

JAPAN VICE PROVINCE

MISSION CONGRESS

Moderators

John King, OMI / William Cagney, OMI



Mefu

July 26-30, 1971

PREPARATORY PHASE



1971

January 25, 1971



Dear Fathers and Brothers,

The members of the Agenda Committee met in Tokushima on January 12 to prepare a "proposed agenda" for the coming General Meeting. On January 15 Father Silver met with me for a progress report. At that time he also informed me of the topics that should be included in the agenda as a preparation for the General Chapter. In the light of this information the Agenda Committee again discussed the agenda on January 19 and 20. The agenda is now being sent to you for your comments and suggestions.

The topics for the proposed agenda are as follows:

1. Missionary Vision
2. Apostolic Community
3. Poverty
4. Parishes
5. Kindergartens
6. Worker---Student Apostolate
7. Seibo Gakuen
8. Tokyo Student Territory and Apostolates
9. Tokyo Seminary
10. Ikeda
11. Campsite
12. Etc.

The first three topics are subjects that are to be discussed as a preparation for the General Chapter. They are also subjects that we recommended for the agenda in the replies we received.

Parishes and kindergartens are old types of Oblate Apostolate. There are many problems under these two broad headings that need discussion and consideration at this time for a clear understanding of their place in the Oblate Japanese Apostolate now and in the future.

next

The ~~last~~ three topics are concerned with apostolates the Oblates have entered since the last General Meeting in 1968. These should be assessed so that their place in our Oblate Japanese Apostolate can be understood by all.

The last three topics are very concrete problems that have been on the mind of most of us. This was most apparent from the letters received by the committee.

Now a few remarks about the proposed method of procedure. Various members of the Province will be asked to prepare papers on the subjects of the above agenda. These papers or reports will be printed and sent to all the men on the Mission well in advance of the meeting. At the actual meeting the man to whom the topic was assigned will give a brief resume of his report. The floor will then be open to discussion by all the men present.

On the last day we will have a chance to formulate general guidelines for the future Japanese Oblate Apostolate.

Arrangements have been made with the Passionist Fathers at Weifu to use their Retreat House. The meeting will be held from the evening of Monday, July 26 till noon of Friday, July 30. Kindly arrange your schedule so that you can attend.

The above agenda is sent for your consideration. If there are any changes you would like to recommend please send them along. We would appreciate your reply by February 25.

Sincerely yours in Jesus Christ and Mary Immaculate.

John Kenney Mahoney
John Kenney Mahoney, O.M.I.

For the Committee



The Missionary Oblates of Mary Immaculate

— PROVINCIAL ADMINISTRATION
287, 6 CHOME SEKIMACHI,
NERIMA-KU, TOKYO, JAPAN

January 27, 1971

TOPICS PRESENTED BY THE TOKYO HOUSE

FOR

DISCUSSION AT THE PROVINCIAL CHAPTER



- I Desiring to solve our problems in the broader context of the Japanese Church, we suggest that the Oblate Vice-Province in Japan urge the bishops, other religious communities, and the faithful hold a national council, as has been done in several countries already, to examine the Church's organization, co-ordination, and goals.
- II We suggest that an expert (non-Oblate) be the moderator of the Provincial Chapter (just as such services will be retained when the need arises at the General Chapter - cf. page 2 of the "Unofficial Report of Recommendations of EGC," #5).
- III APOSTOLATE
- Are we satisfied with the approaches of the past toward (1) non-Christians, and (2) the pastoral ministry? Are we open to newer approaches?
 - Do we think of 'community-building' exclusively in terms of established parishes with a pastor at its center? Or, do we see the necessity of greater mobility in secular society? Is our freedom to move about in society impeded by the burden of our institutions? Can some of the finances being invested in parish maintenance be more profitably directed toward more creative endeavours?
 - Are the new-comers in the Province forced to adapt to patterns and structures put up by others or do they have a chance to start with the light they have from their own education?
 - Can the Province, with the cooperation of the Bishop of Takamatsu, initiate an inter-diocesan program of exchange whereby Japanese curates could exchange places with foreign pastors, at least, in some of our parishes? (*as pastors*)
 - How far have we tried to co-ordinate our efforts with other Christian denominations?
 - What responsibilities can we give to laymen in administration of parishes, especially in the field of finances?



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- Does the Province feel the necessity of becoming involved in the Tokyo Apostolate? How should this be done?
- Related to, but not identical with this is, how should the Province use or dispose of the facilities in Seki-Machi?
- We think each member of the Province should share with the others his own comprehension of his role as a missionary in Japan, i.e., expressed verbally.
- Does each member of the Province have a feeling of trust toward one another? Do we all seriously try to see a validity and value in what the other members of the Province are doing? Can we come to a firmer unanimity as a community amidst a plurality of approaches?

IV EDUCATION

- Does every member of the Province feel that he is making serious efforts at acculturation? Are we all convinced enough of the necessity of continuous study of Japanese culture and language? Do we realize that our lack of studies in these fields can constitute a hindrance to the Japanese who have an interest in Christianity?
- Do we recognize fully the need for further Scriptural and theological studies? Do we realize that this has a serious part in how faithfully we can fulfill our vocation as priests and missionaries? Do the missionaries still come together to discuss their theology?
- What conclusions do we draw from our recognition of the fact that we cannot provide proper training for candidates to the priesthood?
- What can be done about preparing young priests for the apostolate in the Japanese Church?

V GOVERNMENT

- Are we satisfied with the way that the Provincial and the Provincial Council are elected? Are the members of the Council elected to represent one "ken" - one "nationality" - or, the whole Province? Should the question of who is eligible to vote in the Province be re-examined? Does the selection of the Provincial and his Council truly correspond with the desires expressed in the consultation?



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--How are assignments made? Is there consultation with the individual involved? Is this integrated with long-term planning?

Jack Deely, O.M.I.

Hane Ullrich, O.M.I.

宮本 匠士 O.M.I.

Frank J. Hahn, O.M.I.

Raymond Bourgois, O.M.I.

~~John De~~
~~Smith~~



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April 14, 1971

Re.: Vice Province Congress, Japan.



Dear Fathers and Brothers;

This is to officially notify you of the convocation of the Vice Province Congress. It will open in Mefu on July 26 and close on the 30th of July. With this letter is the Agenda.

According to the spirit of Constitution #189 the functions of this Provincial Congress will be twofold:

1. To prepare for the coming General Chapter.
2. To review the status of the Vice Province.

Both of the above mentioned functions should give a greater impetus and stimulus to the future missionary work of each member of the Vice Province.

Three topics of the Agenda - Missionary Vision - Poverty - and Apostolic Community - are some of the themes that are of major concern for all Oblates. Papers concerning them have been sent to you from the General Administration. I am sure that you have made yourself familiar with them. During the coming months you will be studying them, discussing them. This study-discussion is not meant simply to be theoretical; it should also be practical in helping you formulate suggestions for our communities in Japan.

Many of the remaining items on the agenda will enable us, as a community, to be honestly critical of ourselves. There is no doubt that negative reflections will be beneficial. However, the positive suggestions coming from the meeting will give us a better potential for apostolic action in our missionary work. Our last general official meeting was held three years ago. Preceding this were many unofficial meetings. Each time that we meet - discuss - our problems and desires - present solutions and ideas - we come away with a greater conviction of our communal abilities.

As we begin the remote preparation for our meeting, I would like not only to stress the importance of study, discussion, district meetings but also the necessity of group prayer for the success of our gathering. For the implementation of this I leave this up to each District and House.

Asking for your continued patient cooperation and promising my own for the success of the Congress.

Bertram N. Silver, O.M.I., Prov.

AGENDA: VICE PROVINCE, CONGRESS. JAPAN - July 1971

1. Report on the Oblate Mandate for the Mission of Japan
Report on the General Meeting of 1968
Fr. Provincial.
2. MISSIONARY VISION
Report and Discussion
Preparatory paper: Frs. Deely, Defrut, Mahoney
3. POVERTY
Report and Discussion
Preparatory paper: Frs. Delporte, W. Maher, Barton
4. APOSTOLIC COMMUNITY
Report and Discussion
Frs. Harr, Maher T., Siani
5. MANDATUM - CONTRACT
Report and Discussion.
Fr. Provincial, Robitaille, Simons
6. REPORTS of DISTRICTS AND TOKYO
Preparatory paper: Frs. Bourgoin, Mahoney, Delporte, Harr
7. MAJOR ISSUES ARISING FROM REPORTS OF DISTRICTS AND TOKYO.
Discussion.
8. FORMULATION OF GUIDELINES FROM REPORTS OF DISTRICTS AND TOKYO.
9. FORMULATION OF GUIDELINES FROM MISSIONARY VISION, POVERTY
AND APOSTOLIC COMMUNITY.

RE.: Reports and Meetings in Districts and Tokyo in preparation for Mission Congress

Reports:

The reports for the Congress will be prepared by three Fathers. One Father will write the final draft. The minutes and suggestions from all on the mission will be sent to the Father in charge of the final draft. The paper will be sent out as soon as possible to all of the Fathers on the mission to enable all to prepare well for the meeting.

Meetings:

Suggestions for District Meetings and for Tokyo House.

April: Meeting and discussion on Missionary Vision.

May: Meeting and discussion on Poverty.

May: Meeting and discussion on Apostolic Community.

May: Distribution of reports on Missionary Vision and Poverty.

June: Meeting and discussion on District Reports and Tokyo Report.

June: Distribution of reports on Apostolic Community and District Reports.

Notification: Should be made to Provincial of the exact date, time and place of above mentioned meetings.

Reports:

As was done at the EGC the reports should be an Analytical Resume of the reports of the various Districts and Tokyo, and a Working Paper that should stimulate thought and discussion at the Congress.

THE MISSIONARY OUTLOOK OF TODAY'S OBLATE

(Documentation (English) No. 21/71)



Minutes
of a

Discussion held in Awa Ikeda
with Oblates from Tokushima,
Kochi and Itami on Apr. 16, 1971

A-THE WORLD AROUND US-----This section was not discussed.

B THE OBLATES FACING THE WORLD

I-SOME OBSERVATIONS

1) On the moveno comments on this section.

2. Greater Pastoral Care

---Quote: "It is through reflection on our pastoral and missionary activity that we have come to understand their limitations, their failures to cope with new situations..."---We don't think that the pastoral care can be accused of limitations and failures. We think that the upheaval of change during the past few decades has brought new knowledge to the science of pastoral care, and that adjustments are being made. Adaptation to change is by no means an implication of past limitation and failure, but a healthy acceptance of a challenge to meet the new world and be of service to it.

---Quote: "missionary activity"---By this activity we do not mean the works in actual Oblate geographical foreign missions, but the overall missionary activity of the Oblate world as a whole. What is a missionary? According to C/I/1) of this document, he is one "who finds Christ among people and reveals Him." In this sense all Oblates are missionaries, even those directly involved with pastoral work in Christian countries.

3. Categories

---Quote: "There is a renewal-minded minority."---We question that the renewal-minded are a minority. And secondly, we question whether this "minority" is composed "in great part" of younger Oblates.

II-A PROFILE OF THIS MINORITY

1) Characteristics

a) Quote: "mostly among our young men"---The men who brought about the new thought of Vat. II were advanced theologians and middle-aged and older bishops. The insights given to young men in post Vat. II seminaries came from older men. And many Oblates in their thirties and forties are definitely part of this "minority". We feel that this restriction to the young is unfavorable to the facts

- b) Quote: "The greatest number of these young people desire to live in closer proximity with the poor." --Is this in fact true? There are noted examples to show this, but just as many examples of the young being satisfied with the parochial ministry or the education apostolate, etc..

--"partaking of their living and housing conditions, and even in their work,"---This phrase seems to be loaded with the knowledge of past sad experience to the contrary on our missions; i.e., missionaries living in big ample houses walled off from the poor around them.

- d) Quote: "A renewed sense of brotherhood has united these young Oblates,... they have found a deeper fraternity.."
- d) Quote: "Their community is in direct contact with other priests, with other religious and lay people'---Does this suggest that a greater proximity with the poor will eventualize in a deeper sense of Oblate community? On the contrary, could it be that the sense of Oblate community will almost be lost as we Oblates go out making our individual contacts and getting involved in the bigger Christian community?
- d) Regarding the statement that less attention is given to the house, or so called community and to the territorial aspect of the missionary district, etc.,--it was feared that such an attitude could destroy any idea of consolidarity and unified effort among Oblates. It would leave each person free to "do his thing" with no reference to the collective activities of the Oblate community. Would the Oblate community thus survive as a collective contribution to the Church?

C- THE MISSIONARY OUTLOOK

I- THE DISCOVERY PROCESS

- 1) Finding the Mission in our Pastoral Work---No comments on this section.
- 2) Diverse Currents of Thought

To summarize the two currents of thought stated:

- 1) To meet the new world with a deepening and perfecting of the present structure.
- 2) To meet the new world with a new structure with accent on evangelization and closeness with people,--especially "towards the poorest".

-----We think that this distinction is not valid, that it doesn't represent the thinking either of the "minority" or the "majority". These two approaches are pitted against each other as mutually exclusive. Is that the way the majority of the "minority" think?

-----Missiology as a science is yet a baby. Many areas have yet to be explored. The statement on page 14 (Conclusions) of this document that "the discussions and reports show clearly that this outlook presupposes a Theology of the Mission"---seems to be telling us that if we don't accept this distinction and favor the second point, i.e. non-structure, we are ignorant. The principles of mission theology are made and are

being made right now on the field, by individual missionaries guided by the Holy Spirit. Who can say that non-structure approach is the only missiological approach?

II-THE MISSIONARY OUTLOOK

1) Our Institutional Charism ----No comments on this section.

2) Our "Pondus Amoris"

---Quote, paragraph five: "This missionary therefore cannot be primarily and solely dedicated to sacramentalization and to the magisterial teaching of the Gospel,"---We see here the "witness-gospel-sacrament" approach of Vatican II, but we fear the wording may lead some to abandoning the "sacramentalization" aspect completely. If this happened, what would become of the priest, his sacerdotal mission among men? Couldn't he be just as well a layman?

---Quote, paragraph seven: "In this present situation of the world... disproportion between the rich and the poor..."---This seems to assert that the mission of the Oblates is exclusively to the physically, materially poor, doesn't it? If so:

1. We question the right of the writers of this paper to suggest this. In 1969 at the Extraordinary General Chapter it was decided that the "poor" were "those most in need." (Cf. Circ. 241). This decision was arrived at after much deliberation, namely that the poor are not (for the Oblates) simply the physically poor, but those most in need. Do we build on what has been previously deliberated? Do we use the knowledge gained in past documentation? If so, we find this document (beautiful and idealistic as it sounds) at fault for bringing in a concept that was rejected in past deliberations and stating it as our Oblate thought.
2. We unanimously agree that the document, "The Missionary Outlook of Today's Oblate", does not accurately represent the thinking of the Oblate world.
3. We unanimously agree that this document as is cannot be used as a working paper for the next chapter.

Oblates present at the Ikada meeting: V. Rev. B. Silver, Revs. Edward Lowney, Leo Simons, Xavier Delporte, Thomas Maher, William Maher, John Mahoney, Angelo Siani, Gerard Stevens, David Barton, Raymond Bourgoin.

x



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July 16, 1971

Re.: VICE PROVINCE CONGRESS, JAPAN

Dear Fathers and Brothers,

Enclosed are the outlines for our coming Mission Meeting.

