let go of my attachments to what I considered right, and be present and observe and absorb the culture.

Surprisingly, when I returned, I was watching an interior design program.

*Please see TRAVELS, con't on page 4*



# T H E G A T E W A Y

## T E M P L E N E W S

### Kiku Crafts & Food Fair

WCBT will hold our 4th annual Kiku Crafts & Food Fair on Sunday, November 4 from 10 AM–3 PM. This event will present Asian inspired crafts, clothing, giftware, unique wood items and a variety of delicious foods. Join us for a fun day of shopping, eating, trivia questions and raffle prizes! Each vendor will be handling their own sales and not all take credit cards so come prepared. Temple members will enjoy early shopping privileges from 9:30 AM. There will also be lots of delicious WCBT food so, Come for some holiday shopping. Stay for the fun and food!

For more information or if you can help, please contact Hisako Koga 909-626-6131 or [hskoga@gmail.com](mailto:hskoga@gmail.com).

### NAD 750th Memorial

North American District Goenki Conference will be on Saturday, November 17 from 9:30 AM followed by the banquet at 5:00 PM. Shinran Shonin's 750th Memorial Service will be on Sunday, November 18 from 10:00 AM. The conference and service will be held at Higashi Honganji Temple and the banquet will be at Quiet Canyon in Montebello. Please join us for this once in a lifetime event. See Rev. Peter for more information

### Ho-onko Service

Our Ho-onko Service will be held on Sunday, November 24 at 4:30 PM. Please join us in welcoming Rev. Ken Yamada from Berkeley Higashi Honganji as our special speaker. Stay for the complimentary *Otoki* dinner that will follow the service.

### Farewell Luncheon for Rev. Ken

West Covina Buddhist Temple invites you to join us for a farewell and congratulatory luncheon for Rev. Kenjun Kawawata on his auspicious promotion to Bishop and Rinban of Hawaii Betsuin.

The luncheon will take place on Sunday, December 2, 2012, 11:30 am to

3 pm. Doors will open at 11:30 am with the program starting at 12:00 noon. Lunch will be served at 12:30 pm.

The location is Royal Vista Golf Club, 20055 East Colima Road, Walnut, CA 91789, (909) 595-7441.

Cost: \$35.00 (adult)  
\$20.00 (kids, 2-10 years old)

Attire: Aloha casual  
RSVP by November 16, 2012

For more info, contact Merry Jitosh: 714 271-3803; [merry2merry@aol.com](mailto:merry2merry@aol.com)

RSVP forms were in last months' Gateway or can be downloaded from WCBT's Facebook page.

### Mochitsuki

WCBT's annual *Mochitsuki* will be held on Sunday, December 9. Beginning at 7:00 AM, the special *mochi* rice, which will be sent home to be washed and soaked the night before, will be steamed until it is ready to be poked and pounded and eventually molded into smooth *mochi* shapes. Some are filled with sweet bean *an* and others are made into the traditional New Years symbolic offering, *okasane*. The Jrs will be serving their delicious breakfast and are asking everyone to bring a \$5 toy for the toy drive. Come and enjoy the breakfast and join us in this annual tradition.

### Year-end Service

Our Year-end Service, Oseibo gift presentation and potluck dinner will be held on Sunday, December 16 at 4:00 PM. Entertainment will be provided by the Dharma School, youth organizations and other members of the Sangha. If you have a talent you'd like to share, please contact Diane Hata or Rev. Peter

The potluck assignments are as follows: If your last name begins with A-K, please bring a main dish and a salad; L-N, bring a main dish and rice dish; O-Y, bring a main dish and a dessert.

Please join us for a fun evening of entertainment and feasting on the delicious potluck spread from the West Covina Temple members.

### GATEWAY Staff

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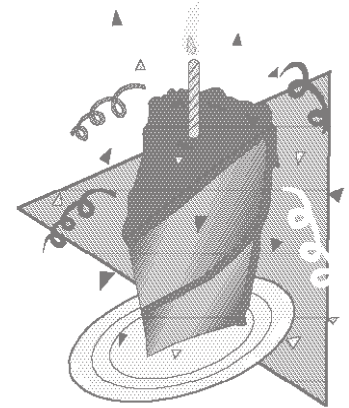
*West Covina Buddhist Temple Mission Statement:*  
In the spirit of universal brotherhood, West Covina Buddhist Temple provides the opportunity for all to listen to and share the Teachings of the Buddha in order that we may awaken to our true selves, living our lives fully and dynamically.

