



LA Dharma Talk 5: “Priceless Acts in which our aspiration is embodied”

Rev. Kodo Tanaka

During this time of the year, we exchange greetings like “A year passes like light speed!” It feels like only yesterday that we said, “Happy New Year 2015!” The month of December always gives us a chance to reflect. Personally speaking, there were many things in my to-do list from early 2015 that became stored away and labeled “some other time”. I regret the days I spent persuaded by the comfortable thought of “some other time”. It feels so true that time goes by whether doing something or nothing at all.

You only live twice, once when you're born...

About a month ago, I rushed to the theater to see a movie I had been waiting for release: “Spectre”, the 24th James Bond movie. It has been over a half century since the first Bond movie was released in 1962. Did you know that there was only one Bond movie filmed in Japan? Among the 24, it was the 5th movie titled “You only live twice”, released in 1967 (this happens to be the year I was born!). The movie includes some strange portrayals of Japan based on Westerners' view in those days, yet it is as spectacular as the others. In Japan, the movie was released with a slightly different title from the original. It was titled “007 wa nido shinu”, which means “007 dies twice” in English.

The original title was taken from a poem the author Ian Fleming wrote while influenced by the poetries of famous Japanese poet Basho Matsuo: “You only live twice, once when you're born, once when you look death in the face.” I think this poetry can be appreciated as “a man truly lives his life only twice in his lifetime, once when he is born and once he is confronted by his own death.” At the very moment of birth, a baby cries out loud with his eyes closed and



Thank you for your help! BBQ party @Year-end Cleanup
年末大掃除お疲れさまでした！年越しそばとBBQ忘年会

LA法話⑤： 「願いを形に」

田中 孝道

「もう師走、一年がほんとに早いですね～」この時期になると毎年こんな挨拶を交わします。新年を祝ったのはついこの間のことに感じますが、ちゃんと今年も12ヶ月が経ちました。365日、毎日を一生懸命に過ごしたつもり。しかし改めて振り返ると、やはり無為に過ごしてしまった日々がどれだけあったか、考えてしまいます。今年前半に「やろう」と頭に思い描いていたことのいくつかは「まあそのうちに」といついつ後回し。仕事や家族・人間関係など、様々な場面を振り返って「もっとああしておけばよかった、これからはこうしよう」といった後悔も。皆さまはいかがですか？

人は二度しか生きない

この冬、待ちわびていた映画『スペクター』が公開されました。ジェイムズ・ボンド映画の第24作ですが、シリーズ中唯一、日本が舞台になった作品がありますがご存知ですか？第5作『007は二度死ぬ』です（1967年公開。偶然、私の生まれた年！）。未見の方、お薦めです。日本人から見れば、劇中の日本描写は当時とはいえ、？と首をひねりたくなるものばかりですが、他の作品同様一級の娯楽作品です。この映画、原題は『You Only Live Twice』といい、原作者のイアン・フレミングがあつた松尾芭蕉の俳句に影響されて綴った文章から取られたそうです。いわく、『You only live twice, once when you're born and once when you look death in the face. (人は二度しか生きない。まず生まれた時、そして氏を目前にする時)』 「人は生涯で二度だけ、生まれる時と死に直面する時、真に人生を生きる」と解釈できます。

hands scratching the air. This common action for newborn babies can be regarded as action to look for living. However, no one can remember this first moment of “life”. Ian Fleming’s poem tells us our second moment of “life” comes at our death. Actually, especially when young and healthy, it is difficult to live considering our own death. We can conceptually accept that no one is excluded from the sufferings of aging, illness, and death once we are born as sentient mortals, as Buddhism admonishes. However, the thought of “personal death” rarely comes to our mind except when we fall ill or face the death of a family member or friend about our age. These sad occasions teach us that every moment in our life should be embraced as once in a lifetime opportunity that does not come back. When I learned the true meaning of the title “You only live twice,” it forced me to evaluate the days I have led. Since then, each time I pick up this topic for a sermon, I try to examine if I have lived each day the fullest.

