



Human beings must be born three times

Once, many years ago, our teacher told us, “We humans must be born three times to become truly human.” Let me illustrate.

As you know, a mother hen will sit on eggs for about 21 days providing the required warmth for the embryo to develop into a chick and eventually hatch into the world. It is said that during those 21 days, the hen neither eats nor drinks. The hen absolutely lives for the sake of hatching the chick. When the chick sees the bright world for the first time that moment is called a new life.

Imagine each of us is the embryo living in complete darkness surrounded by a hard shell. The embryo, our first birth, is the result through many causes and conditions, seen and unseen. There is no way for us to get out of the darkness which symbolizes human delusion coming out of our own ignorance.

The delusion is called *mayoi* (迷) in Japanese. The kanji character tells us that we are standing at the crossroad and wondering which way we should go. We completely lost the way. There is fear and loneliness. We face that kind of situation in the first birth.

Then we feel the constant warmth coming from the other side. Not only do we feel warmth inside of the shell, but we hear someone calling us. The voice seems faint at first but grows clear. It is Amida's compassionate call which is expressed in *namo amida butsu*, “Please take refuge in my life. I understand your fear and loneliness, but I am here with you. I am embracing you and protecting you. Be as you are with no worry.”

Although we are still in the darkness of our ignorance and blind passions which abound, when we feel Amida's warmth and hear Amida's kind call -*namo amida butsu*- from the other side, we find untold joy. Shinran

Shonin wrote a poem: “Amida's compassion is a great torch in the long night of ignorance. Do not sorrow that your eyes of wisdom are dark.”

This is the moment of our second birth-spiritual birth. This is also the moment we receive *shinjin*, entrusting heart, to Amida Buddha of infinite wisdom and compassion / light and life. Without the second birth there will be no third birth which is actualized Amida's Home, the Pure Land for us. It is like a tree leaning toward the west which will naturally fall to the west when it is cut. The destination of the tree in the future birth is naturally determined. It is determined here and now, in the present life.

Similarly, those who feel the warmth of Amida or the light of Amida here and now in the present are assured to be born into Amida's world at the moment they discard their physical lives. Birth in Amida's world is the third and final birth of true human being - the Buddha. It is the moment a hard shell of ego is finally broken through and we see truly bright and broad world, Amida's Home.

In Jodo Shinshu, those who find peace with Amida in this world of delusion and suffering do not die in vain but are born happily in new life of Amida and we are able to join those whom we loved on this earth.

namo amida butsu in gassho,

Yasuo Izumi, Minister
Buddhist Temple of Southern Alberta

お念仏の友

「汝、いづこより来たり、いづこに旅せんとするぞ」「へい、阿弥陀様におまかせしております」

最近、親しくしていた二世の方が亡くなられました。いつも会うたびにニコニコしておられた方でありました。お念仏のみ教えも喜んでおられました。

亡くなる数日前、彼のいるケアホームを訪ねました。静かに寝ておられたことが、私が傍に立っているのを感じたように、目をうつすらと開け、私を見るとニコッとされ、「やー」と声を出しました。いつもより少し弱ったかな、と思いがながら「誰か分かりますか?」と呼びかけると、私の名を言ってくれました。そして彼はまた眠りに戻ったのです。

彼は、一生、広大な農地で黙々と仕事に専念された誠実な方でありました。無口な方ではありましたが、会うたびに、仏様の話を楽しそうに聞いておられました。お盆の時期などになると、忙しい中にもかかわらず、時間をつくって、何時もテーブルに小型のお仏壇を用意し、お仏飯、果物、お花でお仏壇を荘厳して、私の来るのを待っていてくれました。そこでは、毎年、3, 40人の老若男女の方々が集まり、読経、法話の後には、丁寧に「遠路をわざわざお参りして下さり有難うございました」と皆を代表してお礼の言葉を述べておられました。お念仏の友が、また一人、無常の道理(ことわり)を私達に教えてくれながら、お浄土へと静かに還っていかれました。

合掌 泉康雄



UPDATE

from the Board of Directors

I hope this message finds all the Sangha members well. We have had a windy and cool April. Hopefully, this month will be warm and give us time to spend in our gardens or nature.

The major event in April was our Town Hall meeting and Chow Mein lunch that was held on April 24th. Please see the separate report included in this Hikari newsletter.