*The Temple's mailing address is:*

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### November Birthdays

**Travis Hamachi, Erika Haraguchi, Kyle Sato, Brandon Kanemaru, Jennifer Higa, Hisa Konno, Jill Kato, Jean Nakatani, Wesley Kawaguchi, Frank Tanji, Andrew Kochi, Lauren Oshiro, Lynette Godoy, Sany Nafarrete**



# T H E G A T E W A Y

## TRAVELS, *con't* from page 2

And the item to be designed that day was...a shipping crate! Shipping crate homes are considered a sturdy, cheap, and recycle-friendly alternative in Texas. In Amsterdam, shipping crate dorms serve as an effective solution to their student housing problem. Witnessing these varied uses for shipping crates reinforced my need to be open to new ideas and new ways of doing things.

From Thailand, I traveled to India where 80% of the population follows Hinduism and 0.8% follows Buddhism. Hinduism is based on the concept of reincarnation and I was surprised to find the Buddha among the Hindu symbols of worship. The Buddha was incorporated into Hinduism and is thought to be one of the incarnations of the god Vishnu.

India is the birthplace of four of the world's major religious traditions: Hinduism, Buddhism, Jainism, and Sikhism and living there for three weeks, I felt the spirituality that must have encouraged the development of these traditions. I felt very close to death there, visiting people in the hospital actively dying of AIDS, attending village funerals, and cars almost crashing into you as you ride on the back of a motorbike without a helmet on. And I felt very close to life. The earth is exposed, much of the ground unruly and unpaved. You eat dinner alongside nature, with mosquitoes and huge ants crawling around you. The incredible heat and lack of air conditioning, not knowing when your water supply would run out...you're living and you're surviving. And to cope with the chaos, you take moments to stand on top of the roof of a home and gaze out at the horizon as the sun sets...as you hear the mournful cries of wild peacocks (India's national bird) in the distance...a moment of peace among the chaos.

There was something very spiritual about India, but this again, was not the reason for my visit there. I was in Jaipur to work as an office volunteer and advocate for Rajasthan's Network

for People Living with HIV / AIDS, while living at a care home for 24 children affected by HIV / AIDS. From my first evening there, the children called me "Deedee," which means big sister. They loved the camera and they'd ask, "Deedee, one photo?" "Big sister take one photo," or "Deedee, pani?"—big sister, do you want water?

The boy who first called me Deedee was a thirteen year old. One evening after dinner, as I was washing my dish, he came into the kitchen to fill his cup of water from the filtered water dispenser next to me. His cup was filled and I looked over at him. He gave me the most beautiful, brilliant smile, opened his mouth to show two white pills on his tongue, and swallowed them with his water. I was working with children affected by HIV / AIDS—they'd lost a parent, both parents, or they were alive but too sick to care for their children. Some of the children were themselves living with HIV. I immediately felt guilty and concerned. This boy is ill, he was helping me, bringing me water and food...I should have been doing so instead and letting him rest. But then I realized, these children were born with HIV, but they are full of energy and resilience, they are living with HIV and places like the care home allow them to get an education, live in a safe environment, play as children, and dream.

My summer travels were full of lessons, thought-provoking experiences, and meaningful relationships and I thank you for the opportunity to share them with you.

If you would like to learn more about the organizations affiliated with my experiences in Thailand and India or are interested in learning more about how to get involved at the local level, please visit the websites below:  
*Reality Tours:* [globalexchange.org](http://globalexchange.org)  
*Volunteering Abroad:* [ifrevolunteers.org](http://ifrevolunteers.org)  
*Urban Light:* [urban-light.org](http://urban-light.org)  
*Mirror Foundation:* [themirrorfoundation.org](http://themirrorfoundation.org)  
*Not For Sale Campaign:* [notforsalecampaign.org](http://notforsalecampaign.org)

*Coalition Against Slavery and Trafficking:* [castla.org](http://castla.org)  
*Californians Against Slavery:* [caseact.org](http://caseact.org)  
*RNP+ Aanchal Care Home:* [keepachildalive.org](http://keepachildalive.org), [armsaroundthechild.org](http://armsaroundthechild.org)



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

*kindred in spirit. For myself I am uncomfortable with the use of the word "mantra." Mantra has connotations of magic, that if you say something so many times then the desired results will arise. The nembutsu is not our practice but is Amida's practice which is given to us. It is imperative to hold the Nembutsu in the context of Hongan - The Primal Vow -- that it is Amida's action to save us, to rescue us. The action is one way, from Amida to us. In responding to the Hongan we are given Amida's Nembutsu which is spoken through us as it were. Our saying the Nembutsu is a gift. It is our response of gratitude for being reached. Thus for the Jodo Shinshu it is not necessary to say the Nembutsu constantly, though we encourage you to say it. We do not say the Nembutsu in order to gain or to earn the Pure Land. Rather it is because it is already been given to us, for us, through the 18th Vow of Amida, that we say the Nembutsu. We do not say the Nembutsu to gain assurance. It is because we have been given assurance that we can say it.*

