

# Hikari the Light



March 2022

**Those who have been born first guide those who come later, and those who are born later join those who were born before. This is so that the boundless ocean of birth and death be exhausted.** — Doshaku (562 AD - 645 AD)

In the fond memories of our deceased loved ones, we listen to the teaching of the nembutsu, *namo amida butsu* and recite it in gratitude before Amida Buddha. Our deceased teachers and departed loved ones have brought the teaching of the great compassion of Amida Buddha for us individually who live in the world of change and limitation.

These words are the words of Doshaku who lived in the 6th century in China. He is one of the seven great teachers in the stream of Jodo Shinshu founded by Shinran. After these words of Doshaku, Shinran said: Everyone entrust themselves to the teaching of the nembutsu. They all entrust themselves to Amida's compassion and lived their lives to the fullest.

We are not able to see Amida's compassion with our naked eyes. Therefore, before our eyes the statue appears for us. The tangible form of Amida Buddha expresses the unconditional compassion of Amida who vows to liberate all sentient beings from this world full of sadness, loneliness and suffering.

Our predecessors put their hands before the statue of Amida Buddha and heard Amida's call when they are happy and when they are sad. They knew Amida's compassion expressed in *namo amida butsu* is the immovable foundation of their lives. They wanted to leave this treasure for their children and grandchildren. Now, we are in front of Amida Buddha and think of them.

The nembutsu, *namo amida butsu*, which is the compassionate call of Amida has the power to connect with the people in the past. In other words, in *namo amida butsu* we are always able to talk with our deceased loved ones. Why? Because the unobstructed light

of Amida is always and constantly shining upon all of us, the living, as well as those who passed away before us.

The above-mentioned words express wishes of our predecessors that teaching of *namo amida butsu* continues from generation to generation. It starts from you and me. Each of us must hear and enjoy the teaching of the nembutsu, *namo amida butsu*.

In this age, people believe whatever they can see with their eyes. In other words, they rely on their own eyes. But our eyes cannot see things if there is a piece of paper in front of our eyes. Again, if there is no light, our eyes do not function. Also, whatever we can see is changing. We are not able to find a true peace in changing things.

Some people say, "I believe myself." This is fine. But what kind of "myself" do you believe? When we examine "myself" we can see it is filled with greed, anger and foolishness and all kinds of blind passions. Therefore, Amida Buddha moves from the Pure Land of enlightenment and becomes one with us. Amida Buddha is not like God who is always above us, above in the heaven and judges us and punishes us. However, Amida Buddha moves and becomes one with us and calls to us: "You are my child." Those who live in Amida do not fear but always find joy and serenity.

Our teachers and predecessors wish us to hear Amida's compassionate call and live here and now, every day to the fullest. So that the great teaching of the nembutsu will live from generation to generation.

*"My eyes being hindered by blind passions, I cannot perceive the light of Amida that grasps me; Yet the great compassion, without tiring, illumines me aways."*

In *gassho*,

Yasuo Izumi, Minister  
Buddhist Temple of Southern Alberta

仏の光

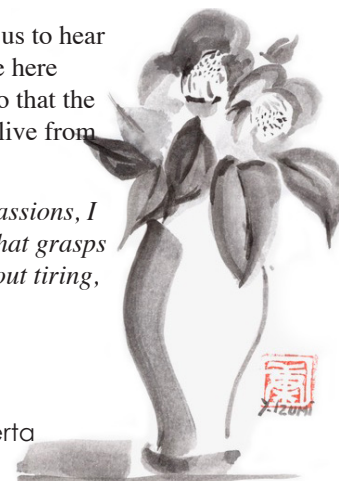
皆様、お元気にお暮らしてでしょうか。

この小文を書いている二月の末、外は零下22度です。午後になると少し温度は上がるそうです。昨日は、一日中、零下25度を上下していました。この寒さに慣れることはありません。厳しい冬のなかで、暖かい春が待ち通しくなってきました。「春」という字は、「三人が暖かい日差しの中にいる」様子である、と言われていますが、漢和辞典によると、「草が生え始める季節」、とあります。どちらにしても、何か暖かい感じがしてきます。「啓蟄」(けいちつ)という言葉があります。土の中で冬ごもりをしていた虫たちが、春の光の中に出てくる、という意味です。虫たちも春が待ちどしいのでしょうか。