In our April board meeting, we formally nominated Trent Takayasu to represent the BTSA on the Jodo Shinshu Buddhist Temples of Canada board of directors. He was officially accepted onto the national board on April 23rd. The last person from Southern Alberta to sit on this board was Sylvia Oishi back 5-6 years ago. We appreciate Trent's willingness to represent us and participate in this critical endeavor for the Canadian Kyodan.

It has been noticed by several members that the trees and shrubs surrounding our temple need a trim. Twig and Owl arborist has been contracted. They will be cleaning up all of the trees in the last week of April.

The booking system for using the temple for private functions is outdated. The current system involves going to the temple and booking the desired times by writing it in our rental booklet. Sylvia Oishi has agreed to investigate an online system that could be accessed on our webpage. Hopefully, we will have this system up and running in the next few months.

The Shotsuki service for May 1st will be held in person and live-streamed. The link to the online service on our YouTube Channel is:

https://youtu.be/HMv_DiZjj1Q

It has been great to see people attending events at the temple again. We are grateful for the opportunity to continue to gather as a Sangha. If you have any questions or concerns about the temple, please contact Roland (403-317-0078 or Rolikuta@shaw.ca) or one of our board of directors.

Town Hall Meeting Summary



The BTSA held a town hall meeting on April 24th, 2022. Thirty-six members attended. Their participation was greatly appreciated. The two main topics for discussion were the current Toban system and what activities would be held this next year. With the limitations in activities during the two years of the pandemic, it was necessary to re-examine what we were doing as a Sangha and how we would manage these activities.



The Toban leaders surveyed their members. There is a significant (around 40%) decline in the number of members who can participate. This is partially due to the loss of some members and the aging and health concerns that many have encountered. Despite this decline, it was decided to continue with our system for the next three months, with reduced responsibilities for each Toban. The Toban leaders and board will determine if tea and snacks will be provided after services. Lunch will not be provided after the Shotsuki services. This group will no longer look after the monthly cleaning and funeral service coordination. We will have a general call out to volunteers to coordinate the cleaning of the temple 3-4 times per year, and the funeral committee will try to manage the volunteers needed for these services. Meals will not be provided after funeral services due to the limited volunteers.

Activities that will be continued for the rest of this year include the following:

Weekly Sunday services and monthly Shotsuki services.

The dancing practices will commence on May 16th, starting at 6:30 PM and every Monday until July 11th. Obon will be held on July 17th at 2 PM, with Bon Odori planned to occur at the temple on Saturday, July 16th. Further details will be announced.

The annual BTSA picnic will occur on June 19th at the Elks compound (Indian Battle park) at 11 AM. It will be a potluck with KFC, rice, and drinks provided by the temple.

The temple will contact the Lethbridge soup kitchen to offer coordination of 2-3 lunches over the next year. Emily Stitt has agreed to coordinate this and will be looking for volunteers.

Those present at the meeting also agreed that we should conduct a smaller Chow Mein Supper fundraising event (likely in the fall), one more Mein noodle-making session, and an "Everything Japanese/garage sale in the next few months. If there is anybody who is willing to coordinate this event, please get in touch with Roland.

After the conclusion of the meeting, those in attendance were treated to a Chow Mein lunch. Thanks to the volunteers who came out on Saturday and Sunday to prepare this meal. It was a fantastic opportunity to gather and visit. Thank you to David Major, Harry Sugimoto, Anthony Richardson, Brenda Ikuta for coordinating the meeting and the lunch, and Val Boras for taking minutes. The BTSA has a much clearer picture of the activities and volunteers system we will be using for the next few months.

Submitted by Roland Ikuta



Message from Hongwanji

On the occasion of the Jodo Shinshu Buddhist Temples of Canada National Annual General Meeting, I humbly extend my appreciation to you, the ministers and sangha representatives who have gathered online from throughout Canada. I would also like to express my heartfelt gratitude to you all for your continuing efforts in propagating Jodo Shinshu and maintaining the temples within your respective districts.

Over two and a half years into the pandemic, I would first like to extend my condolences to those who lost their lives to COVID-19 and offer my sympathy to the people who are currently undergoing treatment for the disease.

In terms of the coronavirus, some countries have begun lifting or easing restrictions with the decision to live with the virus. However, regardless of policy responses, infections remain high in many nations. The influence of this disease goes far beyond the individual and health risks, and is leading to great social division as a result from the anxiety of being infected as well as the groundless rumors and disagreements on preventive measures. Being aware that these issues are caused by our own self-oriented mindset that every one of us possesses as a human being, I cannot help but renew my appreciation for the value of Buddhist life relying on the Dharma as the foundation.