A man dies twice: Memorial services and home altar

Though translated differently (or even incorrectly) from the original, the Japanese title “007 dies twice” is yet significant. Because it is often said (not only James Bond but) every man dies twice. The first death is physical death, regarded to occur when he dies. The second death is regarded to occur when no one remembers him. Although a funeral service for a person’s “first death” is administered in all religions, a series of memorial services for the deceased is rarely seen in Western religions. These services take place periodically after his/her “first death”. In Western countries, celebrating anniversaries of birth is popular such as Mozart’s 250th Anniversary but it is not common to count the years after one’s death to commemorate memorial anniversaries. In Japanese Buddhism, we do count memorial anniversaries (see P. 8) and periodically observe services to dedicate merit to the deceased. In addition, we enshrine the statuette of Amida Buddha and a memorial tablet of the deceased in our home altar where we perform a religious practice daily. We say 10 recitations of Nembutsu (see P. 5)

誕生の瞬間、赤ん坊は目も見えず虚空をかきむしり泣き叫びます。「生きる」ことを求め、必死にそれを訴える姿なのでしょう。しかし、この瞬間を憶えている人はいません。生まれたばかりの赤ん坊のように真剣に、私達が再び、真に「生きる」ことを渴望するのは「死」に直面する時となるのでしょうか？

実際私達は、普段なかなか「自分自身の死を見つめ、毎日を生懸命生きる」というわけにはいきません。重い病に臥せるか、あるいは同年代の人間や近い友人の訃報に接して、あるいは家族親戚の死に直面して初めて「自分自身の死」を思う、というのが現実の姿と思います。生まれた以上誰もが老い、病を患い、やがて死を迎えることは避けられません。『生老病死』の四苦の教えは他人事としては理解できるけれど、今日明日中に自分に死が訪れることはない勝手に考え、つい何となく日々を過ごしがちです。されど「死」は条件（縁）によっては今この瞬間にも起こり得るとするのが悲しい現実です。このことと真剣に向き合うなら、「やる」と決意したことを「まあそのうちに」とつい後回し、なんてことにはなりませんよね。

私事ながら、十数年前結婚式で媒酌人をお勤め下さった方（故人）の口癖が「日惜（にっせき）」でした。文字通り、「日を惜しむ」という意味です。思い返すと、「この事、今やらねばいつ、今伝えねばいつ」との想いに突き動かされているような晩年を過ごされていました。『You Only Live Twice』の意味を知って以来、法話等でこの話をする度、「日惜」の二文字が自分に突きつけられているように感じます。毎年のことですが、この言葉を戒めに新たな一年を迎えたいと思います。

人は二度死ぬ：メモリアルサービスと仏壇

さて、この作品の邦題『007 は二度死ぬ』は原題『You Only Live Twice』の意を伝えておらず、ある意味誤訳ですが、これはこれで味わい深い言葉です。人の死に際して、（007 のみならず）「人は二度死ぬ」ということがよく言われます。「一度目の死」は人がこの世を去る時、すなわち肉体の死のことで、誰も避けられないものです。そして、亡くなったその人のことを誰も思い出さなくなった時、これが「二度目の死」だそうです。

近い人の死に触れて初めて「自分自身の死」に思い至ることと同様に、「去る者日に疎し」ということもまた私達人間の悲しい現実です。「一度目の死」に際して、ほぼすべての宗教で葬儀が勤められています。しかし、西洋では葬儀

while offering incense, flower, and food to our altar (butsudan). It is more like a drill than a practice. And it is remarkable that not only Buddhist ministers but also all followers are encouraged to perform this religious drill at home. It may sound that it prioritizes engaging yourself in this drill rather than understanding Buddhist teachings through reading texts. But the point is that this drill requires the participation of our physical and vocal actions. Faith, the mental function, will be nurtured gradually in the continuation of this act.

If you start this drill at home, face your altar daily. If you continue it, you will notice that the state of your offerings changes day by day. The color of the flower fades and so does the freshness of the fruit. You will change them with fresh ones. You will notice dust on the altar and clean it periodically. If you continue it, taking good care of the altar will become one of the customs of your life. But if you do not face the altar and take care of it, you will not notice if the flower has already died. Like a mirror, the home altar reflects the state of your heart.

Aspiration

But there is one thing we need to have in our heart to start engaging ourselves in this drill. It is our aspiration to receive religious merit, which is derived from the great compassion of Buddha, the enlightened one, or from our ancestors, who are watching over us as disciples of Buddha. Without aspiration, we cannot start any drill. There are great athletes in all fields of sport, who made success as a result of their constant training. However, no athlete could continue their training without the aspiration to become good at it. The same is true for this religious drill.