*As for having a special altar, statue, or prayer beads, no they are not required. But if you find them useful to help you then by all means make use of them. I think they add to the joy that comes with the Nembutsu. I think it helps to remember what it is that a "Pure Land" is for. It is a "space" in which one finds peace, in which one can reflect on the meaning of the Dharma, and the meaning of one's self. The Pure Land is a symbol of Nirvana. When we take refuge in the Buddha, the Dharma, and the Sangha, we are entering the Pure Land. So having a space at home where one can experience this is a good thing. It doesn't have to be fancy or expensive. A simple scroll with the Nembutsu will do, or a picture of Amida as well. At the very least, having ojuzu beads is more than enough. As the*

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



T H E G A T E W A Y

WEST COVINA  
Higashi Honganji  
BUDDHIST TEMPLE

October 22, 2012

Dear Members and Friends,

The West Covina Buddhist Temple and its Board of Directors cordially invites you to attend the Hoonko Service which will be held on Sunday, November 25, 2012. The schedule for the service is as follows:

Date: Sunday, November 25, 2012

Time: 4:30 P.M.

Sermon: Rev. Ken Yamada

*Rev. Yamada has been the resident minister of the Berkeley Higashi Honganji temple for the past eight years. Before receiving his appointment as resident minister, Yamada-sensei was a professional journalist and active lay member of the Berkeley sangha.*



We will be serving Otoki dinner immediately following the service.

Hoonko is the annual memorial service of the founder of Jodo Shinshu, Shinran Shonin. Shinran lived from 1173-1262 and devoted his life to studying and sharing the teaching of Nembutsu.

On this occasion we gather to express our appreciation to Shinran Shonin.

Gassho,  
John Martinez, President  
Board of Directors



# T H E G A T E W A Y

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

beads surround your hands, so the love of Amida surrounds you and embraces you. You don't have to even count the beads, it's enough to simply hold them and know they're there, as the Primal Vow is always there for you.

Now, let me deal with one matter — the fact that you are alone in Nottingham. You're not really alone you know. You are already surrounded by the love and support of the universal Sangha. But it is important to have a group you can go visit or attend. I have found one Pure Land School in England, though it is in London. But they may know of people in your area that you can meet with. It's called the Three Wheels Shin Buddhist Centre. They have a website at <http://www.threewheels.org.uk/> <http://www.threewheels.org.uk/>. I also found that there are other Buddhist traditions in Nottingham that you may at least wish to associate with for general support, check [http://www.buddhanet.info/wbd/province.php?province\\_id=112](http://www.buddhanet.info/wbd/province.php?province_id=112) [http://www.buddhanet.info/wbd/province.php?province\\_id=112](http://www.buddhanet.info/wbd/province.php?province_id=112). Some of the groups I'm not familiar with. My advice is to look for groups where everyone is a student of the dharma, including the teachers. Regretfully the Jodo Shu does not have a presence in the U.K. However there are two excellent websites devoted to the Jodo Shu which may be of help to you: <http://jsri.jp/English/Main.html> and <http://www.jodo.org/> <http://www.jodo.org/>.

I hope this will have been of help to you.

Please feel free to write again!