春の光は、全てをつつみ、育んでいきます。実は、仏様の光も私たちをいつでも、どこでもつつみ、育んでいて下さるのです。まず、仏様の「知慧の光」は、私たちの「おろかさ」を破ります。「清浄の光」は、「よくばりの心」を治してくれます。また、「歓喜の光」は、「いかり、にくしみの心」を滅ぼしてくれるのです。このように、仏様は、私達のために、いつも働いていて下さるのです。

さあ、もうすぐ春です。冬ごもりから出て、仏様のみ教えと一緒に聞きましょう。

合掌 泉康雄



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403.327.1260 • www.theBTSA.com

# UPDATE

## from the Board of Directors

I hope this edition of the Hikari finds all to be healthy. It seems we finally have some good news related to the COVID pandemic. With numbers declining and restrictions lifted we can start to have gatherings at the temple. There will be regular services again every Sunday with no restrictions in numbers and registration is not required. We ask that attendees continue to mask and try to maintain physical distancing. We will have our March Shotsuki service on the 6th, which will be followed by our AGM. The first service of the month will continue to be live streamed on our YouTube channel. The link to the service is:

<https://youtu.be/LP3hhopAJAc>

Signup to volunteer for the service at:

<https://www.signupgenius.com/go/60B0A45A9A723A2FE3-march1>

The Annual General meeting for the BTSA will be held at 12:00 (noon) on March 6th via zoom. The reports from the President, AV committee are included in this edition of the Hikari. The review engagement financial report will be made available during the meeting and we will have brief review of our investments from Kevin Sassa. Please try to attend either in person at the temple or via zoom.

Time: Mar 6, 2022 12:00 PM

<https://us02web.zoom.us/j/84684445294?pwd=MEhVVDFBQ0V3aEQ3REFxeW4raHZwUT09>

Meeting ID: 846 8444 5294

Passcode: 100893

After two full years of limited activities and no fundraising the BTSA will hold a Mein noodle making session on March 4 & 5. Many members have missed the gatherings and the noodles. We will try to make 300 bags of noodles, which will be available for sale to members only. We will require 27 – 30 volunteers who must register on our signup genius form or contact Brenda Ikuta (403-317-0078). Each volunteer will signup for a specific task. We will try to maintain distancing wherever possible and all volunteers will be asked to be masked. The Friday will be the dough making requiring only 5-6 volunteers and the Saturday will be the noodle making requiring 25-30 volunteers. Any volunteer can purchase two bags of noodles and each member household will be able to purchase up to two bags of noodles. Pick up is at 2 PM on March 5th or after the Shotsuki service on March 6th. Other purchase times for members will be arranged. We hope this event will be a good opportunity for the Sangha to gather in a fun but productive activity. Please see the separate report from the Chow Mein Committee with the volunteer signup link on page 6.

For further updates on the Temple activities in 2022 please check the March *Hikari* as ongoing decisions are continuing to be affected by the current COVID situation.

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## Report from Minister's office

First and foremost, I would like to express my sincere appreciation to the Board members as well as general members for their time and work to sustain our Buddhist temple, the BTSA, our spiritual home.

Throughout the year 2020, people in the world suffered from the pandemic. It continued throughout 2021. The activities of the BTSA have been restricted again. The number of members and friends who used to visit the temple during weekdays have sharply dropped. The number of BTSA member has also dropped. Again, I was not able to visit hospital and senior homes freely.

