



GATEWAY



September-October 2022 - - Vol. LVII No. 5



Rev. Kensho Goto from North America District Office was our guest speaker for our Obon/Hatsubon Service on July 17. After Rev. Goto gave his thought-provoking message, Dick Koga prepared his popular chow mein for everyone to take home.

Pains of Being “Bomбу”

Rev. Nobuko Miyoshi

I hope this finds you healthy and having a relaxing summer with your family.

It is amazing how time flies. Before you know it, Autumn Ohigan will be here.

As you know, we observe Ohigan service twice a year, one in spring and the other in fall. “Higan” literary means “the other shore” and is traditionally understood as the Pure Land of Amida Buddha. “Higan” is also referred as opposed to “Shigan,” which means “this shore,” and this is where we live. In Japan, over a thousand years ago, Ohigan was a time for people to wish to be liberated from this shore “Shigan,” which is full of suffering, and reach Amida’s Pure Land, the Land of Bliss.

When we hear “this shore”

and “the other shore,” usually our questions might be, “How can I reach the other shore, then?” or “How long will it take?” In other words, once we set our goal on getting to the other shore, then our focus is on how do we get there. We might employ a ship or boat to get to the other shore, and we may even spare no effort to get there. But for us, is Higan the place we should try hard to reach by our own efforts? Another question is, do we really want to go to Higan? I believe that to think about this question is one of the reasons that we have Ohigan Service.

This is the question we receive from Shinran Shonin. And when he asked this question to himself, his answer was ... “No.”

Tannisho introduces the words of

Shinran Shonin as follows;

It is hard for us to abandon this old home of pain, where we have been transmigrating for innumerable kalpas down to the present, and we feel no longing for the Pure Land of peace, where we have yet to be born.

When Shinran Shonin deeply reflected upon himself, even though he wore Buddhist robes and so many disciples deeply respected him as their teacher, he still considered himself an ordinary and foolish being, “bomбу,” who was strongly attached to this world, everything he had, and especially to himself.

He uses so many terms referring to himself, such as “bomбу,” “akunin”

Please see BOMBU, con’t on page 6



T H E G A T E W A Y

DHARMA SCHOOL NEWS

It's hard to believe that the fall equinox is soon approaching. The never-ending heat wave we're experiencing makes it hard to think that the moderate temperatures of mid September is almost upon us. Here's hoping!

Our Fall Ohigan service will be held at 4 pm on September 18, 2022. I would like to ask our Dharma School parents to take a moment to remind their youngsters about the meaning of Ohigan. Please let them know that Amida Buddha granted all of us with unconditional compassion and wisdom. At this time, we express our gratitude for all that we have. In addition, during the Fall Ohigan, we remember and thank our families and ancestors.

At the end of October is Halloween! Are you all thinking about what costumes you are going to wear and how you are going to celebrate Halloween? I thought it would be fun to share silly Halloween jokes with you:

What kind of music do mummies love? ***Wrap music!***

How do ghosts wash their hair? ***With shamboo!***

What is a monster's favorite dessert? ***I scream!***

When is it bad luck to be followed by a black cat? ***When you are a mouse!***

What do you call a witch who likes to go to the beach? ***A sand-witch!***

What kind of Halloween candy do you eat on a playground? ***Recess pieces!***

Have a fun Halloween!

Gassho,
Claire Hansen



Kiku Crafts & Food Fair

Sponsored by West Covina Buddhist Temple

Sunday, November 6, 2022

10:00 AM - 3:00 PM

at ESGVJCC

**Asian inspired crafts, clothing, jewelry, giftware,
ceramics, original arts and delicious food!**

**Come for some holiday shopping,
Stay for the fun and food!**

**There will be no central cashiering. Each vendor will
handle their own sales and
not all vendors take credit cards.**

**For info contact Hisako Koga: 951-818-8740
hskoga@gmail.com**



T H E G A T E W A Y

T E M P L E N E W S

Sunday Services

All Sunday Services are now hybrid with both in-person and Zoom participation. In-person participants must submit proof of vaccination to the Community Center or a negative Covid-19 test 72 hours prior to Service. A temperature check will also be given when entering the Social Hall. If you're not quite ready for social contact just look for an email from Rev. Miyoshi or Rev. Fred inviting you to the services with the Zoom meeting ID and password. Which ever way you decide, please join us because it's always a pleasure to see all of your familiar faces!