The Meeting will begin the evening of the 26th - Monday evening - at 7:00.

On behalf of all of you, I would like to express my appreciation to Father General for giving Father John King, O.M.I. permission to attend our Second Vice Proving General Meeting. His presence reflects the genuine interest of Father General in our mission and in each one of us on the mission.

May the few days spent together at Mefu be profitable ones for each of us. It will, under the guidance of the Holy Spirit, enable us: to be more committed to our Oblate vocation to witness and service in Japan, to a deeper understanding and appreciation of one another, to come to a greater realization of our present deficiencies in order to correct them and to setting our sights with Christ-like hope and confidence to the present and future desires of Christ.

Asking your prayers and sacrifices for the blessings of God the Father on the coming Mission Meeting.

Bertram N. Silver, O.M.I. Prov.

GENERAL MISSION MEETING - VICE PROVINCE, JAPAN

STEERING COMMITTEE: Composition of...

Provincial, three members of the steering committee,
and three moderators.

The following names are offered for your consideration:

Steering Committee: Frs. Mahoney, Stevens, LaFramboise.

Moderators: Frs. Deely, Delporte, Harr.

Guideline Committee: Frs. Lowney, Robitaille.
Guidelines that will be submitted
to assembly shall be referred to
these Fathers beforehand for
composition.

Secretaries:

Monday, Tuesday: Frs. LaFramboise, Williams
Wednesday: Frs. Lowney, Harr.
Thursday: Frs. Ward, Siani
Friday: Frs. Deely, Schol. Francis Hahn

These Oblates are asked to take notes and to type up
the same for approval or correction.

Liturgists: Frs. Inui, Williams.

GENERAL MISSION MEETING - VICE PROVINCE, JAPAN.

DAILY SCHEDULE:

6:45 Morning Prayer: (New English Breviary)
7:00 Mass (concelebration recommended)
7:45 Breakfast.
9:15 Discussion.
10:15 Coffee break.
10:30 Discussion.
11:45 Noonday Prayer.
12:00 Lunch
2:30 Discussion
3:30 Coffee break
3:45 Discussion.
4:45 Afternoon session ends.
6:00 Supper.

N.B. Those wishing to absent themselves from evening meals are requested to notify the kitchen at the noon meal.

N.B. Meeting convenes on Monday evening at seven o'clock - the 26th. Those desirous of having evening meal at Mefu should notify them by noon of the 26th.

N.B. Typewriters, etc. are available at the Retreat House for the secretaries of the meeting.

GENERAL MISSION MEETING - VICE PROVINCE JAPAN

7/26 Monday: Opening remarks -V.Rev.Fr.John King, O.M.I.
Assistant General
Report: Fr.B.Silver, O.M.I.
Provincial.

7/27 Tuesday:

9:15-10:15	Missionary Vision, Report, Discussion
10:30-11:30	Missionary Vision.
2:30-3:30	Poverty, Report, Discussion
3:45-4:45	Poverty
5:00-5:30	Bursars Report

7/28 Wednesday:

9:15-10:15	Apostolic Community
10:30-11:30	Apostolic Community
2:30-3:30	Mandatum
3:45-4:45	Reports of Districts, and Tokyo

7/29 Thursday:

9:15-10:15	Formulation of Guidelines for Missionary Vision, Poverty, and Apost. Community.
10:30-11:30	Continuation of same.
2:30-3:30	Major Issues that arise from above reports of Districts, Tokyo, etc.
3:45-4:45	Formulations of Guidelines of Districts, Tokyo.

7/30 Friday:

9:15-10:15	Continuation of formulation of guidelines.
10:30	Closing remarks: Fr. King, O.M.I.
11:00	Concelebration.

Apostolic CommunityThe Present situation

At present there seems to be a confrontation in religious life between:

- I. a type of community life, which is for the most part traditional and monastic, based on regularity, and on which all the rest of one's life is to be modelled.
- II. Another type of community life which consists more in interchange, in sharing and in mutual assistance, which is at the same time better adapted to the demands of apostolic life today; that is:
 - a. that modern man is ever more sensitive to the human values which result from interpersonal relationships.
 - b. that some apostolic activities do not always permit the possibility of a conventional community life.
 - c. that some Oblates by reason of their personal commitment in the working world and also of the financial independence which such employment entails, are sometimes tempted to an individualistic life style.
 - d. that the organization and distributions of apostolic work often scatters the members of our communities in a number of diverse works.
 - e. that in such a plurality of works that Oblates should strive less for a community work and more for a community of life on the level of gospel values.
 - f. that Oblates often must live alone, especially here in Japan.

Areas to be considered

1. forming a meaningful community life style for Oblates who live alone.
2. that full encouragement be given to every kind of method, every kind of meeting which may help to form and strengthen the bonds of community.
3. that there be some type of community prayer when the Oblates get together.

The principle motives for this new type of community life seems to be:

1. Apostolic needs
2. the desire for a more authentic expression of fraternity

3. the need for discussion centered on the Word
4. group responsibility under the form of consultation and dialogue
5. respect for persons and their charisms (which have anyhow to be) controlled by the community itself through the more general charism of the congregation.
- 6/ to rediscover that reality which the founder himself so profoundly aspired to, that we work actively and in cooperation with one another.

Some Obstacles to Community Life

1. the disappearance (or so it seems) of community and personal prayer.
2. the isolation of some.
3. the idea that being part of the Christian community is already a fulfillment of the commitment we have as a community.
4. lack of interest in fellow Oblates.
5. lack of appreciation for what the Oblates have done and are doing; being over-critical of the congregation.

IDEA OF THE FOUNDER

"For the good of the church a group of men working together would be more effective than one man, no matter how zealous."

The Rule

- Art. #5 To fulfill their role in the church, the members are gathered together into apostolic communities. Bound together by the strongest ties of charity and obedience.....
- Art. # 42 The members fulfill their role in and through the society.
- Art. #44 in a joyful atmosphere they will grow in unity of mind and spirit.

Reflections on Oblate Apostolic Community

Over the past 2 years there have been ample OMI publications sent to all of us, discussions on the merits and problems of the modern Apostolic Community. Since all are familiar with these, there is no need to repeat or quote from these. The issues are before all of us. These reflections will pertain more to center our minds on the Apostolic Community in Japan.

the questions at hand are:

1. Are we to pursue apostolic works in this new age as we feel individually the Holy Spirit is directing us? Or, are we to exercise caution in mingling "with the world"?
2. Is our Oblate Community structure a help or a hindrance to apostolic work?
3. Are our vows of obedience, poverty and chastity and perseverance in discord with our vocation to the active life?
4. Is Community life still a need in the Church?



Our Founder organized this community of the Oblates to save the Church in France. This was the original goal, and this was achieved with great success and with historical tribute to those first zealous Oblates. However, we know that this limited goal was not the sole intention of the Founder. We were founded more basically to serve the Church in all of her needs, in every circumstance. When we look at what the Oblates before us and even now have been able to accomplish for the Church, indeed it is staggering. Oblates all over the world have entered every type of work imaginable. We can say, then, that it is typically Oblate to be ready to work anyplace, anytime for the good of the church.

Work is our vocation. At the same time, this is a work for Christ and His Church. This fact points up the necessity of holiness and exemplary virtue. This need not be elaborated upon. Also, from experience of 145 years of Oblate endeavors all over the world, working and praying together has made this task, this Oblate vocation easier and more productive. The ideal, therefore, is apparent - a strong balance between the apostolate and community life.

Today, is this possible? Of course, we know of its difficulties, and perhaps more so than ever before, its realization demands a greater effort on the part of the individual Oblate, but it must be said that this happy balance can be achieved. The church truly needs apostolic men who are strong in the holiness of Christ and resourceful in fraternal support. This balance, as always, depends on the individual viewpoint towards apostolic community. Some, it is claimed, have joined the Oblates to be a missionary, excluding the aspect of being a missionary as a family member, i.e. working together with others missionaries. The Founder very strongly insisted on the members working together.

This unity of action does not necessarily imply that a community is to pursue each apostolic work together physically. This is often impossible. More important, each member is to have the spontaneous support, encouragement of his community though. There is nothing more assuring than knowing that the work at hand is beneficial to the church and is being done effectively. For this alone, if the community is unified in its work, there seems no end to the possibilities of new ideas, imaginative plans and hopeful results. We are Oblates, an Oblate family. To maintain this family aspect, each member has to put himself into this family. And today it very well may require more of an effort. But, to enhance the work the church has given us or the work we've set out to do for the church, community life is a strong source a value which must be cherished and worked out.

No two people agree in everything, it is true. This will always be, and it is a good thing. But, this is not to say that 2 people cannot work out a pattern, a unified action from their disagreement. In marriage, this is so true. And in Oblate community life, it is true. Each member is to set out to make the basis of his life strong and healthy. It seems that our base is community life. Then, we can hope for better results, because we don't work alone no matter whether we work individually or not, but we work with others who are concerned and willing to be helpful. For this reason, the bond of the vows are a real blessing. They bind us together at the roots to seek a unified action.

Not to be overlooked is the fact that in our work we are called to imitate Christ. We are called to exemplify a unity, a oneness of spirit to a world which has always been in disarray. The people for whom we work look for this, yearn for it. Our example of unity among one another can influence outside our community. This is a task which none of us can afford to overlook.

If the Founder were still alive today, we can feel sure that he would advise and direct us to make our community stronger, to exert more effort for a healthy unified family, and with this to pursue with typical Oblate zeal every work that the church has used need of. Adjustments are called for today, and because of this sacrifices even heroic sacrifices are demanded. Oblate holiness will make these adjustments easier and more desirable.

Harr

REPORT FROM THE DISTRICT OF KYUSHU



1. At present, the main work being done comprises the ordinary parochial duties, youth work, caring for a large kindergatten, giving lectures to PTA groups, also lecturing at other Catholic kindergartens within the diocese, hospital work, teaching in various schools, working together with other communities at the Diocesan Catholic Center.
2. For the future, it is our hope to develop further these works. Also, more teaching on the University level is under consideration. Plans are underway to establish a Credit Union at the Hikarigacka parish.
3. Area cooperation with Priests and Religious of other communities in teaching working people, students, people in need of our help has proven a great success over the past 4 years. Likewise, teaching in the local schools where the opportunity is available has met with good results.
4. We feel that what we have received is for sharing with others in as much as we don't deprive our own community of its basic needs. Along this line, in Koga, board and room are afforded for 3 persons. Our rectories are used for meetings, our facilities for action groups and town meetings.
5. We feel a need for a stronger bond between our two houses. We intend on gathering more often for days of retreats and free exchange.



REPORT ON TOKYO

I believe that any report on Tokyo should start with the last General Meeting held in Naruto.

Each number will include the following four points.

1. What that meeting decided, as well as other subsequent directives received from the Provincial.
2. What we complied with, and its assessment.
3. What we did not comply with, and why.
4. What we did that wasn't directly suggested by the provincial, and why and its assessment.

A. Points stressed at the previous meeting for the whole vice-province which also affected this house.

1. Harmonization of life-style with the work at hand.

From then on a continual effort was made so that would come about, consideration given due to the variety of studies and works at hand (Ranging from secular studies and Japanese studies to theology.)

In community it was decided that the three following hinges would determine the common schedule and that the rest remained with the individual.

- a. Lauds ---- Breakfast
- b. Eucharistic Celebration ---- Lunch
- c. Supper ---- Vespers.

This was a good set-up, but for various reasons changes had to be made. With the arrival of other Semnarians, the following set-up is in vogue at the time.

- a. Eucharistic Celebration ---- Breakfast
- b. Sext ---- Lunch
- c. Adoration ---- Supper.

Continual effort has been made, schedule always evolving, but fundamentally the same principles guide us.

2. Primacy of the Apostolate.

First of all, everyone tried to see their studies

Also in their Apostolic dimension. Being a House of Studies emphasis was put on them first and foremost. However each member of the community was asked to contribute some Apostolic endeavor inasmuch as his study schedule etc. permitted it. Variations were seen according to capabilities as well as temperaments.

- some taught English here as well as in Kaishas
- some ran a Kodomo-kai here, helped with one among the Koreans in poor areas (an ecumenical effort), one was going out there once a week to help these children with their studies and homeworks.
- a student dormitory was experienced with (after consultation with the provincial) with an eye to deepen the faith of the university students involved.
- efforts were made to work with other "kai's" on other projects, e.g. philosophy and English etc.

As experimentations, and gaining of experience from the apostolic point of view, I think it contributed to the formations of the seminarians involved.

As far as results are concerned, I would say there were positive results (especially in getting to be part of the neighbourhood and as sources of contact), in all the endeavors but the "dormitory experiment". This one was mostly a failure as far as results in the line which we had envisioned.

I might point out that these students also run a "juku" for mathematics, over here, but so far the numbers are still so few that I don't think this has a future.

3. New Spirit of government according to the Rule.

We hope that this was always our guiding principle in all our dealings with the community. Some have brought up that I wasn't stern enough, but I couldn't conciliate that with the fundamental principle.

The assessment here should be asked of the men who lived here, not from me.

4. Adaptation to the Japanese culture.

- a. Knowledge of the culture, not only essentially (i.e. theoretically) but also existentially (i.e. in practice)
- b. Building and architecture.

Besides the essential knowledge, by continuing Japanese Language Studies and attending Summer Courses on culture at Jochi, a few attempts only were made on the existential level : one student lived for a month with a Japanese family; others attended various gassukus where they mixed with other students; all cultivated friendships with the added dimension

of existentially learning culture. Also various apostolic works contributed a little.

I think most were satisfied that at least we were going in the right direction, but they all would agree that much more must be done, as they have voiced it in various meetings.

As far as the Tokyo building was concerned nothing could change it to make it fall in line with the desires of the members of the meeting, however, it has become more "hairi-yasui" because of the various programs we inaugurated.

5. A Tokyo Parish was envisioned.

At the meeting itself this idea was shelved, with more kenkyu to be done. We therefore complied with this in the sense that we didn't start a parish. However for various reasons which will be mentioned later, no such kenkyu was possible from this end.

6. Using the House in Tokyo as a point of departure other works should be attempted, not only for the apostolate but also supplying the men in Shikoku and Kyushu with insights and information that it is hard for them to gather on the mission.

Besides the few things mentioned in number 2, all other plans in this line had to be curtailed because of my illness, Joe's departure, Dan's studies and subsequent sickness.

7. Apostolic-religious life.

- a. harmonization of religious life with apostolic work
- b. some minimal community prayer
- c. clarifications by Father Drouart.

I believe a real attempt was made as regards the first point, with probably 70% success. I believe the remarks in number 1, are sufficient to answer this second suggestion. Father Drouart's remarks, were one of the fundamental principles held in mind when various attempts were made.

I would give A for effort and B or C for concrete results.

8. Periodic meetings to study the new Rule and other topics.

These were held each week when possible. They included study of the Rule, Japanese Culture, and theology.

Some were beneficial, others an absolute "0".

- That the wisdom and experience of the older men should be well meshed with the insights from the new theology of the younger.

The community at most times was composed only of the younger men so that at least in Tokyo, the problem did not arise between ourselves so much. This will have to be left up to the judgment of the younger men who later joined the mission.

However some of the younger men voiced their opinion that they still feel it will be hard to intergrate with some of the men on the mission, but it wasn't always a question of age as views of some men.

Rumblings also have arisen on the part of some on the mission, calling Tokyo too permissive in its formation. I'M ready to answer this objection at any time any one's ready to come to me face to face and say this rather, than just tell the Provincial.

