



GATEWAY

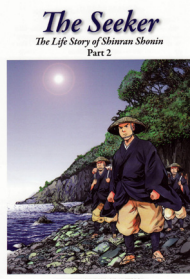


September 2013 -- Vol. XLVII No. 9

Living Dharma News

www.livingdharma.org

As mentioned last month, *The Seeker, Part II*, is now available either at temple or via our website's Bookstore. In dramatic fashion, it covers Shinran's difficult exile to Echigo and the consequent deepening of his trust in Honen's teachings.



Gassho,
Rev. Peter Hata

Selected E-mail

From = Michael Parker

Message = Hi my name is Mike. I'm 16 years old and my family has never been religious but always said we were Christians. My whole life I grew up thinking I believed in "God" but recently I realized I only felt this way because I feared I would go to hell if I did not. I have talked with my friends about this and I told them that all I

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



Above: At WCBT's July 28, 2013 Service, The Dharmatones sing their lively rearranged cha-cha version of "When We See the Golden Sun," accompanied by Rev. Hata on guitar and Rev. Bansaka on cajon. It was great to perform with Bansaka-sensei one more time; only three days later, he had to leave for his reassignment in Hawaii. [Photo by Stephanie Jitosh]

Viva Las Vegas!

Every August, WCBT sponsors its Vegas Trip Fundraiser and, believe it or not, most of the participants also regularly attend Sunday Services and other more "legitimate" Sangha activities. Actually, the temple's Vegas fundraiser isn't so much a trip to "Sin City" as it is a very enjoyable Sangha outing. While many tried their hand at a little gambling—a few had luck at the higher stakes table games though most stuck to the penny slots—the bulk of the time was probably spent eating (Vegas knows how to do

buffets!), sightseeing and shopping, going to the unique and enjoyable Las Vegas Sangha's Obon Festival, and taking in a show or two on the Strip. And part of the enjoyment is the trip itself; on the way to and from Vegas, participants were kept entertained by trip chairperson Lillian Nishihara. Many participants also brought delicious goodies to share.

Please see VEGAS, con't on page 4



Above: Lynette Godoy, Kevin Kawawata, Merry Jitosh, and Barbara Shiota enjoy bon odori dancing at the Las Vegas Sangha's Obon Festival. (more Vegas pics on page 4)

Temple Event Highlights:

- Sept. 8 Shotsuki Service
- Sept. 10 Study Class
- NAD Cmte Mtg@Betsuin
- Sept. 15 Fall Ohigan with Rev. Patti Usuki
- Sept. 28 Oldies Dance
- Please See Temple News



T H E G A T E W A Y

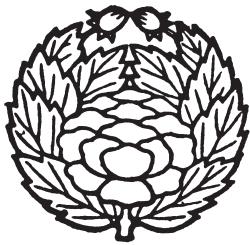
DHARMA SCHOOL NEWS

The summer hadn't ended when many students returned to school during the month of August. It was a huge change for many families, but somehow, the parents managed...

September 8th will be here very shortly, and the Dharma School staff looks forward to the arrival of students from pre-school to middle school. We invite them to attend service on Sunday mornings at 10:00 a.m. and hope they will join us immediately after the service for stories and hands-on activities relating to the Buddha's teachings.

This September 8th announces not only the return to our normal schedule, but also wishes "Happy Grandparents Day!" to the wonderful people who encouraged us to come to temple in the first place! We have a small surprise gift for those grandparents at the temple, as well as the members of the East San Gabriel Valley Japanese Community Center. The Center will be hosting a luncheon following our Sunday service at 1:00 p.m.

See you soon!
Gassho,
Diane Hata



Quote of the Month

We are briefly here, like fish leaping out of the ocean! "The Ocean of Infinite life." In human life it is our thoughts that make our life here heaven or hell! At human death we all return to the blissful emptiness from which we came.

-Rev. Doreen Hamilton
Toronto Buddhist Church

WCBT Obon & Hatsubon Service Photos



On July 21, WCBT observed its Obon & Hatsubon service.