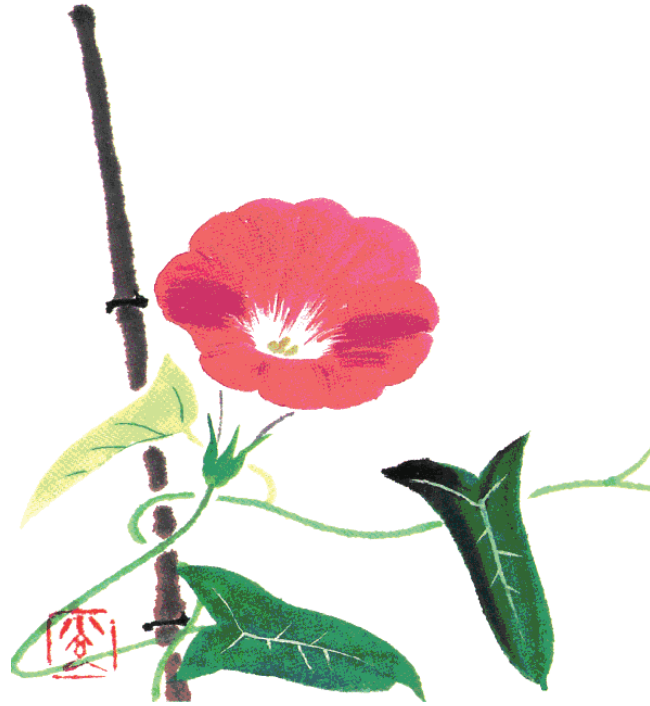
With deep gassho,

Rev. Frederick

Dear Rev. Frederick

Thanks for your swift reply, it was most helpful. I have managed to buy some prayer beads and an Amida statue at a good price. I am about to start reading some books on Shin Buddhism. I do attend meetings in Nottingham already - we have Mahayana, Zen and Nichiren groups here - but I will certainly check the links you provided.

Another question then: would doing 'za-zen' or chanting 'nama-myohorenge-kyo' be considered an attempt at



'self-power' and so lessen one's faith in Amida Buddha? Or would they be acceptable if one did them as part of the Sangha groups that are local but holding to faith in Amida's grace and not seeing chanting or mediation as a means of liberation?

With gassho  
Lee Duffield

Dear Lee,

Perhaps the best way to answer your question is to tell you not to worry about self-power. Such worries tend to increase the calculating mind which feeds self-power. Self-power is always with us. What we discover in Shin is that underneath our struggle to be in control we are still upheld and uplifted anyway in spite of ourselves. Rather my main concern for you is for you to settle down into a tradition that you can be comfortable with and grow in. I gather you are still new to Shinshu traditions. So please listen to it deeply and reflect on it deeply. Above all, live it deeply. As you grow you will have a better understanding and appreciation of other traditions while carrying a Shin heart within you even when you visit other traditions.

I'm glad you're creating a space for yourself. That's important. Having the symbols

of the Pure Land about will help you to reflect more deeply on the meaning of your own life and journey. I'm glad you're going to have a look at some Shinshu books. May I recommend "River of Fire, River of Water" and its sequel "Shin Buddhism, Bits of Rubble Turn into Gold" by Taitetsu Unno? Above all, study and reflect on the "Tan-nisho" which is a collection of Shinran's teachings; for a work written in the 13th century it is incredibly modern and speaks to hearts today.

Please continue in your growth and exploration. I think you are at an exciting point in your life.

Sincerely,  
Rev. Frederick





# T H E G A T E W A Y

## ハワイ開教監督の発令

北米開教監督 伊東憲昭

この度ウェストコヴィナ東本願寺の河和田賢淳開教使が、10月1日付けでハワイ開教監督に任命されました。河和田氏は今後ハワイ開教監督とハワイ別院輪番の職を兼務いたします。

河和田氏は1984年に来米、ロサンゼルス別院開教使として赴任されました。1993年までは斉藤暁紅輪番のもと、その後は伊東憲昭輪番とともにご尽力くださいました。

1998年、ウェストコヴィナ東本願寺の駐在開教使として異動、14年間に渡ってその任を勤められました。

メンバーからも大変信頼の厚い河和田氏の異動は北米開教区にとっては残念の極みであります。しかしながら、海外開教の経験が豊富な氏が、ハワイ開教区において念仏道場としての各寺院の活性化に多大なるご貢献をされるであろうことは、同じ開教区におります私たちにとっても非常に喜ばしいことでもあります。また、これを機にハワイ、北米の両開教区がよりいっそうの連携のもとに、海外開教の将来を見据えた事業を共同展開していくことも期待されます。

河和田氏のこれまでの海外開教にかけられた熱意と多大なるご尽力に深く感謝申し上げますとともに、氏のハワイでのますますのご活躍を心より念じる次第であります。

ウェストコヴィナでは河和田氏の謝恩昼餐会を12月2日(日)午前11時半よりロイヤルビスタゴルフ場レストランに予定しております。

別院メンバーの皆様もぜひ参加していただきたいとのこととなります。詳細につきましては追ってご連絡いたします。

## お寺ニュース

北米教区親鸞聖人750回

御遠忌法要

皆様の元にご案内状をお届け致しました如く、来る11月18日午前10時より親鸞聖人750回御遠忌法要が東本願寺ロスアンゼルス別院に於いて厳修されます。また法要後かみそり、帰敬式(仏弟子となり法名を頂く儀式)が大谷開教司教の司式の下お勤めされます。