This aspiration is not something extraordinary but that everyone naturally holds in their hearts. It is a small but sincere aspiration toward our loved ones to whom we can relate most closely. We wish their happiness. We wish they may be watching us from a better place. In Japan, people brush the tombstone as if they are rubbing their grandfather's back. Also, here in Southern California, I have seen many people polish the

以降に故人のメモリアルサービスを行うという考え方自体が馴染まないようです。「モーツァルト生誕 250 年」のように、人の誕生を起点にして年月を数え記念することは盛んですが、人の死を起点に月日を数え追悼する慣習は見られません。

日本仏教では亡くなった方の冥福を祈り葬儀を勤め、その後四十九日、百ヶ日、一周忌、三回忌、七回忌等々とメモリアルサービス（8 ページ参照）が続き、有縁の家族が故人のために定期的に法事を営み、念仏の功德を故人のために振り向けます。さらに、自宅に仏壇を構え、お仏像と故人の位牌をまつり、日々の生活の中で仏壇に向かう時間を設け、香・花・灯明を捧げ十念（5 ページ参照）を称えます。寺院での法事に参加するだけでなく、家庭においても仏事実践を行うのです。こうしたメモリアルサービスと家庭での仏事実践を追善回向（ついぜんえこう）と呼びます。

そして、ここが大事なのですが、こうした仏事実践は僧侶だけでなく、一般の仏教徒の方すべてに奨励されているのです。本を読んで仏教について知ることよりも、まず仏壇でのお参り実践が奨励されることに大きな意味があります。なぜなら、仏壇でのお参りは頭で考えることだけでなく、口の行い（念仏）と身体が行い（お供え）を伴うからです。大事な信仰心は、口と身体を使う仏事実践を続ける日々の中でじっくり育っていくものなのでしょう。

毎日お仏壇に向かう。すると気づくはずですが、お花や果物の姿が一日一日変わっていくことに。古くなったお供えを下げて、新しいものを上げます。たまったほこりにも気づくでしょう。だから定期的に掃除をします。仏壇でのお参りを続ければ、必然的にきちんとお世話をするようになり、毎日のお参りが生活の習慣となるでしょう。逆に、仏壇があってもお参りしなければ、ほこりをかぶっていてもお花が枯れていても気になりません。良かれ悪しかれ、お仏壇はその人の心を映す鏡と言えるでしょう。

願い

きちんとお世話をしようと思いと、家庭に仏壇を構えることはできます。すると、やはり大事なのはお仏壇をまつる心構えということになります。つまり、「仏様の功德を、亡くなった方の安楽を」願う心です。そもそも、「願い」なくしては何の実践も始められません。スポーツ界のあらゆる分野にスーパースターがいます。彼らの成功は地味な努力の毎日が続けた結果です。その努力の裏には、それぞれの競技に対して「上手になりたい」という素直な「願い」が必ずあるはずです。お仏壇のお参りも同様です。

plaque of their parents' grave. Both acts are derived from the same natural feeling of caring for their loved ones. I feel that both the daily religious drill at home and the aforementioned anniversary memorial services are priceless acts in which this natural feeling is embodied.

These customs of Japanese Buddhism provide a practical system for us to not only prevent the deceased from their “second death” by repaying them for their favor, but to also face the issue of our own “first death” through the reminiscence of them. Most importantly, these customs help connect the past and present within each member of a family, no matter how distant they are after their loved ones are gone.

This is a story of a man who lost his mother when he was very young. His family had been holding memorial anniversary services for her for the past twenty-some years. Year after year, the number of people attending a service increased as his family grew. He said it is nice to see that his nephew and niece, who weren't even born when his mother died, talk to the portrait of his late mother, which is placed at the home altar, “O-ba-a-chan, O-ba-a-chan! (Grandma!)” This could not happen if his family excluded these young children from attending memorial services.

The spiritual link between our loved ones and us, created through these customs, will give us strength to live each day fully. Nothing could make our forebears more happy than to watch us be happy and positive at heart. Because life is difficult, we can be down and out sometimes. Even under such circumstances, from the Pure Land they watch over us wishing us to stand straight and persevere. How reassuring it would be for us when facing our own “first death”. How encouraging it would be for us as we live through this tough world. Let us all be delighted to have had this tradition that passed down these great religious customs to this day. Let us be proud to have it and with much joy, let us put it into practice today.