After listening to the Dharma messages of Rev. Hata (English) and Rev. Hasegawa (Japanese), members of all ages enjoyed the delicious otoki prepared by Toban C.

Families who lost a loved one during the previous twelve months offered red Hatsubon candles (Hatsubon means "first bon service") and incense.





T H E G A T E W A Y

T E M P L E N E W S

September Board Meeting and Service

The September board meeting will be held on September 8 at 8:30 a.m. followed by the Shotsuki Service at 10:00.

NAD Committee Meeting

The first meeting of the year for the members of the North American District Committee will be held on Saturday, September 14, at 10:00 a.m.

Fall Ohigan

The Fall Ohigan Service will be held on September 15 at 4:30 p.m. Joining us, as our special speaker, will be Rev. Patti Usuki from San Fernando Valley Buddhist Temple. Please help us welcome Rev. Usuki and stay for the complimentary *otoki* dinner following the service.

Oldies Dance XLVI

"Come Out to the Stix for Oldies XLVI (46)!" will be held on Saturday, September 28. Steve Kikuchi & High Resolution will be back again to provide our favorite hits from the 60's, 70's and 80's. The dance begins at 8:00 p.m. and will end at 12:00 a.m. with lots of dancing and fun in between. Presale tickets are \$15 or \$18 at the door. For info and song requests, call Joanie at (626) 300-8947 or Lillian at (626) 780-9866

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.

Study Class

The Study Class (formerly known as Bonbu Class) will meet on September 10 and 24 at 10:00 AM. Discussions will continue to focus on the Sho Shin Ge. The class meets on the second and fourth Tuesday of every month. For more information, please call Rev. Peter, (626) 337-8373

Akimatsuri

The ESGVJCC Akimatsuri will be on Saturday, October 5, from 12:00-8:00PM and WCBT will be in charge of the Teriyaki Barbecue. Sign-up sheet will be out for your signatures at upcoming services so please find a time when you can help.

We'd like to see everyone come out and support the Temple and the Center.

Halloween

Our annual Halloween party will follow the Sunday Service on October 27. There will be fun and games and prizes so get in the Halloween spirit and come dressed in your favorite costumes. There will be refreshments for everyone so join us in the fun!

Kiku Crafts & Food Fair

WCBT will sponsor our 5th Annual Kiku Crafts & Food Fair on Sunday, November 3 from 10 a.m.-3 p.m. Asian inspired crafts, clothing, jewelry, giftware, unique wood items and lots of delicious food will be offered. Come for some holiday shopping. Stay for the fun and food!



Rev. Peter Hata and Bishop Ito give Rev. Takanaru Suwa, of the Honzan's International Division, a close-up look at our altar at WCBT on July 31.

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:

West Covina Buddhist Temple

P. O. Box 1616

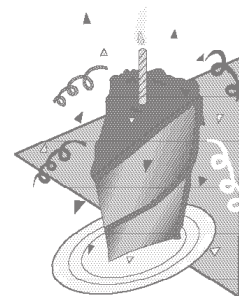
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SEPTEMBER BIRTHDAYS

Dean Hata, Marc-Mitchell Miyashiro, Callen Kitaura, Kimberley Kitaura, Stephanie Jitosh, Lindsay Ogino, Ted Kato, Cathy Nakano, Roy Takemura, Kevin Kuwahara, Brian Takahashi, Andrea Lespron, Leanne Komada, Erika Oshiro, Mei-Ling Chen, Edward Chen, Bob Stack



T H E G A T E W A Y



Jeanne Kawawata and Dick Koga.

Later that day, one of the highlights was attending the Las Vegas Obon and dancing the bon odori. Though it can certainly get hot in Vegas, after experiencing WCBT's triple-digit Obon, most participants commented that the 90-degree temps in Vegas didn't seem so bad—plus their Obon is inside a huge air-conditioned gym!



Participants for supporting our temple activities. Though probably not profitable in terms of winnings for most, WCBT's 2013 Vegas Trip was nonetheless a great way to spend a weekend, and everyone said they hope to be back next year.