Discussion Class

The weekly discussion class will be every Thursday at 10 am via Zoom. There is a different topic of discussion each week and a lively dialogue with a growing number of participants. Look for the email invitation with meeting ID and password or contact Rev. Miyoshi for the information.

Study Class

A virtual evening Study Class is held every second and fourth Tuesday of each month at 6:00 pm and we invite those who are unable to attend the morning Discussion Class to join us. The Study Classes will focus on the history and teaching of Jodo Shinshu. If you are interested in purchasing "The Teaching of Jodo Shinshu and the History of the Honganji Community" book which will be used as reference, or to get an email invitation, please contact Rev. Miyoshi.

Autumn Ohigan Service

The Autumn Ohigan Hybrid Service will be held on September 18 at 4:00 pm with special guest speaker Rev. Dr. Mutsumi Wondra from Orange County Buddhist Church.

Please join us in welcoming Rev. Wondra and for those attending in-person, there will be a complimentary *otoki* dinner to take home.

Halloween

The decision to have a Halloween party after the Sunday Service on October 30 is still being discussed

Kiku Crafts & Food Fair

WCBT's Annual Kiku Crafts & Food Fair will return on Sunday, November 6, from 10 AM-3 PM. Join us as we welcome back some of our popular vendors with their Asian inspired crafts, jewelry, giftware, clothing and food.

Everyone must be masked and proof of covid vaccinations or negative Covid tests (or current ESGVJCC health restrictions) will be needed for entry.

Each vendor will be handling their own sales and not all take credit cards so come prepared. WCBT members are welcome to shop early from 9:30 a.m. Come for some holiday shopping. Stay for the fun and food!

For more information or if you can help, please contact Hisako Koga 951-818-8740 or hskoga@gmail.com.

Ho-on-ko Service

Our Ho-on-ko Hybrid Service (a memorial service for Shinran Shonin) will be held on Sunday, November 20 at 4:30 pm.

SEPTEMBER BIRTHDAY

Dean Hata, Marc-Mitchell Miyashiro, Callen & Kimberley Kitaura, Stephanie Jitosh-Gonzalez, Lindsay Ogino Fiske, Ted Kato, Oliver Reynolds-Hale, Evan Louise Yoburn, Cathy Nakano, Roy Takemura, Kevin

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
West Covina, CA 91793
(626) 689-1040

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Kuwahara, Brian Takahashi, Andrea Lespron, Catay Nakano, Toyomi Nakakihara, Miyoko Oshima, Leanne Komada, Sonali Ortiz, Erika Oshiro, Mei-Ling Chen, Edward Chen, Trina Sillona, Toshi Ikehara, Lauren Midori Jucksch, Rev. Etsuko Miyoshi, Yasmine Whang, Tomi Mukai

OCTOBER BIRTHDAY

Ethan Ezaki, Kelly Yamashita, Sachi Ena, Traci Takemura, Glenn Nakatani, Diane Hata, Jane Earley, Kimio Earley, Miyo Takahashi, David Teragawa, Erik Akuna, Melissa Kozono, Lauren Yanase, Mitsue Oshita, Yukiko Kovacs, Yukiko Tsuruda, Tewlyn R. Underwood, Koa DeLeon, Chase Logue, Darren Godoy, Linda Nafarrete, Amelie Kagawa



T H E G A T E W A Y

WEST COVINA

HIGASHI HONGANJI

BUDDHIST TEMPLE

September 1, 2022

Dear Members and Friends,

The West Covina Buddhist Temple and its Board of Directors cordially invites you to attend the Autumn Ohigan Service which will be held on Sunday, September 18, 2022 with both in-person and Zoom. The information for the service is as follows:

Date: Sunday, September 18, 2022
 Time: **4:00 P.M.**
 Dharma Message: Rev. Dr. Mutsumi Wondra
 (Orange County Buddhist Church)

Following are the Meeting ID and Passcode for joining the service via Zoom.

Meeting ID: 810 4274 3900
 Passcode: 639490

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

門信徒の皆様へ

九月に入りましても厳しい残暑が続いておりますが、皆様におかれましては健やかにお過ごしのことと存じます。秋のお彼岸法要を下記の如くオンラインと対面のハイブリッド形式にてお勤め致しますのでご案内申し上げます。お彼岸は古く聖徳太子の時代より行われてきた伝統ある法要です。私ども先達はこの機会を仏様の教えを聞く良き機会としてまいりました。ご家族で一緒にお参り下さい。

記

秋のお彼岸法要

日 時 2022年9月18日(日) 午後4時

法 話 ワンドラ睦師(オレンジ郡仏教会)(英語)

ミーティングID: 810 4274 3900

パスコード: 639490

合 掌

Nobuko Miyoshi, Minister
 開教使 見義信香

Johnny Martinez, President
 理事長 ジャニー・マルティネス



T H E G A T E W A Y

Please Support the WCBT Membership!