Namu Amida Butsu

この「願い」とは、何か特別なものでなく、親しい方を亡くした際にどなたも自然に心に抱く気持ちです。「心身の苦しみから離れて、幸せになって下さい、善き場所から私達を見守って下さい」という、親しい方への心からの願いです。日本の墓地では、お参りの方々がまるで祖父の背中を流すがように墓石を洗っています。ここ南カリフォルニアの墓地でも同様に、両親の名前を刻んだ銘板（ブランク）をひざをつけて磨く方々をお見かけします。どちらも「親しい方への心からの願い」あふれる姿です。死後に続く年回法要（メモリアルサービス）と自宅仏壇での仏事実践（追善回向）はこうした「願い」に形を与える、かけがえない行いです。

このように、日本仏教の伝統には、人が「二度目の死」を迎えないための現実的な方法があるのです。家族にとっても、追善回向は共に故人の冥福を祈り仏事の功德を捧げ、改めて生前の恩を知る貴重な機会です。さらに、故人の生き様を追憶することで、避けることのできない自分自身の「一度目の死」を見据え、余生を考える機会を与えてくれます。単に個人の信仰増進のためだけでありません。誰かの死後に家族が離れて生活していようと、追善回向によって家族が再会し、過去と現在・未来を結びつけることができるのです。

これはお母様を早く亡くされた方の話です。もう数十年、年回忌の年は必ず家族が集まって欠かさず法要を勤めているそうです。結婚や出産など、年々家族は増えていきました。すると今では、亡くなった年には生まれてさえいなかった甥御さんや姪御さんが遺影に向かって「おばあちゃん、おばあちゃん」と話しかけるのだそうです。生前に会ったことはなくとも、幼いこの子達の中に確かに「おばあちゃん」は存在しています。

こうした心の結びつきは、私達がこれからの一日一日を強く生き抜く力を与えてくれるはずです。亡くなった方々も、家族が集まり元気に「なむあみだぶ」と唱える姿を喜んでご覧になるはずです。そして今後も、この世に残していった家族が幸せになり、たとえ苦境にあってもくじけず強く生きる姿をご覧になりたいはずです。厳しい人生を生き抜く上で、これほど心強いことはありません。見ず知らずの人でなく、自分にとって最も近い方々が見守って下さっているのですから。日本仏教の伝統の中で、このような宗教的慣習が現代まで伝えられていることを素直に喜び、今、誇りを持って実践しようではありませんか！

南無阿弥陀仏

Condolences お悔やみ

- Mr. Asakichi Inada September 12, 2015
稲田 朝吉様
- Mr. Howard R. Uyenoyama October 20, 2015
上野山 ハワード リゅうぞう様
- Mrs. Yoshiko Dardas November 4, 2015
ダーダス よしこ様
- Mr. Kenji Koyanagi November 20, 2015
小柳 謙次様

Scenes from Autumn Higan Service, Juya Service and Year-end Cleanup

Thank you for your attendance and support to our services and activities during the latter half of this year. It was fortunate that the five regular temple services (Gyoki, Spring Higan, Bon Segaki, Autumn Higan, Juya) and two cleanups (June and December) were successfully observed with much support from our temple members, Fujinkai and volunteers. We hope our congregation enjoyed each gathering this year. We wish you a healthy and prosperous year 2016!



Congratulations! Two babies' Special Blessing @Juya Service お誕生おめでとう！赤ちゃん二人の初参り 於十夜法要

Memorial Service for Your Loved Ones (see P.8)

- Try not to be late for the date of passing.
- Prepare flowers/ fruit/sweets for the altar.
- Services can be observed either at the temple or your home altar.
- If a loved one is very ill or your family is in crisis such as bereavement, please call the office immediately.

ご命日には法事を勤めましょう (8 ページ年回表参照)

- 法事は命日に遅れないようにお勤め下さい。
- お花・お供物を用意下さい。
- 法事は寺院またはご自宅にてお勤めできます。

* ご家族が危篤あるいはご不幸の際はすぐに寺務所までお電話下さい (213-346-9666)。

秋彼岸～お十夜～年末大掃除



今年も5回の定例大法要 (1月御忌、3春彼岸、7月お盆・お施餓鬼、9月秋彼岸、11月お十夜) と2回の大掃除 (6月・12月) 等、予定の行事を無事勤めることができました。参加・協力下さった皆様、誠に有り難うございました。お寺にお参りになる皆さまにとりまして、心温まる時間を過ごされたなら幸いです。皆さま明年も宜しくお願ひ申し上げます。2016年の皆様のご多幸を念じます。

Junen (ten recitations of Namu Amida Butsu) is the most important religious act of Jodo Shu, which we drill daily. This is how you follow through the ten recitations with the palms of your hands put together (Gassho).