VEGAS, con't from pg. 1

After arriving and checking in at the Main Street Station hotel, some explored the Downtown area around the hotel (including the Fremont Street Experience), while others ventured off to the Strip. Either way, most participants met for breakfast the next morning in the hotel's well-stocked buffet, after which, everyone participated in an authentic slot tournament. The aerobic exercise spent greedily banging away at the machine's "spin" button for about 10 minutes was a fun way to burn off the excess calories we all ingested at breakfast. High scores were posted by

The Las Vegas Sangha which puts on the Festival is affiliated with the Buddhist Churches of America and meets once a month to listen to a dharma talk. It was interesting to learn from Rev. Marvin Harada (who delivered the invocation) that one of his responsibilities is to manage the rotation of ministers who are told they have the "unfortunate assignment" of going to Vegas. Two of the other BCA ministers there were Rev. Jerry Hirano of the Salt Lake Temple and Rev. Harold Oda (formerly of West LA Buddhist Temple).

Many thanks go to our intrepid leader Lillian for organizing a really fun-filled trip, to our wonderful bus driver Mario Escano, and to all the par-





T H E G A T E W A Y

WEST COVINA
HIGASHI HONGANJI
BUDDHIST TEMPLE

August 20, 2013

Dear Members and Friends,

The West Covina Buddhist Temple and its Board of Directors cordially invites you to attend the Fall Ohigan Service which will be held on Sunday, September 15, 2013. We are delighted to have as our guest speaker Rev. Patti Usuki, author of *Currents of Change: American Buddhist Women Speak Out on Jodo Shinshu*. The schedule for the service is as follows:



Date: Sunday, September 15, 2013
Time: 4:30 P.M.
Sermon: Rev. Patti Usuki
(San Fernando Valley Buddhist Temple)

We will be serving Otoki dinner following the service.

Ohigan, meaning the Other Shore (of enlightenment), is a service conducted on or about the vernal and autumnal equinoxes. At these times of the year, we endeavor to strengthen our commitment to the Buddhist life.

ご門徒の皆様、

残暑厳しき折、ご門徒の皆様には益々ご清祥のこととお慶び申し上げます。

さて、秋季彼岸会を下記の如くお勤め致します。彼岸会は古くは聖徳太子の時代に起源を持つ伝統ある仏教行事で、先達の時代より仏様の教えを聞く良き機会として勤められて参りました。皆様お誘い合わせの上、ご参詣下さいますようご案内申し上げます。

記

秋季彼岸会

日 時 2013年9月15日、午後4時30分

場 所 日系コミュニティーセンター

法 話 宇宿パトリシア 開教使 (サンファナンド平原本願寺)

*法要後当番の皆様によるお齋がございます。

Peter Hata, Minister
幡ピーター 開教使

John Martinez, President
マルチネス・ジョン 教団理事長



T H E G A T E W A Y

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want in life is to just be happy. I don't believe in the whole heaven and hell thing anymore because it doesn't make sense to me. After talking with my friends I started looking into Buddhism and I really felt that it's what I should have been practicing my whole life but my only problem is I have no clue where to begin to become a Buddhist and how to do it.

Dear Mike,

Thanks for visiting our Living Dharma Website. Your question is quite common in America. According to a recent study by a Princeton University scholar, despite Christianity being the "default religion" in America, 1 in 8 Americans say the Buddhist teachings have had a significant and positive effect on them. And, as far as seeking happiness, the Buddha himself advised many people, starting from his original five followers to the thousands that attended his later gatherings, to follow the Buddhist teachings or Dharma if they were seeking true, lasting happiness. Still, it's quite interesting that your young friends suggested you look into Buddhism—you are lucky to have such good friends.

In American spirituality today, Buddhism is becoming more widespread and is steadily gaining in popularity. Like you, many people find in Buddhism a truth that is both profound and yet astonishingly simple and logical. Somewhat ironically however, because of this very popularity—new schools are popping up everyday—it is becoming increasingly difficult for newcomers to find their way and discover which of the many Buddhist traditions they should follow. My advice would be to first learn a little more about Buddhist teachings and schools, and then with a good foundation, look more closely into the schools, temples, or study groups in your local area.