Dear Sangha, Family & Friends,

As I write this request, we are already into September again. Time flies even during these stressful and momentous times of our history. I hope you and your loved ones are well and keeping safe from all that continues to go on right now.

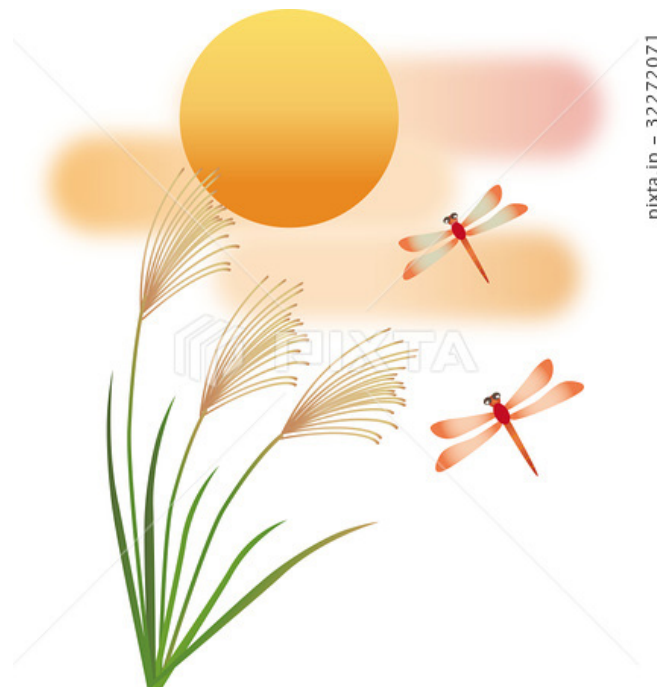
Thank you to those who have already sent in their membership dues for the 2022 year. We also express our appreciation to all of you whose donations have helped keep WCBT independent and running. The financial offerings by temple members have helped to offset the revenue lost from the cancelled fundraisers. We still provide manpower and financial support to the Community Center in its ongoing activities and endeavors. *This is a gentle reminder for those who would like to be part of the WCBT sangha membership for this 2022 year.* Compared to other temples, we have kept our dues low, trying to keep it reasonable and affordable. It is \$125/couple/family; \$100 for a single. We appreciate your support and participation in sustaining our spiritual home.

Finally, I would like to encourage everyone to join via Zoom, not only our weekly Sunday services, but also the classes and discussions being offered Thursday morning @ 10 a.m. and every second and fourth Tuesday evening @ 6 pm. For those that work during the day, please consider this evening option. Rev. Miyoshi is an awesome teacher who instructs and guides us into very friendly, stimulating, thought-provoking discussions. We have warmly connected with friends/family and even former sangha members who have moved to other parts of the country. "The gates of Dharma are manifold," please enter one and join us. We would love to see you.

With Gassho,
Johnny Martinez, President

2022 MEMBERSHIP

The following is a list of our paid 2022 members as of August 31, 2022. In the case of an inadvertent omission, please contact Rev. Miyoshi. Those listed below have already paid their 2022 membership dues. If you are not listed and would like to become a member, please use the application on page 8.





T H E G A T E W A Y

BOMBU, con't from pg. 1

(evil person), “*zai aku jinju*” (one who is burdened with the weight of karmic evil), and so on. And these terms are based on his profound awareness illuminated by the teaching, and he genuinely realizes that he is the farthest from wishing to be born into the Pure Land.

Shinran Shonin’s insight gives us an opportunity to reflect upon ourselves. Our utmost concern is the happiness of our family and ourselves. Without hesitation we would do anything to gain our happiness and when everything is fine with us, we make all efforts to keep it. On the other hand, if any misfortune happens, we quickly try to blame anyone and anything. Even Buddhas could be blamed for our troubles or hardship. This is who we are. We say we want to go to the “other shore,” but in actuality, we do not. In fact, we try to avoid and stay away as far as possible from “the other shore.” This is the “*bombu*” that Shinran Shonin talks about.