- 1 NAMU AMIDA BU
- 2 NAMU AMIDA BU
- 3 NAMU AMIDA BU
- 4 NAMU AMIDA BU (breath)
- 5 NAMU AMIDA BU
- 6 NAMU AMIDA BU
- 7 NAMU AMIDA BU
- 8 NAMU AMIDA BU (breath)
- 9 NAMU AMIDA BUTSU
- 10 NA - MU AMIDA - BU - (bow)



Gassho: This is how you wear a Juzu (prayer beads) in the Jodo Shu manner. お数珠のかけ方：合掌し、お数珠を両親指にかけます。

- 十念(じゅうねん)の称え方**
- 十念とは、「南無阿彌陀仏」を十返、次のように称えることで、浄土宗でもっとも大切な行いです。毎日お称えしましょう。
- ① なむあみだぶ
 - ② なむあみだぶ
 - ③ なむあみだぶ
 - ④ なむあみだぶ(息)
 - ⑤ なむあみだぶ
 - ⑥ なむあみだ
 - ⑦ なむあみだぶ
 - ⑧ なむあみだぶ(息)
 - ⑨ なむあみだぶ
 - ⑩ なーむ あみだーぶー(礼)

Acknowledgement of donations September 10 – December 20, 2015 喜捨ご芳名

Temple Membership 2015 メンバーシップ (護持会費)

We thank you for your continued support for the well-being of our temple. The temple membership (\$200) is a donation the temple asks ANNUALLY for all members/supporters who observe religious services at our temple. It is an essential fund for the temple management during a year. Please refer to the following listings and if you inadvertently did not complete the Membership 2014 or in previous years, we would sincerely appreciate your contributions to

2014 Membership

Aoyagi, Mr./Mrs. Noboru	Okamoto, Mr. Eugene Y.
Arichi, Mr./Mrs. Toshihiro	Okamoto, Mr./Mrs. Masao
Blae, Mr. Ira/Ms. Yoko	Osakada, Mr./Mrs. Masao
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fill our temple's vital fund. Your understanding is most appreciated.

皆様におかれましては、当浄土宗本院の護持興隆にご協力をいただき誠に有り難うございます。メンバーシップ (護持会費 \$ 200) は檀信徒・メンバー各家に毎年お納めいただく浄財で、一年間の寺院運営費の不可欠な財源です。下記ご芳名ご参照の上、今年度分並びに過年度分未納・分納の方はご協力お願い申し上げます。

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Hamachi, Mr./Mrs. Ted	Rikimaru, Mrs. Hiroko
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Ikuji, Mr. Kimio	Takagaki, Mrs. Mine
Inoue, Mr./Mrs. Hiroshi	Takaki, Mrs. Etsuko
Inoue, Mr./Mrs. Kazumasa	Tanabe, Mr./Mrs. Mark
Iriye, Mr./Mrs. Glenn M.	Tanabe, Mr. Raymond
Ishii, Mrs. Emiko	Tanabe, Mrs. Shizuko
Kawahara, Mrs. Setsuko	Tanaka, Mr./Mrs. George
Kishimoto, Mrs. Teru	Tanaka, Mrs. Hisayo
Kitajima, Mrs. Mae Y.	Tanioka, Mr./Mrs. Dennis S.
Kondo, Mr. & Mrs. Kazumi	Tashiro, Mrs. Vivian
Kono, Mr. Kenji	Tomita, Mrs. Nakako
Koyanagi, Ms. Christine	Tsuji, Mrs. Fusako
Koyanagi, Ms. Katherine	Uyemura, Mr. Tad T.
Kuwata, Mr. Akira (4/4)	Uyemura, Ms. Harue/Akie
Lin, Mr. James C.	Wataguchi, Mrs. Kayoko
Makino, Mrs. Yuko	Yahiro, Mrs. Akemi
Miyakawa, Mr. Manabu	Yamamoto, Mr./Mrs. Osamu
Miyazaki, Mr./Mrs. Mack M.	Yoshimura, Mrs. Sachiko
Morikawa, Mrs. Haruko (4/4)	
Niji, Mrs. Aiko	
Nishinaka, Mrs. Hatsue (2/2)	