Another global issue we are now experiencing is the Russian military invasion into Ukraine. Deploying its armed forces to make their counterparts succumb to such unilateral aggression should never be forgiven. In the frontline cities of Ukraine, many civilians including children have been victimized. This outrage has not only caused tremendous hardship to the directly involved nation but has also brought about a myriad of global problems.

In his Message on ‘Gratitude for the Jodo Shinshu Teaching,’ Monshu Ohtani Kojun provides us with the following words, “When we are touched by this warm compassion and learn of Amida Tathagata’s wish for our life, we are empowered to live at ease, share joy and sadness with people, and a world of mutual respect and support opens up.” Receiving and deeply reflecting on this message, let us recite in unison the ‘Gratitude for the Jodo Shinshu Teaching’ while endeavoring to share the teaching in effective ways that is in accord with the time and age.

As announced, the Joint Celebration of the 850th Anniversary of Shinran Shonin’s Birth and the 800th Anniversary of the Establishment of the Jodo Shinshu Teaching will be observed at Hongwanji in 2023, and we are preparing for the occasion. It would be wonderful if we are able to celebrate this special event together with all of you in Kyoto.

In closing, it is my hope that the Jodo Shinshu Buddhist Temples of Canada will continue to prosper and that many fruitful results will arise from this annual meeting.

April 23, 2022

Governor General Iwagami Chiko
Jodo Shinshu Hongwanji-ha

2022年 カナダ開教区年次総会 総長メッセージ

2022年カナダ開教区年次総会が開催されるにあたり、開教使及び寺院代表の皆さまには、オンラインにて各地よりご参加いただき、誠にありがたく存じます。また、平素より伝道布教及び寺院の護持運営にご尽力を賜り深く感謝申し上げます。

まず、約2年半に及ぶ新型コロナウイルス感染症によりお亡くなりになられた多くの方々に謹んで哀悼の意を表しますとともに、罹患されている皆さまに心よりお見舞い申し上げます。

新型コロナウイルス感染症について、各国においてポストコロナを意識した制限の解除や緩和が始まりつつありますが、依然感染される方の数は多く、厳しい状況が続いております。この感染症は、罹患によるさまざまな不安だけでなく、根拠のない噂などが新たな不安を生み、人びとの間に大きな分断を生じさせました。これらの問題の根本原因にある、私たち人間の自己中心性を省みるとき、ますます仏法という真実を依りどころとして生きることの大切さを感じずにはおられません。

また、ロシア連邦のウクライナへの軍事侵攻が起きました。一方的に武力で現状を変更しようとする暴力行為はよくありません。ウクライナの各都市では子どもを含めた多くの民間人が犠牲になるなど、世界規模での困難な問題が次々と起こっています。

ご門主は、「浄土真宗のみ教え」についてのご親教において、「阿彌陀如来に願われないのちと知らされ、その温かなお慈悲に触れる時、大きな安心とともに生きていく力が与えられ、人と喜びや悲しみを分かち合い、お互いに敬い支えあう世界が開かれていきます」とお示しく下さいました。ご門主がお示しく下さいました「浄土真宗のみ教え」を共に唱和し、そのお心を深く受け止め、時代に即した方法で「伝わる伝道」の実践に努めてまいりましょう。

宗門におきましては来る2023年に親鸞聖人御誕生850年・立教開宗800年慶讃法要が修行されます。この節目の年にあたり、親鸞聖人のご誕生を祝い、立教開宗への感謝とその意義を、改めて皆さまと共にしたいと思います。

今年のカナダ開教区年次総会が実りあるものとなり、貴教団の今後のますますの興隆を念じあげ、ご挨拶といたします。

2022年4月23日

浄土真宗本願寺派

総長 石上智康

HANAMATSURI 2022

Hanamatsuri--flower festival commemorating the birth of the historic Buddha--was observed Apr. 3 at the Buddhist Temple of Southern Alberta with Roland Ikuta giving the dharma message.

About two dozen members attended this service which signaled the end of the two-year pandemic which had suspended in-person Sunday service at the temple.

Roland, who is studying to become a minister, is currently studying to get his next level of ordination or *Kyoshi* as he described in his dharma talk that is reproduced here:



We, the members of this Sangha, have gathered here to offer adoration to Amida Buddha and to study his Teachings. The Truth, incomparably profound and exquisite, is difficult to discover even in millions of years. We are now privileged to see it, to accept and hold it. May we truly understand Amida Buddha's Compassion. *Namu Amida Butsu*.