We observed all services according to the schedule in the past. However, services were held by Zoom or viewed via YouTube Channel. On Feb. 21 (Sun), Nirvana Day and Pet appreciation service, minister's candidate Jeff gave a talk. On March 21 (Sun), Spring O-Higan Day, minister's candidate Roland gave a talk. During Obon season,

members and friends gathered at the cemeteries such as Brooks, Magrath, Temple Hill and Taber cemetery on July 4 and July 11 respectively. BTSA Obon service on July 18 was cancelled but we had cemetery service at Mt. View cemetery. Bon odori was held at the BTSA on the same afternoon.

On August 29, members had clean-up inside and outside of the temple to prepare for the activities for September. However, due to the covid-19 situation, we had to proceed with Sunday services in person with pre-register. In October, due to increasing Covid-19 again, we had live-streamed service on YouTube with limited in-person attendance. This continued to the end of December. The annual Joya-no-Kane, Year End Bell Ringing was cancelled because of severe weather, -25.

Despite very difficult year, The BTSA was able to send monthly publication, *Hikari*, to all members and friends. The study group called Explore Buddhism had been continued in person or by zoom throughout the year.

Respectively submitted by Rev. Yasuo Izumi

# AGM Chair Report for 2021

Another year of dealing with the pandemic has limited our ability to gather and enjoy our Sangha. It feels like we are stuck in a repeating loop of restrictions. It reminds me of the movie "Ground Hog Day". It is hard to believe that this has lasted for two years. With the recent reduction in COVID active case numbers there is some hope that this cycle will finally end. The BTSA activities and events at the temple have been limited. Despite the limitations, many of the members continue to support the temple and its activities. I want to express my deep appreciation for all who remain active in our virtual activities and maintain the temple.

In a brief review of our past year, Obon was held at a time when there were relatively lower COVID numbers. We held graveside services in Raymond, Taber, Magrath, Brookes and at the Mountain View cemetery in Lethbridge. There were over 150 participants in Lethbridge. The Bon Odori dance was held inside the temple with members masked and socially distant. There were approximately 80 participants.

In September we held a clean up of the temple. Around 40 members participated in refreshing our building in preparation for potential reopening. Unfortunately the fifth wave of the pandemic forced the further closure of the temple. The efforts of all those who helped is greatly appreciated.

The temple continues to hold services online via our YouTube channel. While we have had some technical difficulties lately hopefully these have been sorted out.

The recent announcements and lifting of some of the restrictions have allowed the board to start opening up the temple for in-person services. From the beginning of March we will have regular services every Sunday. In-person attendance is allowed with no registration required. Please continue to mask and try to maintain social distancing. If you do not feel comfortable in public gatherings you can view the Shotsuki services on our YouTube channel. The other services during the month will not be broadcasted.

Other activities that continue despite the Pandemic are the weekly explore Buddhism classes coordinated by Robert Muskovich and Izumi Sensei. There are around 4-6 people who get together weekly to discuss various topics related to Jodo Shinshu and general Buddhism. These sessions occur on Saturday mornings at 10:30 am. If others would like to join, please contact Bob Muskovich at: [bobmuskovich@gmail.com](mailto:bobmuskovich@gmail.com)

The BTSA has also had 2 major expenses this past year including the need to replace the dishwasher and Izumi Sensei's vehicle. Thanks to Tak Okamura who assisted Sensei in getting a rental vehicle, and finding and purchasing the new vehicle at a great discount. The financial situation of the temple remains stable thanks to the donations from temple members and reduction in our expenses. We look forward to resuming fund raising activities, but likely at a reduced level. The first plan will be to have a smaller mein-making event. The Chow Mein noodles will be made available for temple members.

The AV committee continues to be active. While our AV coordinators position concluded at the end of October we continue to benefit from the great work of Arjan Gil, who is helping coordinate many of these virtual activities. Please look at the report from the AV committee for further details.

In the past year, we have lost several dedicated Sangha members. This has been a challenging process for many families. We will miss the many members of our Sangha who have passed away this past year.