For starters, I'd recommend Huston Smith's excellent book *Buddhism: A Concise Introduction*, which is available through our bookstore. So far, I've not read any book that is as easy to read and yet also comprehensive in discussing the major Buddhist traditions in the West. Perhaps most importantly, Smith is completely non-sectarian and unbiased towards any par-

ticular tradition. Even though I am a Shin Buddhist (Pure Land) priest and deeply respect my own tradition, after reading his book, I admit I began to also be interested in Theravadan, Tibetan, Zen, Vipassana, and other Buddhist traditions. How do they differ from my tradition and what do we all have in common?

I hope you advance in your search, Mike. Ultimately, you want to meet a good teacher through whom you can experience the Dharma. Such a meeting will cause your own desire for buddhahood to awaken.

Best Wishes,
Rev. Peter Hata

From: Fran Nakayama
Subject: Thank You

Thank you, Hata Sensei, for compiling the key information for my husband JR. Nakayama with explanation of the death anniversary. This is very helpful and I'll email copies to my family and to JR.'s family up north. Thank you for the Shotsuki service. I was glad to finally have the pleasure of meeting you. Sincerely,
Fran Nakayama

Hi Fran,
No problem, and please let us know if we can be of any assistance to you or your family.
Rev. Peter

From = Philip Chung
Subject = Questions for interview
Message = I'm sorry but I am a student at Los Osos high school in Rancho Cucamonga and I am doing a report on religion and devotion and I was wondering if you could take some time out of your busy schedule to respond to a few questions.

1. Why do you believe that there are different levels of devotion to a religion? For example, in Christianity, there are the Christians that only worship on Sunday and believe that they can achieve the kingdom of heaven through keeping sin to a minimum. Then there are the in between, who help out occasionally and maybe help the homeless occasionally when they

are called. Then there are the missionaries who sell all they have in order to follow God. Why do you believe that is? Same in Buddhism, there are the Buddhists who follow a few teachings and are very lenient about their faith. There are also many like the ascetics. Can you explain that to me?

2. What is true dedication for you? What do you believe is the point where you put all of yourself into something?
3. What is the difference between liking something and being truly devoted to it?

Dear Philip,

Thank you for asking some very thoughtful questions. I shall be honest with you and tell you that I really do not have a specific answer. I do have some observations that may be worth sharing. What you are describing, Philip, is not endemic to religion in particular, but to the human condition in general, to all our activities. You see the same kinds of behavior in our political life for example. There are those who claim to love their country and yet to get them to vote is like asking them to pull out their own teeth. Many, including me, try their best to get out of jury duty -- and I must say I find it to be an immensely rewarding experience when I have served! Some carry their sense of public service to the highest offices in the land, some to the lowliest soup kitchens. So why is this, as you ask? The fact is that we all do not operate at the same levels. We all do not have the same experiences or understandings. A grown person may see their roots going back in their childhood but a child will have no comprehension of what an adult knows until they too grow-up, experiencing whatever life throws their way. My own guess is that it takes some life-event that causes one to pause and reconsider what one should or could be doing. Some people may never have such experiences. Some may have such experiences in one area of their lives but it is never expressed in other areas. I have often noted that many people, mature in all other aspects, boast that they have the "faith of a child" and use it to maintain a childish understanding of their

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religion, but I have been guilty of that too!

However, I do want to point out in the strongest terms that Buddhism, Christianity, and I think just about all the major religions, will point out that you cannot judge by appearances. The person you think is at the lowest level of living a devoted life may be counted amongst the greatest saints and bodhisattvas ever. Buddhism has stories of simple laymen and women who outstrip the highest ranking monks in understanding the depths of the Dharma. It is said that Devadatta, who tried to murder the Buddha and take over the Sangha, would someday achieve Awakening. Christianity has the story of the devoted religious person whose practice is exemplary and is grateful that he is not lax like the tax collector who bleeds everyone dry. Yet the tax collector who is feeling bad that he is stuck in his miserable job hoping for any mercy is praised as being greater than the spiritually elite. You and I cannot judge by what we see, and this is the problem I see with your first question.