10. During the next 3 years a study be made of the desirability of expansion of work in Tokyo.

Because of the reasons given in number 6, from our part very little was able to be done off this question. We feel however that the suggestion is still valid and that as much as possible we continue thinking about it and gather as much information as possible.

11. That other forms of Apostolic activity besides stickly parochial work be envisioned.

Besides what was experimented with as mentioned above, although others were envisioned, nothing was done about them because of the same reasons given in number 6. However a couple of the younger men probably can add their ideas here, at the meeting.

- 12^a Father King made a blanket acceptance and support to the way Tokyo was being run.
(Sorry to say that although he said he would re-write his paper and send it on, he never did. I must therefore count on your memories for his comments as regards this in his closing speech).

This line of thinking was continued inas-much as I could, in the situation I was. The main principle being that we mustn't try and have the seminarians go through the motions of a detailed schedule, when we know that their life 'de facto' on the mission will be

otherwise. It's no use building castles in the air if the real thing will be completely in reverse. The main thing is to have the scholastics develop a sense of responsibility so that they can adapt to any situation.

Throughout the months that I was the animator of this community, this was one of my guiding principles. I cannot vouch for those who were my replacements, because I was not here to be able to pass judgment.

N.B. I would add here that the departure of Joe Hofmans left a profound effect on the scholastics, since they always looked at him as an example of real religious life, openness etc., and yet the values he held so firmly to till the end did not prevent his departure. I would compare this a little to the Japanese Nation when as a people they realized their Emperor was not god.

B. Decisions made in the Provincial Council right after the Naruto meeting, which affected this house.

12. There should be well organized summers for the scholastics.

I would refer you to the meetings held in Itami 4-5 May 1970 and end of March 1971 held in Tokyo, by the formation committee.

However, I would point out the substance of these meetings as regards this topic.

No artificial program should be set up for them in any of our parishes. The summer needs of each individual vary according to temperament, fatigue etc. Actually in these past three years not too much of this was done anyway, so that in practice I cannot think of any-being set up on an artificial basis.

13. Father King shows an open mind to the expansion suggested in Tokyo. He had reservations however.

I would answer that numbers 2 and 10 only indicate that 'de facto' nothing was able to move anyway.

14. A new stability in assignments.

Everyone realizes why this was not followed. It certainly also affected the Tokyo community.

15. The information office should be moved to Tokyo from Aki.

Eventually this happened after a brief stop in Kochi. We hope the member of our community studying this field will be in top form to serve Japan on a national scale.

16. The appointments of Joe, Dan and Ray to Tokyo, to implement as much as possible the above suggestions.

Everyone knows the answer to the problems that arose here. I only would add that the province should not take an "akirameta" attitude toward future possibilities in this field.

17. Phasing out of the work on the bases around Tokyo.

At the time of my appointment here a number of contracts still existed, so that we had to fulfill these. I want to thank Frs. Novotny and Derudder for helping me phase out this work. The contracts that existed were: from August to December - Saturday and Sunday Pastoral care of Kamiseya Naval Station, and Evening Mass at Yokota air base. August -September on call at any time for Kanto Mura, Tachikawa, Grant Heights and Green Park.

I believe this phasing out was godd spirit-wise, since 4-5 days were tied up directly with this work and therefore plans forwork with the Japanese had to wait. Once they were phased out, other works involving the community around us were able to be undertaken. We lost the Island within the local community image. We were less identified with the military, which was a great plus in our work with the Japanese.

Many probably still deplore the loss of fiancial aid, but we made up a little of it with other works. Except ~~fre~~ for Kamiseya, none of the other places really needed us. Our work became more apostolic and less finantial. I left Kamiseya on January 10th, only after I had found a replacement, and therefor the need was not there anymore for us to go.

18. The name Tokyo Seminary was dropped to call us Tokyo Apostolic Centre.

One purpose was that all living here be trained in some way for the apostolate, be they Priests, Brothers, Theologians, Philosophers, Language Students, Students of other branches of learning, Novices and even Laymen.

Another reason was that those living in this house, besides their primary concern, would have an eye to the apostolate in some way, some practical way. We've already noted what was attempted, what co7ld not be attempted because of reasons ~~begeu~~ beyond our control.

Everyone here took the above very seriously except for the Laymen (University students). There just was no

interest on their part. Of course being foreigners, the handling of the students might have something left to be desired, but in our pamphlet that we sent around, we had made clear what we expected of them, deepening their faith, making them aware of their apostolic role as christian laymen etc. But in fact they were "mu-kanshin" towards any of these aims. Some are very good kids or young men, but it takes only a few to cast the whole project in a different mold. I think most here would agree with me that it has been a "dai-shippai".

In Japanese Apostolic Centre could not be translated so it became Oblate-Kaikan. In this sense the people in the area found it much easier to come in then before when it was designated as a Seminary.

19. The Seminary Newspaper was to be revived.

This was not done. The seminarian designated to put it back on its feet, faced more important problems and therefore could not do so. There was enough work to do besides.

Finally, as a community we thought it would be better to take part in a bulletin from the whole province than to start our own little thing that could not continue again, because personnel changes so fast here.

C. Directives from the Provincial himself.

20. Establishing an Institute be set up in Tokyo on the same basis as Seibo Gakuen.

To do such a thing would entail a full time job for one guy, as Ron can vouch. The personnel in this house changes too rapidly to go in for something on such a grand scale. Salaries for other teachers would be prohibitive. We went according to personnel strength, as each semester rolled around. English was the only thing that really went well, and even that fluctuated depending on personnel. We did what we could.

D. Directives Joe Hofmans gave me before he went to Louvain.

21. Program of lectures at the Tokyo House.

We found it more beneficial to take advantage of the various talks around town.

22. Scholastics to write reports on activities for the benefit of all.

Some were written, but only to the Provincial.

B. Other directives/

23. Noviciate from Aki to Tokyo.

I was named Novice-Master, and from that time on I got myself ready for it. First Novices were Mr. Abe and Mr. Miyamoto. The Noviciate started April 17, 1969.

I had lined up a program for the year which the Provincial went along with. But that thread is one of the only things that stayed.

After a little over one month I had a brain hemorrhage. Bill Maher took on from there for a little over three months. Joe Hofmans took on from there till Mr. Abe went to Kochi under Ron LaFramboise and Mr. Miyamoto went to Naruto under Angelo Siani. This period was to have them see first hand the life-style we have and therefore they would be making a commitment with "some" foreknowledge. Richard Bonang took them the last period till their vows would normally arrive. Other team members came to Tokyo to treat various topics about Oblate Life and life in a Parish: Tom Maher, Len Inui and Angelo Siani.

Mr. Abe felt at the end of it all that he would rather go into Social Work as a layman.

Mr. Miyamoto continued and took first vows in 1970, renewed a year later in 1971. His impressions of the multiple changes in "novice masters" was that as a whole it was a "plus" because he was able to see that to be an Oblate didn't necessarily mean we all fit in the same mold. There was a distinct gamut of interpretations of our life-style as well as our vows. In other words that there was room for individuality and initiative.

24. Financial recommendations at the Itami meeting in February 1969.

The Recommendations for the common "taishokkin" was complied with. Upping the help's salaries was done since they were still low here. Only final profits made and actually coming to the Oblates were recorded.

As everyone knows, the house doesn't support itself by a long shot. If the output was over-ridingly for the support of the Church in Japan, I don't think too many would complain, however.

A constant change of Bursars didn't help things too much I believe, but overall the Provincial Bursar was kind enough to be patient with us.

25. Theologians of other congregations to be housed here.

In May 1970 the Provincial suggested to other provincials the pooling of our seminarians.

In April 1971, 6 seminarians; a Guadelupan, A Viatorian, four Redemptorists joined us. A Jesuit Father Seito is the spiritual advisor for the seminarians.

The experiment and experience seem to point in the right direction. The others a definite "plus" to the house. In fact they share my grief that the University students who board here have the attitude that they do. If the house was full of seminarians only, things would be very smooth indeed.

CONCLUSIONS:

I may have left out some important things, but I just can't think of others as of the moment.

One of our problems is help. One will quit after her one year 'keiyaku' is over August 31. Another is on only till April 1, 1971 as of now. A third is a very sickly woman, and may not last long.. The fourth is a peach. She's been our laundry lady for over 7 years now.

One other problem, is that I had the feeling sometimes that the work in Shikoku was more important than that in Tokyo, so that we had to curtail some-things to replace men in the field. As if Tokyo was a place to look for filler-ins and that it had no identity of its own otherwise.

However I do appreciate that every effort was made to replace me during my sicknesses.

I want to thank all who helped either for the running of the Scholasticate, the Noviciate, both spiritually and taking upon themselves the un-grateful task of the finances of the house.

If you have any other questions, please let me know.

See you in Mefu,

Ray Bourgoin.

L King, OMI

REPORT OF THE DISTRICT OF TOKUSHIMA

In accordance with the Provincial's letter of April 14, 1971 a meeting of the Fathers of the District of Tokushima was held in Naruto during the month of June for the purpose of discussing the material for the report of the Tokushima District.



At that meeting the main concern of the entire group was the plans for the future development of the District. The following are the points that were recommended as possible avenues of development.

The first topic that was discussed was the advisability of beginning a new mission station or Christian Center in Tokushima city. All agreed that this is to be desired. The matter of location was then discussed. Two areas within the city suggested as possible places were Ninkenya and Kuramoto. In both of these areas there are a nucleus of Catholics upon whom the new community could be built.

Two other locations were also mentioned which would not be in the city itself but in cities nearby--Komatsushima and Kamojima. In these areas too there are Catholics. Many of whom find the distance to the church in Tokushima inconvenient. It was felt that if there were a church nearby they would be most grateful and cooperate in developing the new area.

Another point discussed was the possibility of doing more work in connection with the students of Tokushima University.

Both of these possible approaches, namely: establishment of a new Christian Community and University work, were discussed

before while Fr. Borang was at the Tokushima Church. Due to the fact that he returned to the States for further study and that with the arrival of Fr. Barton the emphasis was directed toward the Sugi no Ki Kai nothing was done.

A third topic that was discussed was the need to investigate the need for social welfare institutes within the city or District. It was pointed out that there are many who cannot get into the present facilities because they are not poor enough. They are alone--~~far~~ no family and friendless. There last years could be made happy if there were someplace that could offer them a home. A place of comfort and joy they would gladly pay to live in.

The matter of staffing such an institution was also discussed. It was felt that some group of Sister might be interested in joining us in a joint venture.

Following this discussion the suggestion was made that the Church in Tokushima would attract more people if there was a 'center' with a very approachable atmosphere. If the present library were made into some type of bright, modern, and appealing room of the 'store front type' its accessibility would lead people to come in to make inquiries etc. The location of the Tokushima Church is ideal and we should try ways to make it more and more approachable.

After this the matter for discussion turned to Itami parish. It was pointed out that there is a very likely possibility of developing a new Christian Community in the area of the Rosario Kindergarten. The facilities for meeting places and assembly for Liturgy are available.

The Fathers then discussed the parish credit union that is now well established in Itami. It was decided to begin the preliminary meetings to prepared the members parish councils of the four parishes in Tokushima Prefecture with the possibility of establishing a District Credit Union.

Finally the matter of the rectory at Awa-Ikeda was discussed. The possibility of this becoming a center for the Oblates working in Shikoku as well as the other Fathers on Shikoku was discussed.

These are the main points of the June meeting. It was as you see mainly a presentation of ideas and possibilities for the future. No final decision were made as the ideas were to be brought to the meeting in Welfu aza if time permits be discussed there.

Submitted by FR. John Kennay Mahoney, O.M.I. Superior of the District of Tokushima.



REPORT OF THE KOCHI DISTRICT

PART ONE : ACTUALITIES

1.-The situation after the Naruto Meeting ; end of 1968
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1// Personnel

J.WBarrett, District Superior, Pastor and Director of Nakajimacho,
Vicar Forane.
Th.Reilly, Pastor of Shinhonmachi
Th.Maher, Pastor of Aki
Dav. Barton, Shinhonmachi, Director of Youth of Kochi District;
R.LaFramboise, Nakajimacho, Vocation Director for the Kochi Distr.
Xav.Delporte, pastor of Aki
J.Novotny, temporary Shinhonmachi

2// Works and other events

- a) Seibo Gakuen: Erection and approval by Fath. Provincial of a Board
of Directors: Principal -Xav.Delporte
1st prefect of studies- Th.Reilly
2nd prefect of studies- R.LaFramboise
Social Director- D.Barton
- b) Radio Program: district project; costs equitably divided according to the size of the parishes.
- c) Nakamura: commitments in Kochi city prevented the Nakajimacho priests to take care of Nakamura. Ger.Stevens from Ikeda (86 km from Kochi) will visit the area regularly.
- d) Day of Renewal: The district meeting of Octob. 1968, voted to have the 'day of renewal' in private. The same meeting approved a 'community day' for common study and dialogue .
- e) New building : parish hall at Shinhonmachi approved by the provincial. Cost: \$ 31,000

2.. Development through 1969
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3// Personnel

Th.Reilly asked for laicization around New Year.
L.Simons was proposed by the district, but X.Delporte was appointed Jan.31, becoming effective in March, to Shinhonmachi
L.Simons was appointed to Akaoka (1,31)
J.Novotny to Shinhonmachi officially, 28th of April
W.Maher, replacing his brother in Aki, while the later one goes on leave. (Oct.)
D.Barton, vacationing in the States since March, got re-assigned to the Eastern province in Aug.1969.

2// Works and other events

- a) Joint poster movement of Nakajimacho and Shinhonmachi from July on. (For the moment only Shinhonmachi)
- b) in Jan.1969, with the elections of the officers for the Shinto-kai of Nakajimacho, a conflict between the pastor and some of the parishioners started. The conflict would grow and affect the relationship of the Fathers. It also stopped the erection of the 'ken kyoogikai' (prefectural lay association)

Kochi Distr. report 2.

c) Last Distr. meeting held on June the 2nd. (until some time in the end of 1970) Agreement on the point that only the English at the Kochi University and the Seibo Gakuen, should be a district responsibility.

d) Priest-worker program : Fath.J.Novotny start working in the fishing industry on May 25th. On July 29th, he takes another job in the shipbuilding industry. On July the 15th, he moved his living quarters to an apartment, while still being attached to Shinhonmachi. (N.B.Without permission from the Distr.Superior)

e) Completion of the Shinhonmachi Hall: 28th of Sept.

...Development through 1970
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1// Personnel

J.W.Barrett, appointed as Director of Soc.Communications, leaves Kochi for Tokyo on April 1st.
W.Maher appointed first Director to Nakamura. Officially Nakamura is still a part of Nakajimacho parish,-so it seems.
R.LaFramboise is acting pastor in Nakajimacho for 4 months.
T.Maher appointed to Nakajimacho as pastor; end of Aug.
L.Robitaille temporary to Aki

2// Works and other events

a) Ken-Shintokai: J.W.Barrett appoints a new Spiritual Director in Jan.1970 :L.Simons.

b) The Japanese scolastic ABE-san on probation in Kochi for 2 months left the Congregation after his return to Tokyo. He left a report with the following words: " Oblate-kai zentai to shite ieru koto wa, jibun no seikatsu ni anjuu (peaceful life) shite shimatte, senkyookai to shite no ishiki ni mazushii no de wa nai ka...Ima made no yarikata, ima made no soshiki ni shigami-tsuite nanra atarashii koto o yari-hajimeyoo to iu iki (spirit) ni mazushii. Kyookai de areba, seikatsu no shimpai mo nani mo naku, ima made yatte kita koto no kurikaeshi de areba, sore de yoi daroo. Shikashi, hontoo ni jibun to iu mono o soko de ikashi kirenai no de wa nai ka. Shimpu no seikatsu wa sooshita baai, seiki (animation soul) no nai miryoku no nai mono to hito ni wa utsuru. Meshidashi no genshoo (decrease) no gen'in no hitotsu wa soko ni aru..."

c) Kochi city apostolate: On April the 28th, a letter was sent out by the Provincial to all Oblates in Japan, asking their opinion about a proposed plan by the three city priests, to re-organize the parish structures in Kochi city. For four months this plan was discussed with the Bishop, F.Provincial and the christians.