Please stay safe and healthy during the next few months. If you have any concerns about the temple or any other issues, please do not hesitate to contact me.

Roland Ikuta

## February Shotsuki Service

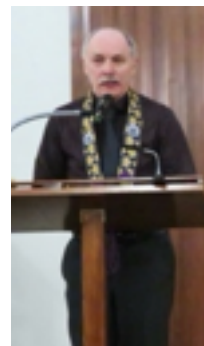
The BTSA held its February monthly memorial service in-person on Feb. 6, limited in attendance by provincial restriction, after months of only virtual services. Bob Muscovich exceeded the proceedings with the full complement of attendees allowed present. Izumi sensei's dharma message can be found on the first page of this month's *Hikari*.



Izumi sensei



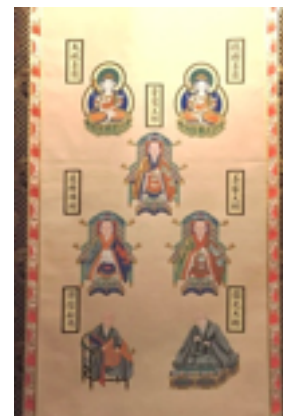
Naijin with homyo stand



MC Bob Muscovich



Provincially-allowed presence



The scroll of the Seven Patriarchs includes Doshaku or Tao Ch'o, whom Izumi sensei refers to in his Dharma talk.



# Nirvana and Pet Appreciation Day

The BTSA held its annual Nirvana and Pet Appreciation Day service both in-person and online February 20, with Rev. Yasuo Izumi emphasized the connection between the Buddha's death--which is Nirvana Day--and the animal kingdom. His dharma message is reprinted here.

*“The Name, namo amida butsu, which embodies great love and great compassion brings all sentient beings into the supreme nirvana.”*

*Namo Amida Butsu*

Good morning. Welcome to the Nirvana Day service together with pet appreciation service. About 10 years ago, we added pet service to Nirvana Day. Pet service has changed to Pet memorial service and then Pet appreciation service which we use at present. Nirvana here means Buddha's death which was like extinguishing a flame of 80 years of life on this earth. It was so calm and peaceful.

There is a reason why we added the pet service to Nirvana Service. It is said that when Shakyamuni Buddha was passing into the final Nirvana or we call pari-nirvana, under a pair of sala trees in Kushinagara, northern India, many kinds of animals came to pay their respects to the Buddha. It is understandable because the Buddha always lived in the forest after he left his castle and his family to seek enlightenment. During his life in the forest, I am sure, he became a friend with many kinds of animals and these animals liked Buddha's kind love and compassion.

Suppose we compare the weight of the life of human and animal. Which do you think is heavier? Many people would say, “Of course human life is heavier than that of animals because it is said ‘Man is the lord of creation’.” Well, the Buddha said that the weight of the life of all sentient beings is equal and each life is precious. For the Buddha, an awakened one, there is no distinction between humans and animals. They are all precious living beings.

The sutra says: The Buddha took pity on all sentient beings because they have no true wisdom to see life as it is or to know the life of cause and effect. After all, we humans as well as animals have no true eyes or Buddha's eyes to see the life clearly and correctly.

Again, the sutra says: The Buddha looked upon **“all living beings as his own self.”** For the Buddha, suffering of all sentient beings is his own. Because for the Buddha, all sentient beings are his children and have the same value. Buddha's heart of compassion is indeed fathomless for us all. After all, the Buddha sees all sentient beings including humans as one and equal.

The historical Buddha practiced what he realized- the oneness of all lives which is the heart of Amida.

There are a couple of large drawings of Nirvana scene preserved at Buddhist temples in Japan. These drawings depict all kinds of animals together with Buddha's disciples weeping around the Buddha's death-bed. In these drawings, Buddha's mother, Queen Maya is also there in the right above the drawing.