Today I want to talk about the importance of Sangha. I was thinking about our limited ability to gather during the pandemic. For me, the thing I missed the most was the opportunity together with the members of this temple. When we talk about the fundamental ideas of Buddhism, the Triple Treasures are most important. Quickly can someone tell me what the Three Treasures are? (Response from a Sangha member.)

Yes, the Buddha, the Dharma (or teachings), and the Sangha. Which of these is most important in your mind? Well, I would suggest that all three have equal importance. During the pandemic, we could access the teachings, read and participate in many courses and lectures that were offered through Buddhist Churches of America (BCA) and other sources. It is said that Amida Buddha is always with us on our journey of life, so these things were not missing from our lives during the pandemic, but the thing that was missing for me was the Sangha.

When we get a chance to gather as we did in March with our Mein noodle-making session, it hit home for several others and me the importance of being able to be with the congregation. I have heard people talk about the Dharma energy that is palpable during Chow mein making or other gatherings. Even though we are working hard, the opportunity to work and be together is such a positive feeling.

Before I get into this further, I want to briefly review the importance of Hanamatsuri and why we are gathered as a Sangha today. Of course, Hanamatsuri or the Flower Festival is a celebration of the birth of the historical Buddha over 2500 years ago. His mother, Queen Maya, was returning to her family home in preparation for giving birth. She ended up giving birth to Siddhartha, who would later become the Buddha. This occurred in Lumbini garden, which is located on the Western border of Nepal. It is said that when he was born, sweet rain fell from the sky and flower petals. We offer Sweet tea to the baby Buddha and offer the daffodils.

When Siddhartha renounced his position as the Prince of his land and decided to leave his palace, he was 29 years old. After many years of struggles, he attained enlightenment under the Bodhi tree in Bodhi Gaya. Once he obtained enlightenment, he had a difficult decision to

make. Would he remain in seclusion or try to help the rest of the world by teaching the middle way to awakening. He decided to teach others, and he gave his first sermon to his former fellow ascetics in Deer Park. His first sermon was on the 4 Noble Truths, and the five ascetics became his first Sangha or fellowship that would accompany the Buddha for the rest of his life. Originally the name Sangha was used for those who were monks or nuns. In Mahayana schools, the Sangha refers to all of the followers of the teaching, including monks, nuns, and laypeople who often supported the monastics.

Why is the Sangha so essential? Westerners often think of Buddhism as being a religion of solitary practice. You could study the sutras, meditate, and do many things on your own or with guidance from perhaps just one teacher, so why is it important to have a supportive congregation?

To me, there are several reasons for the importance of Sangha.

The first is that the Sangha is a supportive and understanding community of fellow travellers along the path. We are trying to understand and listen to the teachings. It is much easier to study or listen to the teachings and to be able to discuss as a group so we can have a better understanding. I am currently studying to get my next level of ordination or *Kyoshi*.

During my initial studies to get Tokudo, 3 years ago, I was able to go to Berkeley to study with fellow students 6 times during the year.

This time we are doing all of our sessions virtually and mostly on our own. I find it a much harder process to study without being able to be together with others on my path.

An analogy of the importance of the Sangha was expressed in an article by Thich Nat Hahn, who said we are like a seed, and the Sangha is the soil and water that helps the seed grow. It does not matter how good the seed is. If there is no support of the Sangha, the seed will never grow.

The second benefit of the Sangha is that they are people who can support us during our times of suffering and accept us for who we are. (*Sono mama* -Just as we are). The analogy for this is a rock, and the Sangha is a boat. The stone is us with all of our faults and sufferings. If we are thrown into a lake, which is life, we are bound to sink. The boat or Sangha helps keep us afloat through the difficult times in our lives by offering support and help. When I was thinking about this, it brought to mind a recent visit Brenda, and I had with my Uncle in Steveston.

He has terminal metastatic cancer. We had spent four weeks with him in Dec – Jan and decided to go back to see him one more time in March. It was to spend time with him but also to try to give some respite for my Aunt, who has been staying with him for most of the day and at night. While I had a couple of heartwarming moments of visiting with him on a one-to-one basis, the best part of the visit occurred on the last day of my visit.