On July the 7th, the Provincial and his council agreed to give the proposed plan a try for a period of 2 years. Bishop Tanaka would announce the particulars. -In spite of the guarantee given to F.Provincial, the Bishop reversed his decision about the cooperation of the 2 parishes; this is July the 27th.

d) Priest-worker apostolate: Aug.1st, trouble with the Immigration Office :- all work stopped.

Changing apartment to Kamobe-cho, closer to the university, where J.Novotny was already doing some 'arbeit'. - 0t.21st.

e) Taifu NO 10 put Kochi under water. The disaster fund drive -a common effort of the whole district with cooperation from other parishes and Oblates,- brought up the sum of about 900.000 yen,

f) Sickness: In December J. Novotny went to Kobe and Kyoto for a major back operation...only to come back in April 1971.

: L. Simons, too, went to Kaisei for a check up. They couldn't keep him very long there!

g) District Superior and Vicar Forane: With J. Barrett's assignment to Tokyo, Xav. Delporte became acting district superior. After F. B. Silver's return from the States in October(?), nobody complained about this ipso facto assignment, and so it is uptil now....

The post of Vicar Forane is still vacant. (no need is felt for one, so it seems.)

h) Nakajima-who: R. LaFramboise becomes the principal of the Kindergarten, while remaining the only Prefect of Studies of the Gakuen.

4.- Development through 1971

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1// Present Personnel

Nakamura: Bill Maher
Nakajima-cho: Tom Maher
: Ron LaFramboise
Shinhommachi: Xav. Delporte
Kamobe (university): J. Novotny
Akaoka: L. Simons
Aki: L. Robitaille.

2// Works and other events

a) Kochi university: J. Novotny changed his status as missionary to the status of 'TEACHER'. He became full time professor at the State University, teaching English and adviser of the English club.

b) Ken Shintokai: was finally erected in June. L. Simons remains the Spiritual Director. However there were already two groups operating prior to the erection of the prefectural lay association. : the welfare employees and the High Teenagers.

c) Community days revived, (although it is rather half a day of community). It consists of dialogue in the morning, occasionally a concelebrated Mass, and dinner. They all were held at Nakajima-cho.

ANNEX TO PART ONE *****

List of the vacations during the period 1969-1971

J.W. Barrett, in summer of 1969
T. Maher, in fall of 1969
D. Barton, in spring of 1969
R. LaFramboise, in winter of 1970
L. Robitaille, in summer of 1971
L. Simons, in summer of 1971

List of overseas meetings attended by some Kochi Distr. Fathers.

Asian Formation Committee: Ceylon Nov. 6 to Nov. 10, 1970
attended by R. LaFramboise.
All provincial Bursars meeting Rome 1971.; attended by L. Robitaille

P A R T T W O : E V A L U A T I O N

*** in the light of the 1968 NARUTO MEETING ****

Introduction: The first part of this report has been checked by most of the Fathers in this district .

The facts alone say enough.

However I like to compare these three years of history with the Naruto resolutions of 1968.

Besides and above the Naruto Meeting, a lot of other points can be considered, but in order to keep the report small, I'll stick to the 4 big sections of the Naruto meeting.

A-COMMUNITY LIFE

1/ "Prudent experimentation in new style of life" was allowed in the Naruto meeting. In Kochi it started prudently with the separation of 'community day', and 'day of renewal'. Although the Distr.Superior and F.Provincial weren't too much in favor of it, they never forbade it. It was allowed as an experiment for 6 months, and it is still the present situation.

2/ "Decisions should be made through individual or community dialogue" The conflict in Nakajimacho in 1969 made it difficult for some priests in the district to dialogue and communicate with the Superior.

Now in '971, even after the 'community days' are revived, there exists a communication gap, not so much based on age, but on different visions which are diametrically opposed.

The priest-worker experiment was conducted with the support and the backing up of F.Provincial. It started on a 'parochial' level. Criticism was voiced that it wasn't dialogued on the district level. That criticism cannot be denied. However this brings us to the next number:

3/ "Integration of the younger men in the community". When "community" is conceived as a way and style of life, dictated by rules, tradition and regulations, there isn't much room for 'legitimate initiative' or room to 'operate as a responsible person'. In that given time, there was fear that the experiment would be killed before it ever had a chance to start.. Now, one may question to what degree this fear was legitimate or prejudiced.

B.- Adaptation to Japanese Culture

In the last three years, one of the district meetings was in this line. Thanks to L.Simons, an employee of the Prefectural Office, spoke to the Fathers about the development of the population in the prefecture.

C- APOSTOLIC ORIENTATION

I quote the Naruto Paper:

- Preference be given to the city over the rural apostolate
- Kochi & Tokushima given top priority
- parish should become a true apost. and miss. community.
- in addition to parochial system , other forms of apostolate...

Here we come to a very crucial page of the history of the Oblates in Kochi. Kochi city tried to put the Naruto spirit and resolutions into practice....

1//New forms of apostolate: priest-worker. In the beginning this new apostolate encountered not only criticism, but was ridiculed and laughed at. Pressure was put on the Provincial to suppress, reprimand etc., the living in an appartement of the priest-worker, which was the

only way to be close to the 'poor' people of the city.

One wonders if the problem with the Immigration Office was handled correctly. There might have been a fault on the part of the priest directly involved. Maybe, there wasn't enough concern on the part of the Superiors to get to the right men, to get the right informations, so the experiment could be saved.

2// The effort to re-organize the 2-parish-system in the city, met even with more opposition. The opposition of the christians in the city was less than ten in number. The attitude of the Oblates outside Kochi city, was an unexplicable opposition. The Bishop who was supposed to be fully consulted and who was giving his support to the program during the 4 months of preparation, stopped the plan. The provincial was on vacation in the States, but he went along with the bishop's unilateral decision, without questioning the Bishop's way of acting. Must the Provincial in principle not follow up the decisions of the General Meeting or the ones of his council, and stand behind the Oblates?

3// By the absence of the 1st Prefect of Studies of the Seibo Gakuen, (nov.1970-Jan.9171)- replacements were changed in such fast succession, that the whole school was on the brink of collapse. Is one allowed here to make a prudent conclusion, like that the Seibo Gakuen is looked upon as a financial interprise, rather than a missionary effort of service?

4/ Nakamura erection was something that should have been done many more years ago. It was done about two years after The Naruto Meeting, where priority was asked for the city above the rural areas. There wasn't much opposition from the rest of the province, which brings one again to question the values of meetings in the present system.

D- Apostolic Religious life

"Monthly day of prayer, study and reflection"

Towards the end of 1970 occasionally, and then later regularly, community 'mornings' were held, where dialogue was tried. According to my evaluation not all, but many of those community dialogues were close to zero. One could give different reasons, some of which could be embarrassing to be put on paper.

One really wonders if co-existence would not be the most charitable solution.

PART THREE: THE FUTURE *****

Maybe the MEFU Meeting will tell us.

GENERAL CONCLUSION *****

The Oblate system in Japan can write nice papers. The Naruto Meeting in 1968, with all its shortcomings, could have been a beginning. But the past three years have proved that the establishment is still asleep under the dust of tradition and old concepts.

This establishment, if it continues the same way, is able to push missionaries out of the group and make them walk around the system. Some can survive, others may not.

WHAT DO YOU THINK?

I will be in Mefu

Xav. Delporte o/m/1/



TOKUSHIMA DISTRICT MEETING

May 10, 1971

POVERTY

Sources used: Communiqués of the Antepreparatory Commission for the General Chapter:
No. 1 (Jan. 26, '71) and No. 2 (Jan. 29, '71)

Questions Discussed

1. Poverty can be considered from two aspects:

1. Our apostolate among the poor

2. Our life-style as men who have vowed poverty of life.

Should both of these aspects be discussed under the title of "Poverty", or should the second, life-style, be the sole topic of discussion?

---You can't consider one without the other. Our apostolate will certainly determine much about our life-style. Thus, we feel that both aspects of poverty should be discussed in MeFu.

2. What general ideas should we have about the poverty life-style of Oblates?

Poverty:

-is not deprivation as such, but a sharing of all with the needy. It is a better "sharing of the goods of the Congregation in the interests of more effective missionary activity." We Oblates, in fact, share much with our people. If we could let the people know how our incomes from teaching English, how all our gifts received from benefactors are poured into the church, perhaps this would be a source of edification to our people.

-is gratuitous sharing of one's goods.

-is availability...Poverty is not an end in itself. It is a means toward total availability of the missionary for his people. Thus, if an Oblate consciously created all types of needs in his life that crippled his availability, this would not be poverty.

-is creating a need atmosphere whereby we have somehow to depend upon our people. The image of the missionary totally self sufficient, needing nothing from his people, will never bring about the mutual giving that availability demands.

(from Discerning the Spirit by D. Gelpi, S.J.)

-is not pursuit of non-possession,

-not an effort to identify with a particular social class,

-not a flight from enjoyment of materialistic things,

-not a stoic apathy toward the goods of the world,

-not a means to virtue,

-but poverty is mediating of a community, a sharing gratuitously with others.

-It is expending energy to erase social injustice, it is sharing with those needier than ourselves.

3. Is it possible for poverty to have witness value in Japan?

Documentation 22/71 says on p. 15: "Differences of region must be taken into account, as well as diverse mentalities in the peoples to be evangelized, the degree of civilization and progress which obtains in a given place. Thus, for instance, in Japan, poverty is not held in high regard."

--Poverty as such in Japan seems to have very little witness value. For example, before the new church and rectory were built in Tokushima, the Fathers lived in really poor conditions. This seemed to impress no one. In fact, the present plant seems to impress the people more.

--For the ordinary Japanese the big sin for a man is his inability to support himself, his lack of self dependence. The image of a poor beggar type of missionary, for all its value in other countries, would perhaps more scandalize than edify.

--However in today's avid consumer society, where everyone is caught up in a frenetic race for more and more possessions, there are ways for the Oblate to use poverty of spirit to help people see things as they really are.

In the papers recently articles have appeared about groups of ordinary people who are fed up with the race toward luxury. They promise each other to live "the simple life", desiring less of material things, and get back to appreciating nature and the higher things of life.

--Now if the Oblate could present himself, not as destitute, not as a man forced by necessity to live a poor life, but as someone who simply doesn't have to have all types of luxuries in order to be the intensely person he is, there would be great witness value to his poverty of spirit.

4. Has absolute, physical poverty ever been tried in Japan?

Yes, some have tried it. For example, Ari no Machi no Maria, Brother Zeno, and other missionaries presently working with the desperately poor.

5. Aren't the physically poor our real Oblate apostolate?

All the documentation so far seems to suggest that the Oblate have a special predilection for the most needy, the most abandoned. Now, looking at the total population of Japan, the percentage of the physically poor is so low that it is negligible. On the other hand, great percentages of needy and abandoned exist in other segments of society. To pour all our resources into helping exclusively the physically poor would seem to be unrealistic. Per accident, however, some of our Oblates following their particular charism could dedicate themselves to such an apostolate.

6. Aren't we Oblates in Japan tending toward unwarranted luxury?

For example, two car parishes, luxuriously equipped plants, etc.?

A two-car parish is not necessarily an indication of luxury (it could be), but of the radical changes in society during the past few years, in terms of mobility, specializing, diversity of apostolates, etc. It is difficult to point a finger at anything in our lives and say it is luxurious. It could be, and then again, for a greater sharing with the people, it couldn't. In general, we could perhaps be more abstemious in our daily lives.

A WORKING PAPER: VISION and POLICY



GENERAL INTRODUCTION

My^{ay} we present you this working paper for your consideration before going to Mefu, this month. It is an unofficial paper.

This paper is the beginning of a common effort of some men, who wanted to come to a common understanding of what it means to an Oblate Missionary in Japan. Mission work itself cannot be accomplished by us as individuals. A common calling has gathered us in Japan. This brought us to think together. And this paper is the result of dialogue and discussion - and the conviction that we need a common theology and a common vocabulary, ^{(other-}wise the Mefu meeting could be a waste of time, money and energy.

The purpose of this paper is not to overthrow anybody or any system, or a try to form a minority group, or to 'save' the present structure either. The urgency to show Christ in a more genuine way to the Japanese people brought us to write this paper. Those who helped directly or indirectly to write it, are rather among the 'younger' Oblates in Japan. We hope nobody will feel offended, because he was not consulted yet. This then, is an invitation to everybody to contribute in a positive way.

There is always a way to say it better. This paper is a working paper and always will be a working paper. Those who try to see something else in these pages, exclude themselves from all dialogue or communication.

Chapter 1: MISSIONARY VISION

CHURCH: The Church is the sign of Christ, who is the universal sacrament of salvation. Since Christ is the "Man for others", the Church too is for others, for the world. The pilgrim Church in itself is not an end, but the means for full realization of the Kingdom. The Church is a 'servant-church'. It serves all levels of society by its kerygma, its fellowship and its service (social work etc.). This makes the Church missionary by its very nature.

MISSIONARY: Therefore every ^{christian} individual, every institution and every work of the Church ^{or} connected with the universal Church, can be called "missionary".

**** The word 'missionary' in this working paper is used in a stricter sense, namely: an Oblate leaving his home province to work in a foreign culture, which doesn't yet believe in Christ. Many things in this paper are not written so much for the native Oblates. They for themselves will have to find the Oblate way of working in their homeland.**

The ~~foreign~~ missionary doesn't serve the Church but is the Church and serves the 'world', (i.e., spiritually and materially). ~~The foreign missionary~~ must first be in dialogue with the foreign culture, he lives in. He must seek to discover and point out where the various aspects of the Kingdom (Christ) are present, and or promote growth by cooperating with all men of good will. ("Participating of the joys and hopes of men"-cfr OMI Docum. No 21/71). One can call this: Christian witness. ^{3x}

From here, the missionary goes one step further: he also extends the existing community by preaching Christ to non-christians. (In other words: "He plants out a dependence on Jesus as the center of the universe.")

Thirdly, the missionary must guide and educate the new christian community to a mature Christian laity (Vat II, Mission n.21). The Church has not been truly established and is not yet fully alive, nor is it a perfect sign of Christ among men, unless there exists a laity worthy of the name, working along with the hierarchy.

The Oblates as a group cannot ignore political questions, because these have practical implications with regard to our role and function as missionaries and cross-cultural people. We recognize our "guest status" as foreign residents, but complete non-involvement is not the correct attitude.