When Shinran Shonin talks about “*bombu*,” it always includes himself. And we all know that this term also portrays the nature of human beings. However, as Shinshu Buddhists, there is a serious problem most of us have here. The problem is that “*bombu*” has become too familiar for us, and it has lost its true meaning within us.

Whenever Shinran Shonin calls himself “*bombu*,” it always comes from his deep pain and anguish as being “*bombu*.” How about us? When we say, “I am *bombu*,” do we feel the weight of this term? Undoubtedly, “*bombu*” is one of the essential terms in Jodo Shinshu. Because of that, however, we hear it too often, and the more we hear it, the more familiar it becomes for us. It has no pain or anguish for us. As a result, sometimes we even brag about being “*bombu*.” In this sense, though we all may understand this term

intellectually, it does not truly relate to us.

Ohigan Service is an opportunity for us to realize our true selves. Even though we look for how to get to the other shore, in actuality, we reject going there. No matter how often we say, “I am *bombu*,” we never sincerely accept it as our true nature.

Being “*bombu*” is not what we want to be. We all have images of a self that we want to be or should be. And as long as we can follow these images, we are able to be proud of being who we are. “*Bombu*” definitely does not fit such images. Therefore, we are afraid of accepting being “*bombu*” from the bottom of our hearts. We are so scared that we will no longer be proud of ourselves and feel worthless about ourselves.

Once we stop negating our reality and realize that *it is* us ... “*bombu*,” then Jodo Shinshu teachings will finally have a true and very powerful meaning for us. Jodo Shinshu is the teaching which starts from that point, from the true nature of human beings. At the same time, Jodo Shinshu tells us that each of us, who lives as “*bombu*,” is invaluable and precious. According to our logic, however, these two things (foolish beings and invaluable and precious existence) can never be connected as equal. Therefore, we try to escape from accepting our true selves. Accepting us as “*bombu*” would only result in despairing of self.

On the other hand, Jodo Shinshu declares that both are our true nature. Anyone who is finally able to stand on the truth can live their life positively and strongly. And once we realize the preciousness of our life, at the same time, we come to realize how precious and invaluable all other people’s lives are as well. I believe that this is what Jodo Shinshu reveals to us. Jodo Shinshu teachings always wish us to be aware of the preciousness of ourselves and others

through realizing our nature as “*bombu*.” Accepting “*bombu*” as our true nature is not the end. Rather, it is the start for us to live our lives more positively and strongly.

It is the working from the other shore, Higan, that enables us to accept our true nature and gives us strength and positive perspectives to live our own lives to the fullest. Through the working, all things that happen to us, even painful experiences, will transform precious causes for us to listen to the teachings. Higan is the manifestation of great aspiration to let us realize our true selves, and this wish is tirelessly working toward us. In this sense, Higan is not some place we try to go with our efforts. Rather, it reaches over to each of us at this moment.

Ohigan Service is a moment for each of us to be awakened to the fact that the working from Higan surely comes to us, and it gives us an opportunity to listen to what we are truly wished for in our own lives.



Online Donations

The Living Dharma website now has a link <https://livingdharma.org/index.php/donations/> for donations. You can use PayPal, credit or debit cards to make donations to the temple with a few simple clicks. Checks are still and always accepted as well for the traditionalist.



T H E G A T E W A Y





T H E G A T E W A Y

悪深重」という言葉が初めて重みをもった言葉としてこの身に響いてくるのではないのでしょうか。

浄土真宗の教えは自分に都合のよい世界を求め続ける私が自己中心的な人間でなくなる教えではありません。むしろ自己に執着し自分の都合でしか物事を見ることのできない私に徹底して還らせ続ける教えであるといえるでしょう。それだけを聞くとなんとも悲観的な教えのように聞こえるかもしれません。「凡夫としての自分」は私がそうありたいと願う理想の姿からは程遠いものだからです。けれども浄土真宗の教えは同時に、そこから私たちが本当に人生を自分の足でしっかりと踏み出すあゆみが始まるのだという事実、私たち一人ひとりが目覚めることを願い続ける教えだと思うのです。

「痛みをもった言葉をその痛みのままに受け取る」というのは口で言う程易しいことではないでしょう。普通に考えたら、そんな痛くて苦しい言葉は引き受けられません。けれども、その普通に考えたらあり得ないことが起こっているのです。しかもその痛みと苦しみがそのまま新たに、そして本当に