While we were there, my Aunt June, a phenomenal baker, made me a chocolate Chiffon cake. It was the day before we were leaving and we were trying to decide how to share the

cake with the others. We ended up at my uncle's apartment in his lodge where he is staying. Although it was crowded, we gathered 10 of us in his room to share the cake and have some tea. As he is frail and essentially not eating at all, we thought we would keep the visit very short. As we enjoyed the cake and talked about many stories from the past, it was a very heartwarming visit. Uncle Mak did not seem tired and happy to have this gathering last longer. He even ate up his piece of cake (the most I had seen him eat at one time the five days I spent with him).

We weren't necessarily just focusing on him, but we just had a good family visit with all enjoying each other's company. It seemed like we were having a warm family get-together that included him but was not focusing on him and his current situation. It seemed to me this was the happiest I had seen Uncle Mak for some time, and it made me realize the potential role of a supportive community to help someone through their time of suffering.

A third benefit of the Sangha is that there are role models in this group. There are certainly several in our congregation who can exhibit patience, understanding, and compassion much better than I am able to. I can try to be a better person based on how I think these leaders in our community will react to certain situations.

So for these and many other reasons, the Sangha is vital. I think it is times like this pandemic that help us understand the importance of the opportunity to gather as a group. This is not something we should take for granted. Understanding the importance of the Sangha, we should try to be kind to each other. We should appreciate both the positive traits of those in our Sangha and accept their faults. So I would like us to turn to each other and give a bow of gratitude to those in this congregation today.



MC David Major welcomes congregants.



The naijin decorated for the occasion with the hanamido and homyo stand. Roland Ikuta who is slightly hidden and Izumi sensei are on the naijin.



Members doing gassho and pouring sweet tea over the baby Buddha.



Part of the two dozen or so who participated in Hanamatsuri

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 April 22: **111**

Ho-onko Donations
January 2022

Lilly Oishi

Hanamatsuri
Donations

April 2022

Eietsu Chiba

John and Donna Dubbelboer

Judy Fukushima

Dorene Keiko Gordon

Shinko Sheila Higa

Rumiko Ibuki

Akira Ichikawa

Lily Kaga

Hiroshi Kitagawa

Yutaka and Chiyomi Matsuno

May Nishikawa

Mitsuko Oga

Ken Ohno and Nancy Eng

Setsuko Ohno

Heidi Oishi

Sheila Oishi

Tak and Jan Okamura

Irene Sakamoto

Roy and Pat Sassa

Bob and Eiko Shigehiro

Joe and Mary Shigehiro

Tom and Mitsuko Shigehiro

Emily Stitt

Tomiko Sugimoto

Noris and Sachiko Taguchi

Robert and Judy Takaguchi

Fugi Takeda

Eichi and Betty Tanaka

Glen and Pamela Tanaka

Clifford Thomas

George Tokuda

Joe and Sumiko Tomiyama

Tak and Yoko Tsujita

Total \$3,190.00

Shotsuki Hoyo

Donations

March 2022

Kathy Cochrane

& Michelle Demers

April 2022

Anonymous Cash Donors

John and Donna Dubbelboer

Shinako (Sheila) Higa

Neil Hinatsu

Lois Hinz

Lily Kaga

Eleanor Katakami

Yutaka and Chiyomi Matsuno

Karen Mizushima

Shig and Katie Nakagawa

Mitsuko Oga

Ken Ohno and Nancy Eng

Setsuko Ohno

Joyce H. Oishi

Lilly Oishi

Sheila Oishi

Doreen G. Osaka

Doug Osaka

Evelyn Osaka

Larry Osaka

Hisae Price

Irene Sakamoto

Sachi Scharf

Emily Stitt

Harry Hajime Sugimoto

Tomiko Sugimoto

Robert and Judy Takaguchi

Wendy Takeda

Glen and Pamela Tanaka

Clifford Thomas

Joe and Sumiko Tomiyama

Total \$2,272.98

Other Donations

April 2022

Anonymous

Rumiko Ibuki

Rev Yasuo and Sachi Izum

Esther Kanegawa

Sway and Toshiko Nishimura

Setsuko Ohno

Total - \$687.00

FOR CHILDREN

A golden egg and a greedy man

Once there was a greedy man who had two sheds filled with gold coins. But he had one problem. When he lost even a little bit of his money, he became very sick.

One day, a man came to him and said, "Sir, I have a very rare chicken. Please buy it."

"What?! This is just an ordinary chicken," said the greedy man.