CONCLUSIONS

- 1/ The Oblates must work through and in association with all missionary Congregations in Japan, to influence the Japanese hierarchy to take a positive stand on major social-political-economic issues.
- 2/ We missionaries must be aware of our responsibility to form Christians who can take a leading role in labor Unions and other socially related activities.
- 3/ We must work for the possibility of foreign missionaries to witness amidst the working class. Pressure should be put on Government and Immigration Authorities to recognize the fact that there are other valid missionary methods besides the traditionally accepted ones (~~other methods~~ (such as the priest-worker apostolate.)
- 4/ Instead of narrowing down 'welfare' to those who couldn't make society, (handicapped, orphans etc.), the Church should put its energy, knowledge and influence at work to promote welfare on all levels. The church must forget its narrow confines of a parish and think of the good of the whole country.

Chapter 5 : POVERTY

To have nothing is not a virtue. Poverty as a vow has value only as long as it is a consequence of love. Then only is it 'a means of union with Christ and with the poor' (Const.25). The word 'poverty' can be replaced by 'availability', 'service', 'sharing', 'dependence'. This spirit however must result in an effective practice of poverty. Although it is impossible to give 'a priori' a formula for the practical form, it should take. Nevertheless, judging from what people and Japanese clergy think and say about Oblates in Japan, we doubt that the Oblates here are in conformity with C.29: "...will adopt a mode of life akin to that of the ordinary people of modest means among whom they live."

CONCLUSIONS

A- As a group

1/ The first concern of the Oblates should not be to secure the Institute nor the security of the individual Oblate. The first concern must be collaboration in supporting the local Christian community and non-Christian community. The Oblates should make a start in this, by sharing their wealth with fellow Japanese priests. This should not be done in a paternalistic way. One possibility to do this would be through re-organized diocesan structures. For example, joined effort by diocesan and Oblates in the same parish and other works. (cfr. Rel.Mis. and Local Church in this paper). One other way for instance is a combined insurance policy etc.,...

2/ In order to be more free, the Oblates at this stage of missionary progress should not possess any land or building in perpetuity, and certainly no parishes.

N.B.: If this cannot be realized immediately, a practical solution should be found to 'share' land and buildings in certain areas in an ecumenical way.)

3/ It is prudent and realistic to have a certain security. Here we think in terms of health and social insurance. Such a security should not exceed the security of the common Japanese.

4/ The Oblates of Japan, being a very small group, should be conscious about spending money and time for international conventions.

B- as an individual

**Point for further dialogue: Christian witness, preaching the gospel and forming the Christian community are three functions of the same mission. They are so closely related to one another that one never can treat about one of the functions while excluding the other. ~~However may one say that there exist a priority among the 3 functions? When is a community 'established'? Is it necessary to have a 'fully' established community, before we hand it over to the native clergy?~~

Some of us think that it is not necessary to have a fully established christian community, to put priority on the first two functions.

CONCLUSIONS

1/ The foreign missionary must be given the opportunity, from his earliest days to live in situations in which he can experience the daily life of the people, - unhindered by established ways or style of living in local religious communities.

2/ Missionary 'territory' is as well the city as the country. But once a certain community is established in a given area, the Oblates should share their pastoral functions with the Japanese clergy, as soon as possible, - until the present structures and system are changed (off below). In this way, the missionary will not be tied down to a 'care taking' function, but keep a mobility and will continue to be free to promote the Kingdom within the non-christian world. ~~We (some) think that a 'part-time-paster-part-time-missionary' is neither an effective pastor nor an effective missionary.~~

What is an 'established' community? We try to define: a living community which understands its servant and missionary role in society, and is capable of fulfilling it, in a Japanese society pattern.

Chapter 2: THE RELIG. MISSIONARY AND THE LOCAL CHURCH

The local church in Japan ~~still~~ remains dependent on foreign personnel and capital. However we believe that the time has come that the christians take the real guidance of the local church.

The foreign missionary is also a priest, i.e., connected with the altar. Although we agree to the fact that it is not necessary to be a 'priest' in order to be a 'missionary', his priesthood cannot be ignored. After all, his priesthood is also 'for others'.

The foreign missionary must be incorporated in the christian community as helpers of the Japanese clergy. One problem is the present way of dividing a diocese into almost independent districts.

A second problem is the fact that in Japan, a parish is organized according to the traditional pattern of the west. The structure of the Church is relative, because historical. It can be otherwise, because there were times that it was otherwise. And sometimes it must be otherwise in order to be true to its mission to the world.

A third problem is the relative wealth of foreigners and the style of life that money allows foreigners to lead a life style that is unattainable by local priests.

CONCLUSIONS

1/ A parish should not be organized as a hierarchical ladder (pastor-curate-flock), but as one community where different people have different charisms and where priests form a team with the community.

2/ The Oblates as a group have the responsibility to call on the bishop to implement in a practical way the spirit of collegiality, as defined by Vatican II. ~~We (some) think that we should take a stronger stand towards the bishop; for instance by giving a time schedule if we think that the time has come for the Oblates to withdraw (partly) from a certain work or area.~~

3/ The Oblates have a greater responsibility to direct vocations to the diocesan clergy than to their own congregation.

4/ The Oblates must give the local priests the opportunity to join forces with the foreign missionaries to spread the gospel. (Vat.II Mission No 20)

5/ In any given diocese, besides the Oblates there are other missionary congregations. ~~We believe that~~, there is nothing that could be a reason for the Oblates to stay away from corporate missionary work with all missionary institutes, to the benefit of the whole diocese.

Chapter 3: MISSION VISION AND "POOR"

The word 'poor' is very hard to define. It is used in many different meanings.

The Oblate as a missionary meets the whole world and everybody in the world. In the missionary vision we don't make a distinction between city and country rich and poor, young and old...As 'missionary' we go to everybody. However besides going to everybody, the Oblate must have a special predilection for the "POOR" (cfr H.rule...). This is not a monopoly for the Oblates alone, but is an evangelical attitude. The 'poor' here, certainly refers to a concrete reality: people in need of material goods, hungry people, people without security, and people degraded as regards their human dignity. Therefore it is up to the Oblates in Japan, to find the 'poor' here, and to come to a common effort in our mission towards them.

CONCLUSION

1/ We think that Shikoku, when compared with Kansai and Kantoo areas, can certainly be considered a less rich area.

2/ There are other areas like slums or mining districts or people degraded as regards their dignity like the Eta class, which can be considered 'poor'. This question should be studied by competent people, so that the Oblates get better informed and can make the necessary conclusions.

3/ Although we think there are reasons for the Oblates as sent to the 'poor' to be in Japan (Shikoku) and as christian communities develop further, it will be more and more necessary to 'specialize'. ~~(at least to be less directly involved in pastoral work)~~. This specialization must be defined by this predilection for the poor. If not, the Oblates as a specific Congregation will no longer have a reason to stay in Japan. (Some who contributed to this paper have reservations about the word 'specialization'.)

Chapter 4: FOREIGN MISSIONERS AND POLITICS

Under politics we understand the well being of the whole society. Education, economy, social welfare, art etc., are the materials to build up, not only a political state, but also the Kingdom of God. The Church as a servant-church is essentially involved in this political life. The Church must guide the Japanese in opting for:

- democracy over totalitarianism
- social over economic investment
- internationalism over nationalism
- regional economic aid over imperialism
- pacifism over militarism.

The Church has long been associated with the throne, the establishment, authority, capital etc. . In many occasions this alliance has put the Church on the side of a certain category of people. Being a servant-church, like Christ, the Church should be free of the worry of this kind of self-preservation. (This has to be said of the Congregation, too.) This way the Church in Japan, although not officially, but in fact, is on the Liberal Democratic, i.e. the ruling party side. The Church in Japan is too prudent (or 'weak'?) to speak up in public or take a stand on common problems, except on birth control. Some think that the Church in Japan has become a closed corporation, retreated into a little ghetto. ~~This Church of the past has been reaching for the clouds without first planting its feet on the ground.~~

B - as an individual

We think that Const.#30 should be taken seriously by all individuals in whatever way possible:

"...They will submit to the common law of labor, each for his own part contributing to the support and to the apostolate of the community. They will even willingly share the lot of those who do not always have at their disposition all the comforts and conveniences which might be desired."

Instead of the province supporting each or each individual, a way should be found for men and houses in the same district to help each other.

Chapter 6 : THE OBLATE AND THE STRUCTURE (GOVERNMENT)

The oblate is a member of two communities but those two communities are not separate entities but rather are complementary and continuous with each other.

A-/ All christians are united in and through Christ. From this unity everyone shares in the same mission. His unity is not only spiritual, but is exteriorly manifested. This we call 'community'.

An Oblate is first a member of the christian community. In concrete, this is the christian community where he is at present. To become an Oblate, is to be better and more deeply involved in this christian community.

B- Between Oblates there exists a special relationship (bond or unity), i.e., our common mission, our missionary action, which is the answer to Christ's calling. This APOSTOLIC community finds its expression, not in a style of domestic relationships and regulations, but in a "looking together in the same direction". Real and serious interchange and dialogue must have a primordial role in this apostolic community.

CONCLUSIONS

1/ The MISSIONARY VISION or the realization of it is not the monopoly of one man or one group of men appointed to office. It is rather something given to us by Christ (through his Gospel). We expression of this vision is a community effort. Therefore, the administration should not be made by representatives of different nationalities or home provinces or age groups or areas, but by people who can contribute to the forming of a "global" missionary vision.

(* *The way the councilors should be appointed was not discussed.)

2/ Corporate-decision-making must be taken seriously. We feel that we are consulted but disregarded.

3/ The administration should recognize that its role includes the active encouragement and facilitation of the missionary projects of minority groups. We ask for more understanding and support for those who want to be completely involved in other works, not attached to parishes, (ex.: counselling, university, social institutions etc....).

4/ Although we see reasons why an Oblate can be transferred to other work or place, still the authority should let him stay in the same place as long as possible (even longer than possible), so that he really has time to get involved in the local community.

5/ a/ The criterion for transfer of personnel should always be the work to be done, the people to be served and the ability of the man to do it. It should never be just a sending of anybody to fill an empty spot.

b/ If personnel shortage forces us into the latter way of acting, it is definitely time to re-evaluate our commitments. In this re-evaluation, we must have the courage to hand over to others those works we can no longer effectively carry on.

6/ The scolastics, since by their vows, are Oblates, must be given a decision making vote, on the provincial level.

GENERAL CONCLUSION

We recognize that there are many things which we have not touched upon and that some other things are treated insufficiently.

We think that our Revised Oblate Rule is a sufficient charter for our present mission in the world. But we do think that our present spirit and action in Japan is not in accordance with this Revised Rule.

If our Congregation is failing in its evangelical and apostolic mission in Japan, it is unreasonable to hope for progress, unreasonable to ask for more foreign missionaries, unreasonable to try to establish the Congregation in Japan, unreasonable to expect men to stay in this structure when they think that they cannot serve Christ and the world through the present structure.

We would like to re-state: this is simply a working-paper which must be continuously improved upon. And again, we are not out to 'kill', but we ask freedom, we ask room in the system for those who can't follow the way the system thinks. Many priests do not want to be complacent, phony or indifferent to the problems of our times and we encourage any comments to aid us in our quest.....

MEETING



1971



REPORT OF THE GENERAL MEETING --- VICE-PROVINCE OF JAPAN

JULY 26 - JULY 30, 1971 (MEFU)

OPENING SESSION—Monday, July 26, 1971 7:15 - 10:05 P.M.

1. Opening Remarks: Very Rev. John King, O.M.I., Assistant General

Fr. King opened his remarks by saying that he was happy to be here. He finds this General Meeting like a microcosm of the Congregation. Within the last ten years the whole world has been changing at a rapidly accelerating pace. The Congregation at the last Chapter gave us some help towards adapting to this new world.

The Chapter of 1972 could easily be the most important one since the founding of the Congregation. At present the Congregation is suffering from a decrease in vocations and an increase in departures. At this meeting we must very seriously consider our vows and commitment, the particular community in which we work: examine what we do, what we should do, plan for the future.

The Congregation will be able to make a realistic approach to religious-apostolic life at the 1972 Chapter on the basis of all such meetings being held all over the world. Fr. King closed with the following words from the Founder, "In the world: zeal for souls; and within: charity, charity, charity."

11. Report: Very Rev. Bertram Silver, O.M.I., Provincial

Fr. Silver first thanked Fr. King for his opening remarks and then welcomed both Fr. King and Fr. Cagney (Secretariate of the Missions) to the meeting. He then outlined the purpose of the meeting as (1) a preparation for the Chapter and (2) a review of ourselves with a look to the future. After thanking all for their efforts in preparing the various reports and papers for this meeting, he closed his remarks with the hope that this meeting would be carried out in openness, frankness, charity and understanding, so that it may lead us to a new stage in the growth of this mission to which we have all dedicated ourselves.

111. Procedures and Approval of Agenda:

Fr. Mahoney, Chairman of the Agenda Committee, was then given the floor and he explained that the procedures would be the same as those of the Naruto Meeting of 1968. The Agenda was slightly amended with the understanding that the guidelines arising from the discussions would be presented by the Guideline Committee at the opening of the next session for a tentative vote.

TUESDAY: Jul 27, 1971 9:15 - 10:15 A.M.

The morning session opened with a motion that Fr. Cagney be appointed Chairman of all the sessions. The motion was passed by a majority and he accepted the chairmanship. The minutes of the preceding session were then distributed, read, and accepted unanimously.

MISSIONARY VISION:

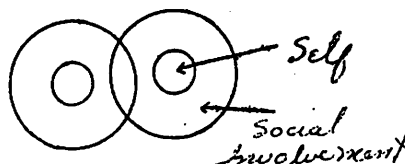
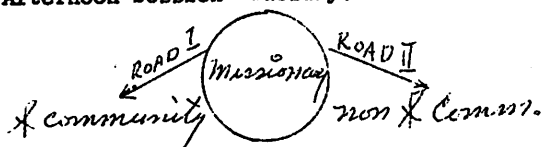
As a basis for the discussion Fr. Jack Deely summarized his own paper on Missionary Vision, previously distributed to all. He also commented on and submitted as a basis for the discussion a similar paper entitled "Vision and Policy," prepared by a group of Oblates and likewise previously distributed to all.

In the course of the discussion the following five points came up most often:

1. Six members of the assembly expressly stated their agreement with the paper "Vision and Policy".
2. There was expressed an uneasiness with the present level of diversity in the Province and a desire for a clear policy for the future.
3. A desire was expressed for more emphasis on the missionary as witness and evangelist rather than as pastor.
4. A desire to maintain the present parish-centered emphasis and to develop further avenues that will answer the needs of our present-day apostolate and correspond to the talents of our present-day personnel.
5. Decision-making processes were called into question.

As the end of the morning session approached it was felt that there was a need to change the agenda in order to continue the same discussion during the afternoon session. All agreed

Afternoon Session--Tuesday: 2:33 - 3:30 P.M.



The above diagrams and proposals were submitted as a possible mission policy.

Road 1 : Complete involvement with the Christian community.

Road II: Complete involvement with the non-Christian community.

Every man has the right and freedom to choose his road of involvement. This freedom should be accepted, recognized and supported by the Administration and the entire Oblate community.

The proposal was further developed and it was explained that within each road of involvement interest groups could evolve. From each of these groups a representative should be selected who would serve in the capacity of Provincial Councilor.

It was pointed out that several steps towards these ways of involvement are presently tolerated but not wholeheartedly embraced.

It was felt that we should postpone further discussion on Missionary Vision until tomorrow morning. Therefore we moved on to the question of Poverty.