*Temple will be closed on:
Dec 25th (Christmas)
& Jan 2nd. 12/25 (金) 1/2 (土)
は寺院休館です。

Fujinkai donations 2015 婦人会

Blae, Ms. Yoko
Horiuchi, Mrs. Yoko
Ikemura, Mrs. Fujino
Inoue, Mrs. Yoshiko
Inoue, Mrs. Sayoko
Igawa, Mrs. Asao
Igawa, Mr./Mrs. Melvin T.
Ishii, Mrs. Emiko
Kitajima, Mrs. Mae Y.

Kawahara, Mrs. Setsuko
Kondo, Mr./Mrs. Kazumi
Makino, Mrs. Yuko
Ohashi, Mr./Mrs. Masayuki
Okamoto, Mr. Eugene Y.
Osakada, Mr./Mrs. Masao
Rikimaru, Mrs. Hiroko
Shirtcliff, Mrs. Yukie
Tadakawa, Mr. Chester

Takaki, Mrs. Etsuko
Tanabe, Mrs. Mihoko
Tanaka, Mrs. Irene R.
Tanaka, Mrs. Hisayo
Tashiro, Mrs. Vivian
Tomita, Mrs. Nakako
Tsuji, Mrs. Fusako
Wataguchi, Mrs. Kayoko
Yoshimura, Mrs. Sachiko

Yamamoto, Mr./Mrs. Osamu

Other Donation

Horiuchi, Mrs. Yoko
Takagi, Mr. Akira
Wataguchi, Mrs. Kayoko
Inoue, Mrs. Sayoko
Ichida, Ms. Ayano

Funeral Service

葬儀

Inada, Mr./Mrs. Yoshinori
Leong, Mrs. Lyn Tomi
Koyanagi, Ms. Katherine
Nagata, Mr. Ken

Memorial Anniv. Service

年回法要

49th day Inada, Mr./Mrs. Yoshinori
Leong, Mrs. Lyn Tomi
Nagata, Mr. Ken
1 year Koga, Mr. Frank
7th Kawahara, Mrs. Setsuko
33rd Tashiro, Mrs. Vivian

Other Services/Rituals

祈願・法要

Kitajima, Mr./Mrs. Yuta
Matsuda, Mr./Mrs. Keigo
Saito, Ms. Mieko
Severn, Ms. Amy
Koyanagi, Ms. Katherine
Leong, Mrs. Lyn Tomi
Kido, Mr. & Mrs. Kunimitsu

Monthly Home Service

月命日・月忌
Sep-Dec Horiuchi, Mrs. Yoko

Monthly Memorial Service

祥月命日
Nov Tashiro, Mrs. Vivian
Dec Yahiro, Mrs. Akemi

Other Donations

その他寄付

Year-end Clean Up
Ueda, Mr./Mrs. Hiroyuki
Igawa, Mr./Mrs. Melvin T.

Blae, Ms. Yoko
Nakamura, Mr. Yoichi
Inoue, Mr./Mrs. Hiroshi
Inoue, Mrs. Sayoko
Ikuji, Mr. Kimio
Kawahara, Mrs. Setsuko
Tazaki, Ms. Toshiko

Other

Yamada, Mr. Kenzo
Conrad, Mr. Marcel
Mohn, Mr. Alan F.
Kubota, Mr. Houdo H.
Kubota Nikkei Mortuary

Year-end

Miyazaki, Mr./Mrs. Mack M.
Horiuchi, Mrs. Yoko
Shirtcliff, Mrs. Yukie
Takagaki, Mrs. Mine
Honda Datta, Ms. Yoko
Ohashi, Mr./Mrs. Masayuki

Autumn Higan Service

秋彼岸法要
Doiuchi, Ms. Nancy
Furukubo, Mr. Toru
Hamachi, Mr./Mrs. Ted
Hattori, Ms. Michiko
Horiuchi, Mrs. Yoko
Ichida, Ms. Ayano
Igawa, Mrs. Asako
Igawa, Mr./Mrs. Melvin T.
Ikemura, Mrs. Fujino
Ikuji, Mr. Kimio
Inoue, Mr./Mrs. Hiroshi
Inoue, Mrs. Sayoko
Inoue, Mr. Tadashi
Ishii, Mrs. Emiko