Queen Maya died seven days after she had a baby who later became a Buddha. Queen Maya did not know her baby who became a Buddha. The Buddha did not know his own mother. At the time of Buddha who is going to enter in the final Nirvana, Queen Maya together with her attendants on clouds flew from Tusita heaven to see her own child. This means that at the Buddha's death-bed, Buddha's disciples, his followers, animals and even Queen Maya are all together. It is a scene so heart-warming and peaceful.

Once a well-known religious scholar said Buddhism is a peaceful teaching compared to Christianity because the Buddha died peacefully lying down surrounded by his loved ones. Jesus died upright alone with blood.

To repeat, the drawing of Nirvana is such a heart-warming and peaceful scene, symbolizing Amida's world that all beings, alive and dead together are in one place. Shinran Shonin who lived with *namo amida butsu* in his 90 long years left the following words for us: All sentient beings, without exception, have been our parents and brothers and sisters in the course of countless lives in the many states of existence.

## Nirvana and Pet Appreciation service



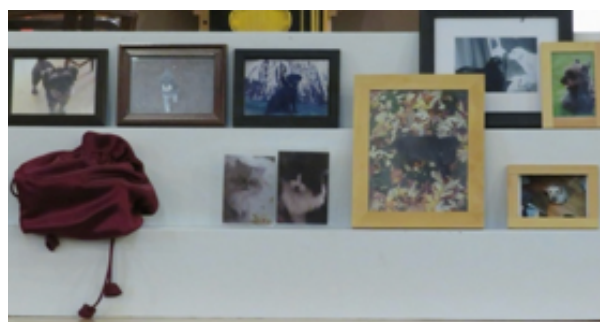
Screen Display



Izumi Sensei



Kynan Gordon, MC



Display of pet photos

photos: A. Ichikawa

Respectfully submitted by Brenda Ikuta

## Audiovisual Report

\*Arjan Gill's contract formally ended in September but he has continued to work with the A/V committee on a volunteer basis with editing podcasts, overseeing the website and helping with marketing on Facebook. While pandemic restrictions continued to alter our ideas for his original contract, he provided invaluable service in material development and helping the temple reach outwards during this difficult time of limited in-person gatherings.

### Website

- Donations and memberships can be collected online and gradually more people are taking advantage of this convenient method of payment.
- Banners for online service links are now used consistently.
- Activities pages will be developed more in the future as gatherings re-start

### Social media / Facebook

- Explored marketing on Facebook by boosting ads; may trial this again when pandemic restrictions lift
- Some success in inviting people to follow our Facebook page when they react to our posts

**Podcasts:** finished Season 2 (8 episodes), hosts - Jeff Haines, Roland Ikuta, Arjan Gill

- Grief (Rev. Candice Shibata), Paramedic Minister (Rev. Kaitlyn Mascher-Mace), Reiki (Rachelle Muskovich), Acupuncture (Dr. Wendy Takeda), Sustainable Temple (Rev. Grant Ikuta), Neuroscience (Dr. Steven Prime), Social Justice (Lance Brown), Filmmaking (Kynan Gordon and Arjan Gill)

### Online Services

- Upgrading to our slideshows for appearance and ease
- Creation of music videos of favorite gathas and re-recordings
- Collecting more temple images and sound bits for our files
- Continuing to improve our skills at livestreaming – Hanamatsuri, shotsuki services, funeral
- Continuing to train more operators and try to work out the glitches; providing a \$50 honorarium for funerals and weddings
- Purchased new laptops for Sensei and A/V system
- Tried Zoom online a few times but felt that the response was unsatisfactory

### Introductory video

- Basically completed with bonus time for touch-ups
- Waiting for an opportunity to release it – when there are activities to attend again

### Inventory system for A/V equipment

- Fulfilling the last objective of the original A/V project
- Collecting information in one place for greater ease in the event of making an insurance claim
- Trialing *Encircle* app and seems to be working satisfactorily <https://www.getencircle.com>
- Likely expand use to other areas of the temple such as the new dishwasher, office equipment, etc.