"No, no. When noon comes, she will lay a golden egg. Look, soon noon will come. So, please watch." And as he said, when noon came, the chicken surely laid a golden egg.

"Wow, what you have said is true. How much is it?"

"Well, sir, you have two sheds filled with gold coins. I will sell my chicken for one of your sheds"

"That is too much!" the greedy man cried out.

"But sir, you can get a golden egg every day with this chicken," said the man.

He took a moment to calculate in his mind.

"Okay, I will buy the chicken with one of my sheds."

The next day, as soon as he got up in the morning, the greedy man waited for noon. The chicken faithfully laid a golden egg. The greedy man was so happy and treated the chicken well.

However, the greedy man was also impatient and short tempered. He wanted many golden eggs at once. He thought if he gave the chicken a special food, he would lay more golden eggs. For this, he spent a lot of money.

However, the chicken, as usual, laid only one egg every day.

Soon, the greedy man got sick from losing so much money and eventually lost all interest about the golden eggs.

– Y. Izumi

Funeral Donations

April 2022

Stanley and Audrey Kanegawa

Ken Ohno and Nancy Eng

Heidi Oishi

Lilly Oishi

Brian and Carolyn Otto

Hisae Price

Roy and Pat Sassa

Tak and Yoko Tsujita

Total - \$465.00

Total Donations - \$6,614.98

Please inform us if your name has been omitted or misspelled. Anyone wishing not to be acknowledged in print, let us know so it will not be published. Thank you.

WE MISS YOU ALL

Two years have passed and the Minyo dancers have dearly missed all of you for our annual Bon Festival practices! We have extended practice time for those that may miss one or two. We will start on **May 16, 6:30pm**. We have also increased the total dances to 11 from 9. Please bring a sensu (folding fan) and **towel** for all practices. We continue to practice with **masks** and happi coats only (if you have one).

Looking forward to seeing everyone.
Virtual hugs, keep safe.

The NCS Minyo Dancers



REGULAR EVENTS

Minyo Dance Mondays, 6:30 pm
Bon Odori practice begins May 16
Contact Pat Sassa 403.329.3105 or sas7@telus.net

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

ANNOUNCEMENTS

A Memorial Service/Celebration of Life for LaVerne Hisako Hamabata will be held at the temple on July 15, 2022 at 2:30pm followed by a buffet dinner. Please contact David Major for details, 403.328.4957 rojam@telus.net or view the flyer link.

https://drive.google.com/file/d/1UpVy6fMKlM_rjYnpt0j_r1Cc23TA7AmZ/view
(If the above direct link does not work, please copy and paste into your browser.)

Temple Statue Welcome Spring

April 8 was the historic Buddha's birthdate and on the occasion snapshots of our statues indicated the onset of spring, with the statue in the front on the rocks sitting in a lotus position and the counterpart in the back garden surrounded by flowering daffodils.

How pleasant to see the disappearance of snow, which can return anytime since this is southern Alberta, to reveal the serene statues in peaceful settings.



The front statue among cedars



The garden statue saluted by daffodils



illustration: Rev. Y. Izumi



MAY: TOBAN 2

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
*OFFICIAL BTSA ACTIVITY						
10:30am Shotsuki Monthly Memorial Service* Streaming option 1	6:30pm Minyo 2	3	4	5	6	10am Exploring Buddhism* 7
10:30am Regular Service* 8	6:30pm Minyo 9	10	11	12	13	10am Exploring Buddhism* 14
10:30am Regular Service* 15	6:30pm Bon Odori Practice 16	17	18	19	20	10am Exploring Buddhism* 21
10:30am Gotan-Ye Service* Shinran Shonin's Birthday 22	6:30pm Bon Odori Practice 23	24	25	26	27	10am Exploring Buddhism* 28
10:30am Regular Service* 29	6:30pm Bon Odori Practice 30	31				

JUNE: TOBAN 4

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	10am Exploring Buddhism* 4
10:30am Shotsuki Monthly Memorial Service* Streaming option 5	6:30pm Bon Odori Practice 6	7	8	9	10	10am Exploring Buddhism* 11
10:30am Regular Service* 12	6:30pm Bon Odori Practice 13	14	15	16	17	10am Exploring Buddhism* 18
10:30am BTSa Picnic & Service @ Elks compound* 19	6:30pm Bon Odori Practice 20	21	22	23	24	10am Exploring Buddhism* 25
10:30am Regular Service* 26	6:30pm Bon Odori Practice 27	28	29	30		