POVERTY

A summary of the working paper on Poverty was given, suggesting three points for discussion:

1. Can we reconcile poverty of witness with poverty of service?
2. Do we witness to riches?
3. What is our image at present?

Fr. Robitaille then gave us the highlights of the recommendations of the General Bursars' Conference recently held in Rome.

It was noted that in the past few years we have come to a better sense of community poverty. There has been a better use of funds and a sharing among ourselves and with the Japanese clergy by means of mission appeals.

Several people explicitly agreed with the notions on Poverty explained in the working paper "Vision and Policy."

There was great tension evident between "witness-poverty" and "service-poverty."

One of the Japanese Oblates pointed out that indeed people don't look upon us as poor. The Japanese people always consider themselves poor in the sense that they always want more material possessions than they have. For them, being rich seems linked with stinginess and hoarding rather than the possessing of funds. When they see us using our facilities and funds to ennoble the lives of people and society they are very happy with our husbanding of them.

This session was extended briefly to hear the final remarks on the matter and was adjourned at 5:27 P.M.

WEDNESDAY: July 28, 1971

The morning session opened with a proposal that Jack Deely's remarks of the previous day be included in the minutes of the previous day. There followed a vote on the time of voting on the tentative guidelines on Missionary Vision. Seven were in favor of taking this vote at the beginning of the afternoon session. Twelve voted to take this vote at the end of the morning session. There were five abstentions.

Fr. Mahoney then read the tentative guidelines on Missionary Vision. The finalized guidelines and the voting on the same are included later on in this report, so we will not include the tentative guidelines at this point.

DISCUSSION on Missionary Vision (continued from the previous day)

1. Both roads of missionary involvement should be considered as having equal value. Openness and freedom in Road 1 for the young men to work with the Christian Community who is a full-time job.
2. It seems that some have fears that the paper "Policy and Vision" was written in opposition to someone or something, but it is not an opposition paper nor the work of a minority group but a common effort. No one can be against a common effort. It is asked that freedom and opportunity be given to those who disagree with a policy which is geared only to stage III, e.g. pastoral, sacramental work. This is not Oblate Missionary Vision. Renewal should be our goal and a plurality of convictions should be recognized in our community.

3. We must not hesitate to share what we have received. A missionary must be constantly on the go and therefore we should already be thinking of opening a new mission such as in Korea, Brazil, etc.
4. Appreciation for the zeal and work put into the "White Paper" (Vision and Policy) was expressed. Some have already entered on the 2nd way, however without much encouragement. We have some commitments as a Congregation and these commitments include both phases. Guideline to be presented this evening.
5. Until now we have tolerated road 11---complete involvement with the non-Christian community
People who want to choose road 11 should be trained and in Vows. They should be equals. Agreement expressed with many things contained in the paper "Vision and Policy" but the wording is offensive.
Disagreement with the two roads policy, as continuity could not be maintained.
6. It was pointed out that the Founder from the very beginning was allowed to go off and try new things. Therefore there should be no fear of the young men who want to try something new.
7. Three points---why we need policy:
--- We don't know who will take over the administration in the future. But having a clearly defined policy will give some security to the new way.
--- They are doing the work of the Congregation, not their own thing.
--- Most of the men are in parish work.
8. The Founder started in the "old" but he renewed it. That is the work of the Oblates. We must go where there is need for renewal.
9. The diagram seemed too clear cut. Our works are not so clear cut.
10. The guideline committee did not present some of the guidelines as presented. It has not presented 1 and 11 correctly as far as mission policy is concerned.
11. The Congregation is a Congregation of renewal. In the paper "Vision and Policy", what is asked for is renewal, not a new road.

A vote was then taken on the tentative guidelines of Missionary Vision.
A motion was made that the guidelines be corrected. Twenty-two were in favor, two were opposed.

APOSTOLIC COMMUNITY 10:45 A.M. ---Paper by Fr. Harr.

Discussion:

1. Founder founded a group of Apostolic men and not a religious congregation.
2. An Oblate is a vital member of the Christian Community where he is stationed. Between Oblates there exists a special relationship--- i.e. common mission, action, and effort. In short, an Apostolic Community "looking together in the same direction."
3. Because of dissention in districts, young men are not attracted. Should not this be analyzed?
4. As an Oblate, emphasis should be placed on the needs of the Church. Therefore, there should be no conflicts working with other groups.
5. Vows should be interpreted in Apostolic dimension rather than juridical.
6. Community to be understood as apostolic group.
7. Participation of laymen in community life due to the sharing in the spirit of Christ.
8. Community means having something in common which is Christ and this expresses itself externally. It is a growth towards one another by communicating and speaking to one another.
9. Community equals a joyful and warm atmosphere where dialogue and interest, etc. exist.
10. Community is home, but this notion is sometimes neglected.
11. There is a close union between Missionary Vision and Apostolic Community.
12. It seems that communities are tending toward individualism. On the other hand, there is a movement for some manifestation of community, such as special meetings, dialogue, liturgical prayer, etc.

It was agreed to extend the afternoon session on Apostolic Community for a half hour.
A vote was taken on the second draft of the tentative guidelines on Missionary Vision

DISTRICT REPORTS--- 3:00 P.M.

The reports on the four districts had been previously presented to all. The fathers who had prepared the reports commented briefly on them, made some clarifications, and answered questions pertaining to their reports. Fr. Bourgois presented the Tokyo report, Fr. Mahoney the Tokushima-Itami report, Fr. Delporte the Kochi report, and Fr. Harr the ... report

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At 4:30 Fr. Silver proposed to the assembly thirteen major issues which he felt we should try to discuss during the meeting. Four additional topics were proposed from the assembly. The following is a list of the topics that were suggested for discussion:

1. Seminarians: consider the future of Japanese seminarians.
consider the future of foreign seminarians coming to Japan.
2. The question of selling the Tokyo House within a year. If the present house and land are sold, should we purchase property in some other part of Tokyo and if we do, for what purpose?
3. Xaverian Hostel in Tokushima. The Xaverian Sisters are closing their hostel in Tokushima and late in August the Sisters now in Tokushima are moving to Kochi. The Superior of the Xaverian Sisters recently consulted Fr. Provincial to ask if we Oblates would be interested in utilizing the building.
4. Sukumo area-- a town in the Southern part of Kochi Prefecture. Are we interested in purchasing land there with a view to building a church there some time in the future?
5. Awa-Ikeda-- Should we build there and if we do what kind of a building, etc.?
6. Seibo Gakuen--Night School in Kochi--future development--using lay volunteers, etc.
7. Utilization of the hall at the Shinhonmachi mission in Kochi.
8. Aki--Should the rectory there be designated as a "prayer house" or not.
9. Catechists: better educational development
availability of lay volunteer catechists
national program recommended to Bishops' Conference
10. Good Shepherd Propaganda Center on Shikoku. The Maryknoll Fathers have asked Fr. Silver if we Oblates would be interested in opening and staffing a branch of the Good Shepherd Movement on Shikoku. Are we interested in this apostolate?
11. Study-Center--a theological center for the entire country.
12. Itami Project--loaning money to Catholics to enable them to purchase land and build homes.
13. Mass Communications--closed-circuit T.V., etc. How can we better utilize mass communications in our apostolate?
14. Tokushima Land--We now own approximately 150 tsubos of land adjacent to the Xaverian convent. Should we put this land to use or should we sell it?
15. Deacons
16. The Kindergarten Apostolate
17. Effort to open foreign missions in Asia.
18. Celibacy.

After the above topics were suggested for discussion, there followed a motion that we clarify the ideas on Missionary Vision. The motion was carried by an 18 to 6 vote with no abstentions.

A motion was made that in addition to the "In Favor," "Against," and "Abstention" votes a "Qualified Yes" vote also be allowed. This motion was defeated. Eight were in favor, eleven against and five abstained.

Since the guidelines on Missionary Vision, Poverty, and Apostolic Community are to be presented to the assembly tomorrow morning, it was pointed out that it would be difficult for the present guideline committee to prepare all of those guidelines tonight. To facilitate this work three guideline committees were formed, one for each of the topics.

THURSDAY: July 29, 1971

A clarification on the Founder's original intentions, with subsequent addition of vows, was made as the opener of the morning session.

Before the voting on the guidelines for Missionary Vision was begun, a motion was made and carried for rearrangement of some of the guidelines.

Since the voting will be a guide and an aid to the Provincial and the administration by manifesting the desires of the men on the mission, the Provincial said he would prefer to refrain from voting. It was objected that since he is a member of the assembly, he too should vote on all the guidelines. It was decided that his vote would be recorded among the abstentions.

Two votes were made as regards points of order and both were overruled.

An explanation was then asked the chairman as regards the binding force of the proposed guidelines. In answer, explanations were made by the chair as well as by Fr. Provincial. A vote was then held and an affirmative vote of 14 carried in favor of them being used as guidelines.

MISSIONARY VISION GUIDELINES:

The following are the guidelines on Missionary Vision, as presented by various members of the assembly, and the results of the voting on the same.

1. The missionary has two roads he may follow:

1. Complete involvement with the Christian Community (Vat. 11, Stage 3)
2. Complete involvement with the non-Christian Community (Vat. 11, Stages 1 & 2)

Yes -- 10 No -- 12 Abs. -- 3

2. Every man has the right and freedom to decide in dialogue his involvement according to his charism and that this involvement be accepted, recognized, and supported by the administration and the other men of the Province.

Yes -- 14 No -- 8 Abs. -- 3

3. ROAD 1

- a. A parish should not be recognized as a hierarchical ladder (Pastor-curate-flock), but as one community where different people have different charisms and where priests form a team with the community.

Yes-- 20 No -- 1 Abs. -- 4

- b. Support from the administration in the new ways of servicing the existing Christian communities.

Yes -- 23 No -- 0 Abs. -- 2

- c. The Oblates as a group have the responsibility to call on the bishop to implement in a practical way the spirit of collegiality as defined by Vat. 11.

Yes -- 20 No -- 3 Abs. -- 2

ROAD 11

- a. Positive steps be undertaken for concrete co-operation between Oblates and other congregations and Japanese clergy without considering the present established boundaries (Vat. 11)

Yes -- 22 No -- 1 Abs. -- 2

- b. The formation of interest groups (v.g. education, Seibo Gakuen, University work, Yochiens) and that these interest groups be represented on the council.

Yes -- 9 No -- 11 Abs. -- 5

4. The foreign missionary must be given the opportunity from his earliest days to live in situations in which he can experience the daily life of the people.

Yes -- 17 No -- 4 Abs. -- 4

5. The 'ideal' is preaching the Gospel to the poor. As to which direction we should go to 'serve' Japanese society in the future, the Japanese Bishops, Japanese Catholics and non-Christians should be consulted.

Yes -- 23 No --) Abs. 2

6. The Priest-Missionary's three functions---prophetic, evangelical, and pastoral---rise and flow out of his Eucharistic Service to the very limits of Society. Therefore the pastoral structure should be recognized by all as a vital means of evangelizing Japan and that those fathers involved therein enjoy the right to the encouragement and support of all. While not denying the validity of this apostolic approach it should also be recognized by all that Oblates who seek their priestly fulfillment in other structures and apostolic fields also enjoy equally the right to the encouragement and support of all.

Yes -- 18 No -- 2 Abs. -- 5

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(Missionary Vision Guidelines and Voting--cont.)

7. The involvement of the missionary can occupy itself mainly either with the Christian or non-Christian community, without being exclusive.

Yes -- 19 No -- 3 Abs. -- 3

8. Preference as to the type of involvement should be regarded favourably by the community. When, with the consent of the community, a way of involvement has been entered into by somebody, he should receive the support of the community.

Yes -- 19 No -- 4 Abs. -- 2

9. As we are committed to 'parish work' since coming to Japan, we should be faithful to our commitment as long as the bishop thinks it necessary. However, we should be willing to give the bishop any parish once he has the clergy to take it over. And, as a community, to allow the available man to undertake a new commitment in the community's name for which the community would be responsible in the same way as the Oblates were committed to the parish work.

Yes -- 3 No -- 20 Abs. 2

10. Having fully committed our commitment to the parishes, any man with the approval of the Oblate community, be allowed to 'specialize.' Should a man not want to do parish work but is needed at the present for it, he should sacrifice himself for the sake of the Oblate commitment.

Yes -- 8 No -- 13 Abs. -- 4

11. Whether working in a parish or specializing in a field, any priest should meet the Japanese as they are.

Yes -- 23 No -- 0 Abs. -- 2

12. Any priest working in Japan is required to work in the frame of all three fields--witness, preaching the Gospel, and forming the Christian communities.

Yes -- 3 No -- 16 Abs. -- 6

13. That more emphasis be placed on the use of mass media--e.g. YBU radio programs.

Yes -- 22 No -- 0 Abs. -- 3

14. That we endeavor to co-operate in government programs offering educational assistance and social assistance to Koreans, outcasts, and the like.

Yes -- 23 No -- 1 Abs. -- 1

15. The Vice-Province should be open, willing, and ready to start a new mission or to help other Oblate Asian provinces in our common efforts at starting new missions, whenever and wherever the Holy Spirit calls us, be it Korea, China, Vietnam, Indonesia, Cambodia, Afghanistan, or any other territory. No matter how "poor" we are in manpower or finances, we should share with the "poorer" people or areas. The Lord will never be outdone in generosity. "Gratis recipitis, gratis et dabitis." "The word of God is not bound." (2 Tim. 2: 10).

Yes -- 19 No -- 0 Abs. -- 6

AFTERNOON SESSION--Thursday July 29

The numbers were reduced to 24, since Bro. Tsuda had to leave early.

Major Issues:

A motion was made and passed to limit the discussion to 7 of the suggested 18 topics. Those indicated were 1,2,3,4,5, 12 and 14. It was decided to discuss as many of these topics as time allowed before proceeding to vote on the Poverty Guidelines.

A motion was made and carried to shelve the first topic..e.g. the seminarian problem, due to the need of further study on it.

DISCUSSION OF MAJOR ISSUES:

1. Tokyo House: The provincial filled in the background of the picture. Many reasons were also offered from the assembly for justifying its sale. The motion in favor of sale was carried by a majority vote. Concerning the purchase of land in another part of Tokyo, a motion was made and carried to have the issue shelved temporarily.
2. The Xaverian House in Tokushima: The physical nature of the hostel in Tokushima was described. The fathers from the Tokushima area were of the opinion that it would be difficult to put the present building to practical use unless we were interested in opening a hostel for male university students and no one seemed too interested in undertaking such a project at the present time. A motion, in two parts, was made, namely:
 - a. Are we Oblates interested in using the present facilities? Yes--0 No--9 Abs.15
 - b. Are we interested in helping the sisters solve the problem? Yes--22
3. Sukumo Area: The background was filled in by Fr. Bill Maher--the population of the area, number of Christians there, industries which intend to move in there in the future, etc. The question was then raised, Should we purchase land there with the intention of possibly building a church there in the future?
Yes -- 12 No -- 4 Abs. -- 8

At this point, time was allotted for voting on the Poverty Guidelines.