### Programming in the future

- Exploring ongoing combination of in-person and livestreaming services

- More active marketing when activities come back
- Everything we have learned over the past 2 years will likely play a part in what we do moving forward.

\*Took a break from developing new material from October through December while Brenda and Roland were away.

## Dharma School Activities 2021

In 2021, most of the local activities for Dharma School took place online between January and March.

Dharma school leaders and ministers from Calgary Buddhist Temple and Buddhist Temple of Southern Alberta joined efforts to build online Dharma School resources that could be easily accessed by families. It was our hope that we may be able to extend our collaboration nationally in the future. The materials are housed in the “Build Your Family Service” section of the website for the Buddhist Temple of Southern Alberta and are open to the public:

<https://www.thebtsa.com/byfs>

The first group of materials came out in January, the second in February and the last in March, all arising from the theme of “Shoes Muse”. We explored concepts such as Impermanence, Resilience, Gratitude, Suffering, Attachment, Compassion, Putting Yourself in Someone Else's Shoes, and Kindness. Also on the site are dharma talks for kids, temple sound bits, guided meditation for children, demonstrations, recitations, gathas and sutra chanting. It was a busy, creative and inspiring outlet in a time of uncertainty. The last part of the project is available at this link and hopefully it will give hope that we will soon be able to come together again as a Sangha.

“I Know We Can Be” Music and Lyrics by Dii Lewis, Sung by the Virtual Sangha Singers, artwork by Lily Hilgersom and Maya Ichikawa

<https://youtu.be/tQEbyXeRfk8>

Hanamatsuri 2021: activities were still under pandemic restrictions. Children were able to celebrate throughout the week of April 4-11 which coincided with their week off of school: they could register ahead to visit the temple, say ‘hi’ to Sensei, make offerings at the Hanimido, and receive a treat bag and take home a craft (or get one delivered to them).

In April 2021, a number of Canadian Dharma School Leaders took advantage of the Federation of Dharma School Teachers League (FDSTL) 2021 online conference. This conference is quite generous to Canadians and gives 2 complimentary registrations to Canadian attendees.

*The conference was entitled “Meeting the Challenges of Today's Dharma School” and included practical presentations by Dharma School teachers who have adopted virtual and distance learning techniques to enable their Dharma School classes to continue under our current pandemic conditions. They also looked at how Buddhist education programs might continue using modern technology tools post pandemic.*

continued on following page

I also attended an online workshop hosted by FDSTL entitled, *Right Effort: Making Dharma School Classrooms Anti-Racist Environment*. The presenters, resources, and lesson plans were excellent. Recordings of this workshop and many others are available for viewing at the Centre for Buddhist Education YouTube channel:

<https://www.youtube.com/c/BCACenterforBuddhistEducation/videos>

## REGULAR EVENTS

**Minyo Dance** Mondays, 6:30 pm  
Contact Pat Sassa 403.329.3105 or sas7@telus.net

**Exploring Buddhism** Saturdays, 10:30am  
Contact bobmuskovich@gmail.com or Rev. Izumi

## Chow Mein Noodles

Ahhhh...the much-awaited temple chow mein noodles! Keeping in mind that we are still in pandemic conditions and many people may feel rusty and uncertain in larger gatherings, please note:

**This is not a fund-raiser.** It is:

- a sangha appreciation activity
- a pandemic wellness activity
- a trial run for future temple fund-raising activities

**The organizers agreed on the following details/set-up for our first chow mein noodle-making session:**

- It is a masked indoor event
- Numbers of volunteers will be minimal and individuals will sign up for specific stations prior to the event.
- **Older temple members should not feel obliged to volunteer.**

If they do volunteer, they would be asked in an advisory capacity rather than to fill a station.