In terms of your second question, sometimes one is faced with something, an issue, a problem, a concern that involves your whole person, your very being. In the face of this you find you have to make a complete commitment to what is called one's "ultimate concern." Many things can bring this about. It could be witnessing an injustice. It could be an act of kindness. Something happened that transforms everything. You are challenged and you find it within you that you must somehow rise to the occasion or die trying. Dramatic language, true, yet these occasions call it out of us. Falling in love, meeting that one good friend, a teacher that shows you the way, all these, and more, can bring one to that level of devotion. What is that point that brings one to it? It can differ from person to person. I do not think we can quantify it. It is rather a quality of life that finally reaches fruition. You know it when it happens, but till then you can never understand it.

Is there a difference between liking something and being devoted to it? I think it is more of a continuum, a spectrum at times. I like my wife and kids and I am devoted to them. There are times I don't like them, and yet I am devoted to them. And there are times I don't always feel that devoted, but I

like them, and at times I don't. I just asked them, and they feel the same way about me at many times. We are all so human! Yet we stick it out and we're glad of it. But I know of some people who shouldn't stick it out. Some devotions are not good or healthy. I work at a mental hospital and I have seen the end results when such devotions turn bad. Even in religion this is true when total devotion leads to total hatred of others. We must all tread carefully here that our devotions do not lead us to such paths. If anything we must always be critical of what we are devoted to in order to perceive that we are not misperceiving. I have been so often wrong in my life that I know that I can be wrong even about what I think is most important. Humility must be our constant companion whatever our religion, whatever it is we are devoted to.

Let me finally say, I am a Buddhist, and a Buddhist minister, because in my life I encountered what we call the Dharma and it demanded a transformation of my life that simply engulfed me. I had to, and I wanted to, because it called me to finally become me. What I have come to realize is that this transformation is not complete, it is a life-long task that challenges me to be totally engaged. It does not mean that I will succeed. I know for a fact that I have failed many times, and will continue to. Yet I embrace it anyway. It is life living me. It sounds to me that you are really concerned about these issues. From my experiences I can tell you that you will always wrestle with it -- that can be a sign of deep devotion. Perhaps what we are really devoted to is the struggle, not what we think is the end result. In Buddhism our number one problem is ourselves. Facing ourselves is the problem and the solution. Facing ourselves as we are is the heart of the Dharma. I hope you will continue to walk your path, to question, challenge, and critique. In my mind that is what we should be devoted to.

Sincerely,
Rev. Frederick

From: Reverend Peter Hata
[Ed. Note: In response to a phone call requesting a copy of the Bon Odori info read at our Obon, the following e-mail exchanges took place.]

Hi Ellen,

Here's a copy of the dance descriptions, as best as we could remember. Sorry it took so long.

Rev. Peter Hata

From: mitsano
Subject: Re: Bon Odori script
To: dharma@livingdharma.org
Rev. Peter Hata,
Oh, thank you so much for all the information! It's all so interesting to me - like finding out that Tanko Bushi, my favorite on the list, is from Kyushu, where my mother was born, along with her father, Rev. Junjyo Izumida.
Sincerely,
Ellen Mitsuko Sano

From: dharma@livingdharma.org

No problem Ellen.

You are the granddaughter of Rev. Izumida, who established Higashi Honganji in America? Did you know your grandfather well? You and your mother must have interesting stories to tell, as what I know about Izumida-sensei is that his early years in California were often filled with difficulties.

Are you still active in Higashi? Are you a member of the Los Angeles Betsuin?

Gassho,
Rev. Peter

To: dharma@livingdharma.org
Rev. Hata,
Yes, I'm one of Rev. Izumida's granddaughters. I wish I had known him better. He was such a nice man, but he died when I was 7. And I am currently trying to find out more about those 'difficulties', which I didn't know existed until a few years ago when I began researching my family history. I sent the copy of dance descriptions to my Izumida cousin, Laurel, who is now the oldest living descendant of our grandfather. She, like the rest of us Sansei, were never taught any Japanese and we are both grateful to you for your meaningful descriptions. I didn't realize that you started from scratch writing those. I'm sorry.