POVERTY GUIDELINES:

IT IS RECOMMENDED THAT:

1. As the Rules and Constitutions on Poverty are sufficient guidelines in themselves, each Oblate examine how he has lived them and will continue to try to live them.
Yes -- 19 No -- 0 Abs. -- 5
2. The law of work being common to all men, every Oblate be encouraged to cooperate in supporting his community and helping the poor.
Yes -- 23 No -- 0 Abs. -- 1
3. Although it is prudent and realistic to have a certain security, such security should not exceed that of the ordinary Japanese.
Yes -- 19 No -- 2 Abs. -- 3
4. The Oblates of Japan have an awareness about spending money and time for international travel.
Yes -- 23 No -- 0 Abs. -- 1
5. The first concern of the Oblates be collaboration in the support of the local Christian and non-Christian communities and not the security of the Institute of the individual.
Yes -- 9 No -- 6 Abs. -- 9
 - a. That a start be made in this matter by a sharing of wealth with fellow Japanese priests.
Yes -- 8 No -- 5 Abs. -- 11
 - b. That the Oblates put their available funds at the disposition of the local community for purposes of development.
Yes -- 18 No -- 1 Abs. -- 5
6. The Oblates in order to be more free, not possess, at this stage of missionary development, any land or buildings in perpetuity, especially parishes.
Yes -- 9 No -- 11 Abs. -- 4
 - a. In the event that this cannot be realized immediately, a practical solution be found to share land and buildings in certain areas in an ecumenical way.
Yes- 19 No - 1 Abs. 4

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(Poverty Guidelines, Cont.)

7. A way be found for men in houses in the same district to help one another financially.
Yes -- 17 No -- 2 Abs. -- 5
8. The word "Poverty" be changed to "availability," "service," "sharing," or "dependence...." if necessary, "evangelical poverty."
Yes -- 17 No -- 1 Abs. -- 6
9. The Oblates consider the effects of their actions and mode of living and be more careful of the way they spend money.
Yes -- 21 No -- 0 Abs. -- 3
10. The Oblates be reminded of their duty to turn in their surplus funds to the provincial bursar.
Yes -- 5 No -- 12 Abs. -- 7

GUIDELINES ON OBLATE APOSTOLIC COMMUNITY AND VOTING RESULTS:

1. Since Apostolic Community is a fundamental value of Religious life, we Oblates in Japan, particularly on the prefectural level, should strive for a community, familial in nature, engendering mutual support on the human, psychological, and spiritual levels, abetted by opportunities for communal prayer, as men bound together uniquely in Christ.
Yes -- 21 No -- 0 Abs. -- 3
2. A spirit of full cooperation in all decisions on the provincial community level is to be strived for by each member of the Province, and his full powers devoted to bringing these to their fruition.
Yes -- 9 No -- 6 Abs. -- 9
3. An Oblate is a vital member of the Christian community where he is stationed. Between Oblates there exists a special relationship, i.e. common mission, common action, common effort, in short, an Apostolic Community looking together in the same direction.
Yes -- 19 No -- 0 Abs. -- 5
4. More emphasis is to be put on the spiritual life of the Oblate District Community, and monthly district community meetings are to be held regularly.
Yes -- 20 No -- 0 Abs. -- 4
5. That a study and implementation of Fr. LaRochelle's paper on Apostolic Religious Community be done on the district level, especially the suggested practical applications.
Yes -- 19 No -- 1 Abs. -- 4
6. That full encouragement be given to every kind of method, every kind of meeting which may help to form and strengthen the bonds of community.
Yes -- 20 No -- 0 Abs. -- 4
7. An Apostolic Religious Community is an ensemble of missionaries or religious envoys, but above all it is the fellowship and unity which exist between them, first because of their personal relationship and attachment to Christ.
Yes -- 20 No -- 0 Abs. -- 4
8. The Oblate Community is called upon to witness union with Christ and each other to the Christian Community.
Yes -- 19 No -- 1 Abs. -- 4

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(Oblate Apostolic Community Guidelines, cont.)

9. As regards a missionary specializing in a certain field, it should be clear in the documents of his appointment that, even though living in a parish rectory, he is not an assistant in that parish, and that this also be made known clearly to the Christian Community.

Yes --- 21 No --- 1 Abs. --- 2

MAJOR ISSUES---CONT.

2. Awa-Ikoda--- The background was given by Fr. Stevens. Most comments were negative concerning the construction of anything large, but the vote was unanimous for the construction of a modest structure, with facilities for occasional meetings.
5. Itami house-building project--- Fr. Williams gave the details of the project and presented an explanatory paper to each one for reference. According to the plan the Oblates would loan a sum of money to some parishioners of the Itami church, which money would be used for purchasing land and building houses. Twenty-three members voted in favor of the project.
6. Tokushima land -- An explanation was given by Fr. Provincial and he asked for the opinion of the assembly as to what we should do with the land we now own adjacent to the Xaverian hostel in Tokushima. The general consensus was for holding it for a while until something more definite could be envisioned.

Since some of the members had to leave early Friday morning, Frs. King and Silver gave their concluding remarks Thursday evening, while all were present. Those remarks are contained in this report following the report of the discussion on the mandatum and contracts, which discussion was held on Friday morning, July 30th.

FRIDAY MORNING, JULY 30, 1971

The minutes of the previous day were approved. Fr. Stevens then made a brief clarification of the guideline he presented on missionary vision (# 16).

Fr. Silver then explained the history and the nature of the mandatum and the contracts which the vice-province has. The parishes in the Fukuoka area and the Itami parish are under contracts, due to the limited territory entrusted to the Oblates in those areas. Shikoku is in the form of a mandatum, due to the fact that a large part of that island is entrusted to the care of the Oblates.

After the floor was opened to discussion, a motion was made and passed that Fr. Cagney be asked to fill us in on the question of mandatum in relation to the rest of the Oblate world. Fr. Cagney mentioned that the overriding trend in the Oblate world was toward the forming of contracts rather than a mandatum. He explained the difference between the two, namely that the former (contract) is made between the Bishop and the Order directly, while the latter (mandatum) involves a third party (The Vatican). Since the contract involves only the two parties, it is much easier to negotiate changes. He mentioned the fear of 'spiritual colonialism', where Oblates of one country evangelize one area and if that country's relations with the mission country is estranged, the mission is endangered (e.g. The Belgium Congo). He also mentioned the dangers involved when one order trains the people according to their specific spirit and the people are deprived of the universal and multiple spirituality in the Church. Father also stated that a mandatum tends to lead to the Oblates taking on many of the duties of the Bishop (financial, parochial, etc.) accompanied by the danger that we lose our identity as missionaries. Fr. Cagney continued his remarks by stating that there is perhaps a need for the bishop to take on more responsibility for the clergy, both religious and non-religious. There is also the need for safeguards to protect our private identity. What is the Bishop asking us to do? Are we primarily evangelizers?

Fr. King was then asked to add to the above comments. He agreed with Fr. Cagney and added that if there were no great need for new contracts immediately he would suggest that we wait until after the General Chapter before negotiating a new agreement, as the position of the Provincial would be much stronger to ensure the special 'charisms' of the Congregation in the forming of any new contract.

The question was asked as to what would be considered a long-term contract by today's standards. The answer was that 2-3 years was common and a 5 year contract, today, is considered long due to the changing nature of the times.

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(Contracts-mandatum, cont.)

Since our present contracts still have two years remaining, a proposition was made to leave them as they are, until we have more understanding as to what direction the General Chapter will take. This was due to the fact that we are not sure of what the Chapter will decide.

Another motion was made that we make a short-term contract immediately, to ensure that the Oblate policy agreed upon at this meeting (Cf. Missionary Vision) can be put into practice at once. Other questions were asked and a discussion followed on the most reasonable course to take, considering all the circumstances---The coming Chapter, the decree from Rome calling for reconsideration of all contracts (1969), and the time remaining on our present contracts. Again, the concern was voiced that we Oblates should avoid the 'Spiritual Colonialism' mentioned by Fr. Cagney in our area of Shikoku. It was mentioned that this can be done by implementing our decisions about cooperating more with other religious congregations and the diocesan clergy.

Fr. Cagney mentioned a possible pooling of finances by all the clergy to insure that all the priests of an area (diocese) can enjoy basically a uniform standard of living. In connection with the possible missionary works open to the Oblates in Japan, it was mentioned that the agreement made by the first director of the Oblate mission with the Japanese government was very broad in scope, due to the foresight of that provincial.

A motion was made that: We try to put off renegotiating the present contracts until after the Chapter of '72 and in the meantime conduct research as to what possibilities are open to us and what the trends are here in Japan concerning these contracts.
This motion was unanimously passed.

A proposal was made that the administration look into the possibilities of moving the hierarchy of Japan to put pressure on the government to change its narrow interpretation of the types of work which the government considers open to a missionary. At the same time we should remember that as foreigners we are guests in this country.

Another expressed his desire for more frequent meetings of all the Oblates in Japan in order that we might come to a more common understanding and to help promote mutual cooperation amongst ourselves. Several supported this view but others expressed reservations because of the time needed for preparations, for coming together, the urgency of our daily schedules, etc. It was mentioned that if we did have another meeting in the near future it could be on a less intense scale and much more limited in its concern.

A motion was made that the Bishops be informed about the results of this meeting and the Provincial stated that he intended to have this report translated into Japanese and forwarded to all the Bishops under whom we work.

CONCLUDING TALKS:

Fr. John King, O.M.I., --- He prefaced his remarks by noting that he was present to neither approve nor disapprove. A brief sketch was given of the development in the Congregation...how the situation had changed from the Moses on Sinai approach to an about-face of balking against authority...and of the attempts at the happy medium. The implementation of the old structures since the Chapter of 1966 by new ones with an advisory capacity. It was a move against legalism, for the more Christian, benevolent approach...an attempt to involve the whole Congregation with bed-rock problems. Action taken was aimed at being based on internal reasons, since the Holy Spirit is present in each. Thus members in authority have a special role in this light. Two elements were stressed for any hope of success in the Congregation...namely, confidence and respect; the former eliciting love rather than arbitrariness; the latter, for the authority voted on by the group. Can there be a 'best way?' The "Chapter" deemed presently to be the most representative.

The mechanics were then explained. Progressive use of the system brings better results. Hinderances can be seen in terms of 1) ignorance of procedures; 2) reluctance in participation...due to the radical changes; 3) variation of views on basic issues. The aim is to get to the issues, particularly the differences, and attempts made to iron these out. Further failings, such as a lack of active listening, accentuation of differences, justification of the past, and demand for accountings, were pointed out.

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Concluding talks, cont.)

Fr. King then proceeded to give some of his impressions of our meeting:

1. Too much concern as regards proposition. Focus rather on the issues, in order to iron out differences.
2. Only partial success in discussions. Some spoke too little, others too much. Papers proved to be clearer than the floor discussions. Should try to progress to the point of honest discussion. Progress must be wanted...and escape mechanisms avoided.
3. The assembly seemed to be divided into two groups. The two must be one.

Fr. King then gave an explanation as regards the selection of the Provincial and his council.

Finally, he clarified his own position and presence. He hopes that he was able to make available his experience and to be of assistance to the assembly. His presence at such meetings enables general decisions to be made from the bottom rather than from the top. Finally, he stated that we should use our differences, expected in every community, to be a unifying force.

Fr. Bertram Silver, O.M.I.-----He expressed his thanks to Fr. King for accepting our invitation to attend this congress, and gratitude for his help over the years, but more proximately during these sessions. Also, he expressed thanks to Fr. Cagney for his assistance as chairman. Acknowledgement was made to the steering committee, the guideline committee, the secretaries, and all those who worked to facilitate the work this week. He went on to say that we've talked and thought together this week, which will help us develop and further build upon what has been accomplished in the vice-province up to now. It can be hoped that our unity will be strengthened. He urged everyone to continue to meet and search for growth.

On Friday morning, July 30th, the meeting was formally adjourned.

FOLLOW-UP PHASE



1971

KOCHI DISTRICT MEETING



Time and place: Nakajima-cho, October 17, 1971
Topic if dialog: The paper sent out by F.Provincial and his council
"Policy of Vice Province Japan" and "Implementation
of the guidelines for Missionary Vision".
Were present: Bill Maher, Tom Maher, R.La Framboise, J.Novotny, H.
De Fruyt, X.Delporte.
L.Simons and L.Robitaille on vacation for the moment.
J.Mahoney (Tokushima) attended as "observer" (a word
with different meanings...)

This paper is a kind of resume of the dialog held at our last
meeting. It is also sent out to other houses, as a way of conti-
nuing the dialog started in Mefu, last June.

A- Each opinion in general was asked about the latest edition of
the "Missionary Vision", as presented by F.Provincial and the
council.

1. Bill: After having mentioned that the order had been changed
and some guidelines shortened, he preferred to pass.
2. Ron : It's a good effort to make some order, but it's really
difficult to organize these guidelines. Some of them
are not yet evolved enough. There isn't a continuity.
No 9 and No 15 are exactly the same, except one word.
If we can find some unity or try to make some unity...
3. Jerry : The 15 points policy doesn't follow logically. In Mefu
the Mission.Vision had 16 proposed guidelines, but more
than one was not accepted. Many of them were proposed
as a unity; only for voting were they split up. In the
latest edition the order is not kept and continuity plus
the real meaning are lost.
These 15 points cannot be called a "policy".
4. Hose : I regret these guidelines were re-edited. I don't see
why the council has to re-write the guidelines. This
way of doing is not sound. Some guidelines were dropped,
while one guideline that was actually voted against, came
just to be implied. Which is a mistake that could easily
be made, since guidelines and votes were separated by the
re-edited form.
5. Tom : Some guidelines were not accepted but had some good things
in. We tried to keep the good points. This is a good
effort to form a policy from what came out from the Mefu
meeting.
6. Xave: No 9 and No 15 are the same. Only a misprint?
No. 16 of Mefu was accepted with 19 votes in favor, here
it is omitted. Also a misprint?
No 10: half of a rejected guideline.
The order is not the same, what can lead to another in-
terpretation.
What happened to the promised Japanese translation of the
Mefu guidelines?
Is this provincial letter a full report of the Prov.Meeting?

B- INTEREST GROUPS (in short: I.G.)

1. Bill : I have many questions:
 - Are I.G. the same thing as the provincial committees?
It seems the same thing with another name. (for instance,
the word "appointements" is used.)
 - I like to hear about I.G. as they exist in other coun-
tries.
2. Ron : Only a little discussion about I.G. in Mefu. Not enough
to make everybody understand it. The word itself is mis-
leading. I.G. grow and evolve out of a need and common
interest; they are not created. First a common interest
and then one should find out if there is a need to make
a group. Some people are put in a work by certain cir-

cumstances, but their first interest is not in that actual work.

3. Jerry "Policy" and "Guidelines Implementation" are a contradiction of words.

That a part of the guidelines be left "undiscussed", is also a contradiction.

There seems to be a misunderstanding about the fact that "education" was mentioned, when the guideline about I.G. was proposed.

"Appointements" and "gathering information": the purpose of I.G. seems to collect information!

I.G. don't start naturally; the awareness that some are working and are interested in the same work or problem, is what unites people.

I made a little survey about Kochi District: status of each man:

Ron: { Seibo
Yochien } → ENGLISH + YOCHIEN

Jerry { university
Seibo } → ENGLISH

Xave { parish(city)
H.School
reformatory } → PARISH(city and country)
Suginoki + ENGLISH
Seibo

Tom { Parish (city)
H.Schools } → Parish (city + country)
Seibo + ENGLISH

Bill { Parish (country)
English } → PARISH + ENGLISH

Leo { parish (country)
hoikuen } → PARISH + ENGLISH + SOCIAL
English

Len { parish
yochien } → PARISH + YOCHIEN + ENGLISH
English

The people should be studied in their involvement in order to know if they are qualified and interested; should some be found unsuitable, they might be allowed to cooperate in works of another order or diocese.