**Friday is dough-making (as usual): March 4th - 9 AM-12 PM**

**Saturday is noodle making (as usual): March 5th – 9AM – 2PM**

- Individuals will bring a bag lunch on Saturday.
- Goal: 20 batches of dough; 300 small bags (250 gm).
- Limit of 2 bags per temple member household.
- Both request for noodles and offers to volunteer will be done ahead of the event on this Sign Up.
- Volunteers can include some community non-members who will be eligible for the 2-bag limit.

\* For this trial run we emphasize experience and minimal numbers of volunteers.

**Volunteers must not come to the temple if they have symptoms of any illness.**

- A reserve volunteer list will be included in the Sign Up.
- Distribution of the noodles and money collection:
  - on the day of
  - on the following Sunday before and after service
  - on designated days and times after that

**Link to the signup genius page:**

<https://www.signupgenius.com/go/60b0a45a9a723a2fe3-chow>

**please copy and paste on your browser or call Brenda (403-317-0078)**

\*If there are insufficient numbers of volunteers to fill the positions, it will be clear feedback to the organizers that temple members do not feel comfortable with this type of event at this time and it will be moved to a later date.

\*If there is a shortage of noodles to cover temple member households, it will be clear feedback to the organizers that another similar event must be scheduled soon after this one.

Thank you so much for your patience and support of temple operations during all the closings and short-lived re-openings. We hope to give and receive noodle love in this time of uncertainty!

If you have any questions or comments please contact

Brenda Ikuta ([Brenda.ikuta63@gmail.com](mailto:Brenda.ikuta63@gmail.com))





# BTSA Moments to Recall

Following are a few photographs from a BTSA event 10 years ago as part of an occasional Hikari feature

## Mein-Making on March 31, 2012

This memoir reflects how often we made mein, coming as it does after one from Jan. 28, 2012 in our February Hikari.



Cut the dough



Flatten dough for noodle cutter



Thinner still



To the noodle-making machine



Ready for frying



Frying the noodles



Spread to dry



Bagging dried mein noodles



Weigh the end product

# 2022 Membership Form

- Full Membership  
(\$100 for each member)
- Student Membership\*

Last Name: \_\_\_\_\_ First Names(s): \_\_\_\_\_

Last Name: \_\_\_\_\_ First Names(s): \_\_\_\_\_

Home Address: \_\_\_\_\_

City, Province, Postal Code: \_\_\_\_\_

Telephone No.: \_\_\_\_\_ Cell: \_\_\_\_\_

Email: \_\_\_\_\_

- Check to receive The Hikari newsletter by email only

Please send this form and your remittance to:  
Buddhist Temple of Southern Alberta Treasurer  
470 40th Street South  
Lethbridge, AB, T1J 3Z5

## \*Note

Student membership is limited to persons 18 years or older who are currently registered in a recognized educational institution. It is free of charge with a valid student ID card. Student Members are not entitled to vote at general meetings or to hold office in the BTSA and this category does not include membership in the Jodo Shinshu Buddhist Temples of Canada, the national organization.

## LET'S EXPAND THE CIRCLE OF THE DHARMA!

Membership  
at February 22: **58**

**Ho-onko Donations**  
January 2022

Yutaka and Chiyomi Matsuno  
Jim and Joan Nakagawa  
Gord and Joy Saruwatari  
Robert and Judy Takaguchi  
Glen and Pamela Tanaka  
Clifford Thomas  
George Tokuda  
Tak and Yoko Tsujita

**Total - \$860.00**

**Shotsuki Hoyo**  
**Donations**  
February 2022

Dorene (Keiko) Gordon  
Neil Hinatsu  
Jim and Joan Nakagawa  
Sway and Toshiko Nishimura  
Yoko Nishimura  
Heidi Oishi  
Darcee Richardson  
Irene Sakamoto  
Joe and Mary Shigehiro  
Emily Stitt  
Noris and Sachiko Taguchi  
Robert and Judy Takaguchi