法要の前日11月17日午前9時半より別院におきまして750回ご遠忌を記念して北米教区同朋大会が開催されます。大会にはバークレーの毎田センターより羽田信生博士並びにニューヨーク大学のブルームマーク博士をお招きし、大会テーマ“苦悩から目覚めへ”でお話をいただきます。そして昼食の後パネルディスカッションを予定しております。お話は英語でなされますがすべてに日本語の翻訳がございますので皆様にご参加いただけるように計画されております。そして17日の夜5時半よりモンテベロウのクワイアットキャノンにおきまして記念晩餐会が催されます。北米での親鸞聖人750回ご遠忌のご縁に出会わせた喜びを皆様とともに分かち合いたいと思います。どうぞご家族お揃いでご参加ください。

法話会報恩講法要

祥月法要厳修

法話会では来る11月1日午後7時半より日本語報恩講法要をお勤め致します。ご法話には北米開教監督部より番坂啓史師にお越し頂くことになっております。皆様とご一緒にこの大事な報恩講、親鸞聖人のご命日のお勤めしたく思います。ご家族、お友達をお誘いの上お参り下さい。

報恩講法要

今年の英語報恩講は11月25日午後4時半より厳修致します。本年、御法話にはバークレー東本願寺より山田ケン師をお招きしております。法要後お齋のご接待もご致しますので、皆様でお参りくださいますようご案内申し上げます。

河和田開教使送別会

東本願寺ハワイ開教区に転任された河和田開教使の送別昼餐会が12月2日(日)午前11時半よりロイヤルビスタゴルフ場のレストランにて催し致します。先月のゲートウエーと共に郵送されました申し込み用紙に記入の上お申し込みください。



法話会報恩講  
11月祥月法要

11月1日

午後7時半

法話：番坂啓史師  
(北米開教監督部)



East San Gabriel Valley  
Japanese Community Center, Inc.

West Covina Buddhist Temple  
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# GATEWAY

November 2012 - - Vol. XLVI No. 11

## November

- |    |          |   |
|----|----------|---|
| 1  | 7:30 pm  | Howakai Japanese Service                  |
| 4  | 10:00 am | Kiku Crafts & Food Fair                   |
| 4  | 10:00 am | Sunday Service                            |
| 11 | 8:30 am  | Board Meeting                             |
| 11 | 10:00 am | Shotsuki Service                          |
| 13 | 10:00 am | Bonbu Class                               |
| 17 | 9:30 am  | NAD Shinran Shonin 750th Dobo conference  |
|    | 5:00 pm  | NAD Shinran Shonin 750th Banquet          |
| 18 | 10:00 am | NAD Shinran Shonin 750th Memorial Service |
| 25 | 4:30 pm  | Ho-on-ko Service                          |
| 27 | 10:00 am | Bonbu Class                               |

## December

- |    |          |                                     |
|----|----------|-------------------------------------|
| 2  | 8:30 am  | Board Meeting                       |
| 2  | 10:00 am | Shotsuki/Bodhi Day Service          |
| 2  | 11:30 am | Farewell Luncheon for Rev. Kawawata |
| 6  | 7:30 pm  | Howakai Japanese Service            |
| 9  | 7:00 am  | Mochitsuki                          |
| 11 | 10:00 am | Bonbu Class                         |
| 16 | 4:00 pm  | Year-end Service                    |

## 11月行事予定

- |     |       |                       |
|-----|-------|-----------------------|
| 1日  | 午後7時半 | 法話会                   |
| 4日  | 午前10時 | 菊クラフトフェア              |
| 4日  | 午前10時 | 日曜礼拝                  |
| 11日 | 午前8時半 | 理事会                   |
| 11日 | 午前10時 | 祥月法要                  |
| 17日 | 午前9時半 | 北米教区親鸞聖人750回御遠忌記念同朋大会 |
|     | 午後6時  | 北米教区親鸞聖人750回記念晩餐会     |
| 18日 | 午前10時 | 北米教区親鸞聖人750回御遠忌法要/帰敬式 |
| 25日 | 午後4時半 | 報恩講法要                 |

## 12月行事予定

- |     |        |             |
|-----|--------|-------------|
| 2日  | 午前8時半  | 理事会         |
| 2日  | 午前10時  | 祥月法要/成道会法要  |
| 2日  | 午前11時半 | 河和田開教使送別昼食会 |
| 6日  | 午後7時半  | 法話会/忘年会     |
| 9日  | 午前7時   | 餅つき         |
| 16日 | 午後4時   | 年末法要        |

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