4. Hose: Although I spoke in favor of this guideline in Mefu, I soon accepted that the guideline was voted down., since I came to realize the different situation in Belgium. There we have specialists in different aereas, who felt the need to cooperate more closely. Anyway, special interest has to grow from underneath. One is not appointed to an I.G. from above.

5. Tom: 95% of the Mefu guidelines are incorporated in these papers. I think that "appointements" to I.G. should not be made.

Theory is necessary, but more important is the fact that we are already actually involved in a lot of work. We need a sound missiology but endless talk about theory: no Practical talk is needed.

The names mentioned in the provincial's letter, to start the initials, are already in that work; so there should be no difficulty to start.

The division of I.G. into pastoral, education etc. are very practical.

6. Xave: I don't see how can be said: "the main point seems to be formulation of I.G.". This guideline didn't pass in Mefu. In my opinion, the main element of that guideline wasn't to have another structure, but change the present structure. -I.G. like formulated by the council is just another word

for the existing Prov. Committees. Documentation 32/71 was quoted: "it's only an adding of a new structure to the already over structured province". Such a service to the "prov. council" will only be a continued decay of the sense of community."

-Not the prov. council dictates in what field I.G. are allowed. "Appointments" to I.G. is an impossibility. Personally, I'm more primarily involved in activities amongst non-christians, than in pastoral. For this reason and others mentioned, I cannot start with the initial beginnings.

We should start with positive steps to change the present governmental system.

More decentralization; more authority to the districts meetings.

N.B. AFTER EVERYBODY ONCE HAD THE OCCASION TO EXPRESS HIS OPINION ABOUT THE I.B., THEY WERE ASKED IF THEY HAD TO ADD SOMETHING.

1. Bill: Still I have many questions: Do these I.G. replace the Prov. committees?

N.B.: this question was answered by TOM: "the word prov. committees wasn't even mentioned in the prov. council."

-What does the provincial mean with I.G.?

2. Ron: I'm not opposed to I.G.. I'm all for cooperation... These pages are only the first step towards such a system. Our reaction will be a "feed back" and a step forward. This implementation paper show that Mefu is taken seriously, but nevertheless, I'm confused.

3. Jerry: What we need is to draw up a clear policy, that is to define priorities amongst our works and to assess the urgent actual need of each work.

Why can't we start with a policy here in Kochi District? (And let the prov. council try to make an overall policy).

We must regulate, or curtail little by little some of the works and activities which we are presently carrying on. I recommend: a) The guidelines No 1 till No 3, like presented in Mefu; they are good (No 1 wasn't accepted by votes but other guidelines ~~which~~ are only an explanation of No 1.

b) What work in Kochi Distr. has priority?

English? Parish? Yochien?

4. Hose: Decentralization is to work more intensily; is a stronger working on the local level. --The problem is not so much of getting a voting voice on the provincial council. The decision making can be more efficient, if we develop a more flexible concept of the prov. council. Decision making must be based on good will, trust and contact with realities. Established, so called democratic procedures, do not always work out best (conf. the one sided representation of the Oblate Jap. Mission at the general chapter.)

5. Tom: passed

6. Xave: passed

7- MASS MEDIA

1. Bill:

I like to see something done in Shikoku about the YBU program. Personally I don't know how to go about. I hope that F.J. Barrett will bring some help.

2. Ron: I hope we can do something about YBU. The following up of the mailing is a problem of the local church. What can we do? What should we do?

Mas. Media is an expensive thing.

3. Jerry: About YBU:

Hire a person and take the mailing over. It isn't a money problem; we just skip one of the international meetings and we finance a year mailing expenses.

4. Hose: About YBU: One must first take information about the quality of the requests from the listeners. For instance: is

there a need to answer the cards? If there is no need, how can we create such a need? Help of professionals seems to be required. In order not to scatter money and effort in the beginning, this should be done in one district only. The results of this, should then be applied in the other districts.

5. Tom : I don't know how to follow up the YBU mailing.

6. Xave: Again the P. council added a line to the guideline! What is added seems to be inserted in order to show the "generosity" of the institution.

I don't understand the distinction on page 4: "between the parish and the cooperation of the christians!" Are the pastors still the the parish?

The biggest M.M organ in Kochi is the Aishikai? Can we do something to improve, help the sisters to improve the image they are giving of the church?

YBU Rdio: the following up of the mailing should not be left to the local church, but should be done from a centralized secretariat in the district. If necessary a fulltime secretary. M.M. expenses: Certainly we should try to get as much money as possible from the Oblates in Japan. (It is better used for M.M. purposes than for dead people...) But big scale M.M. operations should be diocesan wide.

D- COOPERATION

1. Bill: "I'm all for cooperation!!!" (NB. laugh and smiles) But I don't have any specifics and concrete suggestions.

Question of volunteering for Takamatsu: I'm busy in Nakamaru N.B. After everybody had spoken about Cooperation, Bill expressed the wish that a Japanese priest come in the prefecture to stay and work.

2. Ron: "...all for cooperation!!!" (N.B. again laughs and smiles!?) I suggest one step further: the proposed Eccl. Distr. Superior should just come down for meetings, but should live and work here.

N.B.: Ron got an (old) canon law from the shelf, and after having removed the dust, read what a E.D.S. means.... Nobody was that interested...

3. Jerry: A Japanese priest should come down in each district. When speaking about cooperation, we easily forget the Sisters. (A man is a cold being; sisters add "warmth" to our involvement) They should be in our regular meetings, and be a part of the Inter. Groups.

4. Hose: I'm sceptical to "appointments" of Ecc.D. Superiors. In our days, ability of leadership should be proved. Eccl. Distr. Superior should work with us.

5. Tom: Geologically speaking, it takes so much time to go to Takamatsu (or else on the island) that it is physically impossible to go and help out for a day. But I like to see a Japanese priest here as pastor. More an interchanging of personal than just a helping out.

6. Xave: Foreign missionaries prepare the ground so that local clergy can take over. It's not so much the Oblates to keep their districts and move in others the same time, as well the Jap. priests to move in our districts.

An Eccl. Distr. Superior who lives away from his district, I cannot recognize

Not only Nakajima-choo, but the Japanese priests may have Shinhonmachi, too. We move in the position of "helpers".

NEXT MEETING: November 14, Sunday. Starting with dinner at Nakajima cho Church. TIME: 5.15

TOPIC: Concrete suggestions, proposals etc., resulting from this dialog.

O-NEGAI: If every father could prepare his suggestions in writing (many copies), it would be good for the meeting and the report

Sept. 1971

Much controversy about this

POLICY OF VICE PROVINCE JAPAN.



RE: MISSIONARY VISION:

1. The Priest-Missionary's three functions - prophetic, evangelical, and pastoral - rise and flow out of his Eucharistic Service to the very limits of Society. Therefore, the pastoral structure would be recognized by all as a vital means of evangelizing Japan and that those Fathers involved therein enjoy the right to the encouragement and support of all. While not denying the validity of this apostolic approach it should also be recognized by all that Oblates who seek their priestly fulfillment in other structures and apostolic fields also enjoy equally the right to the encouragement and support of all.
2. A parish should not be recognized as a hierarchical ladder (Pastor-curate-flock) but as one community where different people have different charisms and where priests form a team with the community.
3. The administration will support the new ways of servicing the existing Christian communities.
4. Every Oblat³ has the right and freedom to decide in dialogue his involvement according to his charism and this involvement be accepted, recognized, and supported by the administration and the other Oblates of the Province.
5. Preference as to the type of involvement should be regarded favorably by the community. When, with the consent of the community, a way of involvement has been entered into by somebody, he should receive the support of the community.
6. The involvement of the missionary can occupy itself mainly either with the Christian or non-Christian community, without being exclusive.
7. Whether working in a parish or specializing in a field, any priest should meet the Japanese as they are.
8. The "ideal" is preaching the Gospel to the poor. As to which direction we should go to "serve" Japanese society in the future, the Japanese Bishops, Japanese Catholics and non-Christians should be consulted.

(Missionary Vision)

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9. Positive steps be undertaken for concrete co-operation between Oblates and other congregations and Japanese clergy without considering the present established boundaries.
10. Interest groups will be formed.
11. More emphasis will be placed on the use of mass media.
12. The Vice Province should be open, willing, and ready to start a new mission or to help other Oblate Asian Provinces in our common efforts at starting new missions, whenever and wherever the Holy Spirit calls us, be it Korea, China, Vietnam, Indonesia, Cambodia, Afganistan, or any other territory. No matter how "poor" we are in manpower or finances, we should share with the "poorer" people or areas. The Lord will never be outdone in generosity. "Gratis recepistis, gratis et dabit" - "The word of God is not bound" (2 Tim.2:10).
13. The Oblates as a groups have the responsibility to callon the Bishop to implement in a practical way the spirit of collegiality as defined by Vatican II.
14. The foreign missionary must be given the opportunity from his earliest days to live in situations in which he can experience the daily life of the people.
15. Positive steps will be undertaken for concrete co@operation between Oblates and other congregations and Japanese clergy without considering the present established boundaries.

Re.: Implementation of the guidelines for Missionary Vision:

The recent council meeting discussed the guidelines of the Mefu Meeting. Three were chosen for concrete application: numbers 10, 11, and 14⁵ of the present print.

Interest Groups: The main point seems to be the formulation of interest groups and their representation on the council. Since at the present time we do not have the power to decide how the council members will be appointed it was thought that this part of the guideline should be left undiscussed - for now. But it was agreed that further thought and discussion should be given to it. All the council members are in favor of forming interest groups. But rather than restrict the interest groups to the educational field, as in the guideline, it was thought that these interest groups should be formed in the following fields: Social, Education, Pastoral. The appointments to these interest groups will be made in the near future and it is hoped that the council and all on the mission will be greatly aided by the information gathered and suggestions offered by these various groups.

Pastoral: It is necessary for those involved primarily in pastoral work to create situations where we sit down and discuss with each other the plans for the formation of the Christians we are working with - liturgy, catechetics (adult formation), group discussions (neighborhood meetings - their frequency, make-up, goal), formation of youth (various age levels), Biblical formation, homily preparation, group dynamics. The material is unlimited. Each one has something to offer - each one involved in pastoral lacks updating in one field or another. Where are we lacking - what do we have to offer? Getting together in our sections will strengthen our efforts. Where Oblates are few in number an effort to form group meetings with other religious and diocesan missionaries will benefit us and them also. At the same time it will afford us an excellent opportunity of implementing no. 15, "concrete cooperation between Oblates and other congregations and Japanese clergy". The information can be gathered in each district -

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sent to the coordinator of the group(chosen in each area) and distributed for help to all. The initial beginnings should be begun by Xav, John Mahoney, Dick Harr, Eddie Williams, and Jack Deely.

Education: (University,Adult,pre-school) We have three areas where five Oblates are fully committed to this area of missionary work. Kochi, Itami, and Fukuoka. The two Fathers in Kochi, Jerry and Ron should be able to meet frequently to discuss and exchange ideas on this particular apostolate. They should re-evaluate the Night School - the present set-up, what should be done in the future to improve it, question of lay help, (non-Japanese lay help), etc. The University Apostolate should be documented. The Catholic Schools with which we are cooperating (Osaka, Fukuoka). The Secular University involvement also should be written up. The status of the missionary in each area, the goals of the apostolate. The time necessary for the involvement, the problems encountered, the suggested remedies for particular problems, the future of such apostolates in Japan. Training necessary for such, the qualifications for teaching on various levels of education in Japan. This information should be gathered and presented directly to the council in session by the individual concerned - or presenting information and/or requests by a representative of the group. In this way we can improve our attempts of cooperating in this sector of society in Japan. Where necessary the Christians should be well informed of the commitment of the missionary. At this time only two seem to require this - Ron and Jerry. This will be forthcoming.

Beginnings: In Kochi, Ron and Jerry should get together and evaluate the two areas of education they are involved in - the Night School and the University: In Osaka, Jan can write up his involvement and in Fukuoka Mike and Len can do the same. In as much as Jan and Mike are, for the most part, involved with Catholic Institutions, they should coordinate their reports and Ron and Jerry's being with non-Christians, they can coordinate their reports.

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Social This area of involvement seems to be one of partial involvement for man~~y~~ on the mission. The areas of concern are with development to a limited degree: local institutions (orphanages, juvenile homes, housing plans, Credit Unions, counseling, work with underprivileged). During the coming months we should discuss this in common to see what is actually being done - over and above this what more can be done - what can be done in a more efficient manner.

Re. number 11: Mass Media: To this guideline it was suggested that the following words be added: "And when needed, financial assistance will be given for the same by the Provincial Administration."

It was agreed to insert those words. But at the same time the thought was expressed that in the past the Provincial Administration has been very generous in giving financial assistance for any type of mass media and propaganda work. At the present time the administration contributes monthly to help finance the radio programs being aired in Kochi and Tokushima areas. Likewise the mission spent a lot of money to help get the poster program on its feet and also in helping finance the studies of Father Barrett in the States. Recently the Maryknoll Fathers have been making appeals in the Missionary Bulletin and directly to the House in Tokyo for financial help to continue their work in this media. We should be willing to help them in this - offer to have them come to preach - explaining the works and needs - or take up the collection and send it to them directly. In this way you can contribute to their program and educate your Christians to the needs of the Mass Media for Japan. At present Maryknoll sends out the YBU material to our areas free of charge. Can we not, as a beginning, at least in the two areas of Shikoku, offer to take over the mailing costs and the direct distribution of this material. Instead of having the radio stations send the replies to Kyoto have them direct them to one of the Churches in the area - make this change in the format. We have been interested enough in starting the radio programs in the areas mentioned but what about the follow-up of the mailing and direct contact with these people?

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The expenses can be worked out with the parishes and the cooperation of the Christians. Another way of implementing the views expressed of sharing costs of the missions in a concrete way. Positive contributions have been made by the Catholic Graph for pre-catechetics. In order to improve their material they depend on increase of orders for the magazine. What can we do to help them? Can we work for a fund in each area for propaganda material for use in our districts?

Cooperation between Oblates and other congregations and Japanese clergy:
It was thought that it would be possible to put this guideline into practice immediately - provided we had the cooperation of the diocesan clergy in Takamatsu and there was an Oblate or Oblates willing to go and live in Takamatsu. At one of the diocesan rectories in Takamatsu there is now a Burgo Fathers living and helping in various ways in the apostolate there. Within the last few weeks I have made inquiries in Takamatsu and there is a definite possibility of the need of an Oblate there in the parish of Gobancho. Would those who are in favor of this and desirous of participating in the apostolate with these Japanese priests please let me know as soon as possible in order to follow through with the recommendation of our meeting. There is also a possibility that we will have two Japanese priests who will be able to be ecclesiastical district superiors for the areas of Tokushima and Kochi. They would be able to come regularly for our meetings to familiarize themselves with the desires and plans of the districts. This would enable us to have greater insights into the Japanese way of approaching the ministry and apostolate in these two specific areas. As far as our cooperation - we have Jack Deely and Patrick Miyamoto in Tokyo helping out with various apostolate and taking advantage of the help of other congregations, Tokushima Fathers are helping out with Adult English Program in Takamatsu weekly, Itami is helping at Eichi University, Fukuoka is still working with the Diocesan Propaganda Program in the City, the Major and Minor Seminaries, and the Kindergarten Association. Over and above these ways of cooperation if there are any other suggestions for mutual help please let me know and we will continue to see that this recommendation is followed through.