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L.D. NEWS, con't from pg. 7

I thought the pages from Obon night could just be sent to me. Thank you again.

No, I'm not too active at Higashi, but my four Izumida cousins are.

Wishing you well,
Ellen

Hi Ellen,

There is a wealth of fascinating info on your grandfather's history in Dr. Michihiro Ama's book, *Immigrants to the Pure Land*, which covers the establishment of Shin Buddhism in the States during the 1st half of the 20th century. Ama-sensei is also a Higashi minister who currently teaches at the Univ. of Alaska. You should get the book if you're interested, but here's a brief summary of one of the most interesting parts of the book and one that directly concerns Rev. Izumida.

The book describes in detail how Rev. Izumida came to the U.S. as a Nishi minister and established the Rafu Bukkyokai in LA but because of his resistance to certain dictates from the Nishi Honzan, eventually switched denominations and became a Higashi minister. According to the book, this was a highly contentious and turbulent time because in essence, the Nishi Honzan in Kyoto wanted to take control of its overseas temples but Rev. Izumida was one who resisted these dictates in favor of his desire to creatively and freely spread the Buddha Dharma in America. It's hard to believe, but in this period, Izumida-sensei was the defendant in a LA Superior Court lawsuit filed by the pro-Nishi Honzan members of his Rafu Bukkyokai and also was the claimant in a defamation suit filed against the Rafu Shimpo which had come out publicly against him and erroneously accused him of various acts of wrongdoing. Rev. Izumida won both court cases. Not surprisingly, the Nishi Honzan then disobeyed him, causing him to (justifiably I think) compare his situation to the exile of Shinran Shonin. Subsequently however, he contacted Higashi Honganji and asked them to review the court documents. If they found no fault with him, he asked them if he could be accepted into Higashi Honganji, which eventually he was. This was the beginning of the Higashi Honganji LA Betsuin.



I don't think Dr. Ama researched and published this information with the intent of rekindling old feuds between the two Honganjis. I think his true purpose was to shed light on the often difficult process of transitioning Shin Buddhism from a tradition imported from Japan to a teaching accessible to and appreciated by Americans. And of course, this process is one that both Honganjis are still struggling with today. In fact, Rev. Izumida's early resistance to the Nishi Honzan's attempt to "Japanicize" (to use Ama-sensei's term) their American temples arguably laid the groundwork for

the creation of the BCA's (Nishi's) Jodo Shinshu Center in Berkeley which among other things, is very significant as an independent, domestic training center for ministers. Likewise, our Higashi Honganji has recently committed new resources to its Shinshu Center of America.

Thanks, Ellen. Your question accidentally led to my rereading Ama-sensei's book and gaining a new appreciation of your grandfather's contributions to Shin Buddhism in America.

Gassho,
Rev. Hata



T H E G A T E W A Y

短い人生だったけど

「一歳という短い人生だったけど、彼にとっては大切な一生だったのでしょね」

数年前、一歳の我が子を亡くされたお母さんが、お通夜の席で述べられた言葉です。まだその事実を受け取る余裕もないお母さんが、その深い悲しみから、精一杯ご自分に言い聞かせるように述べられた言葉でした。

しかし、それは単に自分を納得させるためだけの言葉という以上の深い響きとなって、私の胸に届くものがありました。そのときのお母さんの直接的な思いは別にして、今まで持っていた人生に対する思いを根底から覆すような思い意味をもった言葉であると感じたのです。

「人生とは何か」とか、「なぜ生きるのか」という問いに対して、「こうだ」と一点の曇りもなく言い切る人はいないでしょう。どのような答え（人間の思い）も、このお母さんのこのような質の言葉の前には、あまりにも色あせた答えでしかないとを思わされます。どのような物差しをもって人生を計ってみても、その結論に本当に満足することができるとは限らない。悩みという形をとって、自らの結論に「ほんとうか？」と問うてきます。

この世の中に＜絶対＞はありません。自分の人生に起こること一つひとつが、人間の都合を抜きに、思わぬ出来事です。自分の性格や環境、出合った事柄、喜びも悲しみも、どれをとっても思いを超えた不思議な