自分の人生を自分の足で歩み出す力となっていることに気づくことでしょう。

そして、歩みが始まった時、私のその歩みを促したものは、自分の能力や努力や才能や頑張りではないということに気づかされます。そのような私を超えて私を歩ましめるもの、それが彼岸から働きかけられている願いといえるのではないのでしょうか。彼岸のはたつきは此岸に生きる私の身に確実に到り届いているのです。

ですから、私たち一人ひとりにとってのお彼岸法要とは、彼岸に向かって頑張っている(あるいは頑張っていると思っている)私たちが、実は彼岸の側から常に願いをかけられている身であったという事実、立ち返り、その願いに改めて耳を傾ける有り難い法縁ではないかと思うのです。



(「凡夫」9頁からの続き)

その願いに照らされた時、自分の本当の姿、それは「彼岸に渡りたい」と言いながらその彼岸からの声に背き続けている姿が明らかにされるのです。そして一旦それ以外に私の身のあり方はないと全身で頷いた時、「凡夫」や「罪



2022 MEMBERSHIP APPLICATION

FAMILY MEMBERSHIP	(家族護持会費)	\$ 125 (New / Renewal)
SINGLE MEMBERSHIP	(個人護持会費)	\$ 100 (New / Renewal)
SUPPORTING MEMBERSHIP	(賛助護持会費)	\$ _____ (New / Renewal)
NAME: (名前) _____		Birth Month _____
Husband/Wife: (夫・妻) _____		Birth Month _____
Children: (子供) _____		Birth Month(s) _____
ADDRESS: (住所) _____		
CITY, STATE, ZIP CODE: _____		
TELEPHONE #: (電話番号) () _____		E-Mail: _____

*Would you like to receive the "Gateway" and other announcements by E-Mail instead of mail? (Yes / No)

*Please make your check payable to WEST COVINA HH BUDDHIST TEMPLE

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T H E G A T E W A Y

「凡夫」としての痛み 見義信香

時が経つのは早いもので気がつくともう今年も秋のお彼岸の季節を迎えました。毎年春と秋にお勤めしているお彼岸法要ですが、「彼岸」とは、私達の生きているこの世界を「此の岸」というのに対し、阿弥陀仏の浄土の世界である「彼の岸」を意味します。そして「到彼岸」という言葉で表されるように、苦しみや迷いの多い此岸に生きる私達が、浄土のさとの岸に到ることを願われている仏事とされています。

それでは「到彼岸」とは私達が岸の向こう側に渡るようなものなのでしょうか。「彼の岸に渡る」という言葉を聞いて私達がまず思い浮かべるのは「どのように渡ればよいのか?」とか「渡るまでどのぐらいの時間や努力が必要なのか?」といった疑問かもしれません。彼岸をゴールとして考えた時、私達はすぐにそこに行き着く方法を一生懸命に探そうとするものです。

ところが親鸞聖人が私たちに問いかけておられるのは、私たちがつい見過してしまっている自身の身のあり方についての問いではないかと思うのです。つまり「行き方ばかりに目を奪われていますが、本当にあなたは彼岸に渡りたいと思っているのですか?」という問いかけであります。

そしてその言葉はなによりも聖人自身が常に問われ続けていた言葉であったかと思います。『歎異抄』には聖人の次のようなお言葉が語られています。

「久遠劫よりいまで流転せる苦悩の旧里はすてがたく、いまだうまれざる安養の浄土はこいしからずそうろう」

つまり、親鸞聖人が御自身に目を向けられた時、そこに見えてきたのは手を合わせ、口に南無阿弥陀仏を称えていても、その実は浄土往生を願うと

いうこととは程遠いところに身を置く姿でありました。そしてなによりそれは聖人の深い眼識というよりも、むしろ真実の光に照らされ明らかにされたごまかしようのない身の事実であったといえるのではないのでしょうか。

そのような身を親鸞聖人は「凡夫」というお言葉で言い表しておられます。そして聖人のこのお言葉は聖人の身を通して同時に私たち一人ひとりの姿を問う声として今この場に届けられています。ところが聞く側の私たちは非常に深刻な問題を抱えているのです。それは聖人の言葉を「聞き慣れてしまっている」という問題であります。