Jim and Irene Tanaka  
Joe and Sumiko Tomiyama  
Kaz and Marjory Tomomitsu

**Total \$1,950.00**

**Other Donations**  
February 2022

CanadaHelps.Org  
George and Catherine Fujita  
Judy Fukushima  
Dorene (Keiko) Gordon  
Rumiko Ibuki  
Akira Ichikawa  
Dr. Roland and Brenda Ikuta  
Rev. Yasuo and Sachiko Izumi  
Yutaka and Chiyomi Matsuno  
Robert and Kerry Muskovich  
Ken Ohno and Nancy Eng  
Sylvia Oishi and Terry Hanna  
Tak and Jan Okamura  
Hisae Price  
Darcee Richardson  
Gord and Joy Saruwatari  
Roy and Pat Sassa  
Joe and Mary Shigehiro  
Emily Stitt  
K.B. Takeda and Lila Ho-Takeda  
Eichi and Betty Tanaka  
Glen and Pamela Tanaka

**Total - \$2,578.80**

**Funeral Donations**  
February 2022

Anonymous  
Richard and Valerie Boras  
Marg Fujita  
Harold and Louise Harrison  
Marie Y. Hirashima  
Rumiko Ibuki  
Brian Jackson  
Toshimi and Marian Ibuki  
Akira Ichikawa  
Akira Ichikawa  
D and M Lynch  
Greg and Marlene McCaughey  
Jim and Joan Nakagawa  
Sway and Toshiko Nishimura  
Mitsuko Oga  
Heidi Oishi  
Tak and Jan Okamura  
Lyal Sakamoto  
Roy and Pat Sassa  
Sachi Scharf  
Joe and Mary Shigehiro  
Tom and Mitsuko Shigehiro  
Ikuo Shiozaki  
Emily Stitt  
Harry Sugimoto  
Noris and Sachiko Taguchi  
Eichi and Betty Tanaka  
Clifford Thomas  
Jim, Marion & Shannon Tomiyama  
Joe and Sumiko Tomiyama  
Kaz and Marjory Tomomitsu

## FOR CHILDREN A mischievous monkey

Once there was a mischievous monkey living in the woods. He liked to play many kinds of tricks on the other monkeys. When the other monkeys got upset, he was happy. The other monkeys complained to the head monkey. The head monkey ignored them for a while but the mischievous monkey did not stop tricking the others. So finally, the head monkey had no choice but to kick the mischievous monkey out of the group.

The monkey did not care and started to live on a tree by himself, waiting for someone to pass by. Then one day, he saw a group of elephants coming. The monkey immediately went down to the ground, picked some stones quickly and went back to the top of the tree.

By then a huge elephant, together with some other elephants, was quietly passing by the tree. The monkey thought, "That huge elephant must be the leader of the elephants. I'll throw a stone at him." The monkey aimed at the leader and threw the stone. It hit the head of the elephant. The monkey cried to himself, "Oh that was a good throw!" The other elephants saw this and told the leader, "We will break the tree and punish that monkey." The leader said, "No, you don't need to do that." The monkey called to the leader, "Hey, can't you get mad? You must be the timid leader. Why don't you climb up the tree? You are a huge elephant but you cannot run faster than me, can you?" The leader looked up at him and asked gently, "Why are you living by yourself up there? Don't you have any friends?" "No, I don't. It is none of your business." The leader gently continued, "I think you'd better live with

your friends and have a good life. Living alone must be lonely. Are you not lonely? If you want, I can go to the head of the monkeys with you." "No! You don't need to," said the monkey. "Okay, I will leave you alone. Please take care." Saying this, the huge elephant and the other elephants quietly and slowly left. The mischievous monkey came down from the tree and looked at the group of elephants. The monkey mumbled to himself, "Maybe, I should return to my friends and apologize for what I have done." Thinking about this, the monkey called out to the group of elephants, "Thank you!" As if in response to the voice of the monkey, the huge elephant raised his trunk up high. (Y. Izumi)

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