Kawahara, Mrs. Setsuko
Koyanagi, Ms. Katherine
Misumi, Ms. Etsuko
Miyazaki, Mr./Mrs. Mack M.
Murphy, Mrs. Chiyoko
Nakamura, Mr. Yoichi
Niji, Mrs. Aiko
Nishinaka, Mrs. Hatsue
Noda, Mr./Mrs. Alan
Okamoto, Mr. Eugene Y.
Okamoto, Mr./Mrs. Masao
Rikimaru, Mrs. Hiroko
Shirtcliff, Mrs. Yukie
Takagaki, Mrs. Mine
Takagi, Mr. Akira
Takahashi, Mrs. Chiori
Takaki, Mrs. Etsuko
Tanabe, Mrs. Shizuko
Tanaka, Mr./Mrs. George
Tanaka, Mrs. Hisayo
Tashiro, Mrs. Vivian
Uechi, Mrs. Tokiko
Uyemura, Ms. Harue/Ms. Akie
Wataguchi, Mrs. Kayoko
Yamamoto, Mr./Mrs. Osamu
Yokote, Mr. Yasuhiro
Yokoyama, Ms. Yoshiko

Juya Service

十夜法要
Doiuchi, Ms. Nancy
Furukubo, Mr. Toru
Horiuchi, Mrs. Yoko
Ichida, Ms. Ayano
Ikemura, Mrs. Fujino
Ikuji, Mr. Kimio
Inoue, Mrs. Sayoko





Jodoshu North America Buddhist Missions

442 EAST THIRD STREET, LOS ANGELES, CA 90013

Tel: (213) 346-9666 Fax: (213) 346-9668 info@jodoshuna.org

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<http://english.jodoshuna.org>



浄土宗

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1/17/2016 (Sun), 10:30 am Gyoki Service

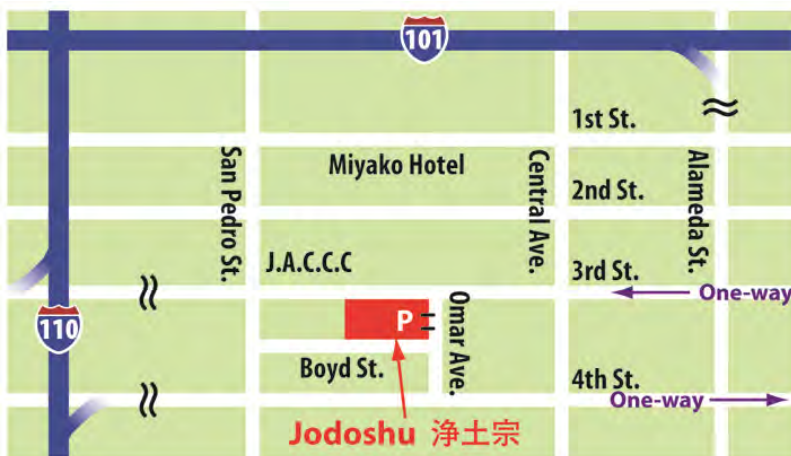
New Year Special Blessing for Health/Prosperity of Family throughout the Year 2016

御忌法要（併修：新年家内家族安全祈願）

2016 Memorial Anniversaries

(2016年 年回表)

<u>Anniversaries 年回</u>	<u>Year of Passing 没年</u>
One year (一周忌)	2015 平成 27 年
3rd (三回忌)	2014 平成 26 年
7th (七回忌)	2010 平成 22 年
13th (十三回忌)	2004 平成 16 年
17th (十七回忌)	2000 平成 12 年
23rd (二十三回忌)	1994 平成 6 年
25th (二十五回忌)	1992 平成 4 年
27th (二十七回忌)	1990 平成 2 年
33rd (三十三回忌)	1984 昭和 59 年
37th (三十七回忌)	1980 昭和 55 年
43rd (四十三回忌)	1974 昭和 49 年
47th (四十七回忌)	1970 昭和 45 年
50th (五十回忌)	1967 昭和 42 年



Main Entrance: 3rd Street 正面入口 (サード St)

Parking Lot Entrance: Omar Ave 駐車場入口 (オマー Ave)

南加唯一の日本語ラジオ放送局 TJS
ラジオ (FM106.3、月～金 朝 8～9 時)
にて隔週木曜日、浄土宗本院の番組
「浄土宗 朝のひととき」放送中!