親鸞聖人が御自身の身の事実を表す言葉は「凡夫」をはじめ「悪人」や「罪惡深重」などどれも厳しい響きをもったものです。そしてそれらはどれも聖人の深い悲しみと痛みが伴った言葉であります。ところが私たちはどうでしょうか。私たちが「私は凡夫です」という時、そこに痛みはあるのでしょうか。最初にその言葉を聞いた時は誰もが少なからぬ衝撃を受けたことでしょう。しかし、何度も繰り返し聞くうちにその衝撃はやがて薄れていき、口にするにも抵抗がなくなっていくます。そして時にはむしろ積極的にそう言うことが真宗門徒の証であるような錯覚にも陥り、その言葉に痛みどころかどこか誇らしげな響きすら含んでしまうことになるのです。つまり、言葉としては知っていますがそれが本当に自分のこととして胸に突き刺さってこないのです。私たちは重い言葉を聞き慣れてしまったのです。

さらに聖人の言葉を重みと痛みをもった言葉として領くことができないのは、私たちが自分の身の事実と向き合うことから根本的に逃げているからにはほかならないのではないのでしょうか。

私たちは望ましい生活のあり方をもっています。誰もがその理想に少しでも近づこうと一生懸命に努力をします。そして一旦その理想に現実の生活が重なると、今度はそれを手放さないようにと必死になります。しかしなが

ら、その望ましい生活とは結局は「自分にとって都合のよい」生活と言い換えることができるでしょう。そしてそれがそれなりに実現している間においては心穏やかに感謝の言葉も自然に口に出ますが、そうでない場合は途端に愚痴や不満や不安で心がいっぱいになってしまいます。自分や家族の生活が一応安定し大きな問題もない時に「おかげさまで今日も無事に過ごすことができました。ありがとうございませう。」と手を合わせることはよくあるとしても、何か問題が起こった時に私たちはやはり同じような感謝の心持ちで手を合わせるのでしょうか。「仏さまに感謝する」といっても、よくよく見てみると自己中心的な思いをどこまでも離れることのできないのが私たちの姿といえるでしょう。そのような身でありながらその事実を目を逸らし続けているのが私たちであり、目を逸らし続けている間はその言葉を痛みとともに領くことなど決してないのです。

私たちが彼岸法要をお勤めするのは、実はそうした身の事実に戻るご縁を、お彼岸を通していただいているといえるのではないのでしょうか。彼岸からの願いはありのままの姿を明らかにする光となって私達を照らしています。

(「凡夫」8頁に続く)

お寺ニュース

法話会祥月法要

10月の祥月法要は10月6日(木)
11月の祥月法要は11月3日(木)にお勤めします。いずれも時間は午前10時です。

秋季彼岸法要(英語)

本年度の秋季彼岸法要は対面とオンラインのハイブリッド形式にてお勤めいたします。日時は9月18日(日)午後4時となっております。ご家族でご参加いただきますようお願い申し上げます。

East San Gabriel Valley
Japanese Community Center, Inc.

West Covina Buddhist Temple
1203 W. Puente Avenue, West Covina, CA 91790
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THE WEST COVINA BUDDHIST TEMPLE

GATEWAY

September - October 2022 - - Vol. LVII No. 5

September

- 6 7:00 pm Board Meeting-online
- 11 10:00 am Sunday Service-online
- 13 6:00 pm Study Class-online
- 15 10:00 am Discussion Class-online
- 18 4:00 pm Autumn Ohigah Service-hybrid
- 22 10:00 am Discussion Class-online
- 25 10:00 am Sunday Service-hybrid
- 27 6:00 pm Study Class-online
- 29 10:00 am Discussion Class-online

October

- 1 ESGVJCC Akimatsuri
- 2 10:00 am Shotsuki Service-hybrid
- 4 7:00 pm Board Meeting-online
- 6 10:00 am Howakai Japanese Service
- 6 10:00 am Discussion Class-online
- 9 10:00 am Sunday Service-hybrid
- 11 6:00 pm Study Class-online
- 13 10:00 am Discussion Class-online
- 16 10:00 am Sunday Service-hybrid

2022年9月行事予定

- 6日 午後7時 理事会ーオンライン
- 11日 午前10時 日曜礼拝ーオンライン
- 18日 午後4時 秋季彼岸法要ーハイブリッド
- 25日 午前10時 日曜礼拝ーハイブリッド

10月行事予定

- 1日 センター秋祭り
- 2日 午前10時 祥月法要ーハイブリッド
- 4日 午後7時 理事会ーオンライン
- 6日 午前10時 法話会
- 9日 午前10時 日曜礼拝ーハイブリッド
- 16日 午前10時 日曜礼拝ーハイブリッド
- 23日 午前10時 日曜礼拝ーハイブリッド
- 30日 午前10時 日曜礼拝ーハイブリッド

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信頼関係があること、
これが武器よりも一番大切なこと
中村哲