ことばかりです。何一つとして自分の思いで、そのすべてを説明できるものはないのですが、この説明できないというところに人間は苦しみます。

けれども、わからない世界の方が広く深いのだと知ると、不思議という言葉が大きく転換します。解明しなければならなかった不思議が、自分を教える先生になります。都合の悪いことも、いいことも、自分を教える先生となるのです。逆に言えば、何をしても、どのような人生を歩もうとも、どのようなことが起こってこようと、そこから開かれる道があるということです。現実の、今の人生から開かれる道があるということです。

また、この言葉はよく考えてみると、答でもありますし、また問いでもあります。

「どのような人生を送っても、それ自体尊いものである」という答えの声であると同時に、「お前は何をもちて人生とっているのか」という問いの声としても聞こえてきます。

私たち人間の思いでは、いつでも問いと答えはどこまでも別々のものです。しかしこの言葉のように＜ほんもの＞の言葉には、問いと答えが共にあるように思うのです。親鸞聖人は、このような深い問いと答えが共にある言葉を、仏からの声と聞き、不思議な現実を生き切る深い意味を見出した人のように思うのです。ですから決して人生をこうだと無理して決める必要がない。問いと答えとの間を揺れ動きながら、その

声を聞きつづけていきたくところろに、「真実を生きる」という道が開かれていると思うのです。

私にとって真宗は、このような声となって、私の心を揺り動かし、人生を歩みつづけよと問いかけつづけてくれる「言葉」だと感じるのです。

(2012年版「真宗の生活」
-東本願寺発行-より引用)

お寺ニュース

秋季彼岸会法要

本年度の秋季彼岸会法要は、9月15日（日）午後4時30分より厳修いたします。法要後にはお齋が準備されます。どうぞ皆様でご参詣下さいますようお願い申し上げます。

基金募集

オールディーズ・ダンス

秋の基金募集オールディーズ・ダンスは、9月28日（土）午後8時より開催されます。どなたでも歓迎致します。お気軽にご参加下さい。



9月祥月法要 / 法話会

9月5日（木）

午後7時30分より

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



September 2013 - - Vol. XLVII No. 9

September

- 1 (No Service)
- 5 7:30 pm Howakai Japanese Service
- 8 8:30 am Board Mtg
- 8 10:00 am Shotsuki Service
- 10 10:00 am Bombu Class
- 14 10:00 am NAD Cmte mtg@Betsuin
- 15 4:30 pm Fall Ohigan Service
- 22 10:00 am Sunday Service
- 28 8:00 pm Oldies Dance
- 29 10:00 am Sunday Service

October

- 3 7:30 pm Howakai Japanese Service
- 5 Center Akimatsuri
- 6 8:30 am Board Mtg
- 6 10:00 am Shotsuki Service
- 8 10:00 am Bombu Class
- 13 10:00 am Sunday Service
- 20 10:00 am Sunday Service
- 22 10:00 am Bombu Class
- 26 9:30 am NAD Local Retreat@Betsuin
- 27 10:00 am Sunday Service/Halloween Party

9月行事予定

- 1日 日曜礼拝お休み
- 5日 午後7時半 日本語祥月法要 / 法話会
- 8日 午前8時半 理事会
- 8日 午前10時 祥月法要
- 14日 午前10時 開教区委員会 (於 LA 別院)
- 15日 午後4時半 秋季彼岸会法要
- 22日 午前10時 日曜礼拝
- 28日 午後 8時 オールディーズ・ダンス
- 29日 午前10時 日曜礼拝

10月行事予定

- 3日 午後7時半 日本語祥月法要 / 法話会
- 5日 コミュニティセンター秋祭り
- 6日 午前8時半 理事会
- 6日 午前10時 祥月法要
- 13日 午前10時 日曜礼拝
- 20日 午前10時 日曜礼拝
- 26日 午前9時半 南加地区同朋研修会 (於 LA 別院)
- 27日 午前10時 日曜礼拝 / ハロウィーンパーティー

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宗祖親鸞聖人750回御遠忌テーマ