

JANUARY 1967

#### FOUNDER'S DAT MEETING:-

The February 17th gathering this year will be held at Tokushima instead of Itami as originally planned. This will enable the Kochi fathers to come by express in the morning and leave that evening mitigating the room problem. Concelebration will be held in the Tokushima church at noon followed by dinner in the hall. Immediately following dinner there will be a general discussion on the Revised Rules and Constitutions, reports from the various committees and suggestions for activities during the coming year.

Reports from the committee specialists and discussion will be limited to fifteen minutes for each committee since the specialists will meet later with the Provincial Council.

In keeping with the recommendations of Father General's circular No. 233, "The Constitutions and Rules Adopted by the XXVIIth General Chapter And Their Application "Ad Experimentum", I suggest that all bring their copies of the rule to the general meeting. An intense study of the revised rule during the next few weeks is also recommended.

The committees on Public Relations and Mass Media and the Catechetical Committee have had previous meetings and therefore have sufficient material for recorts. The Committee on Vocations and Formation will meet in Tokushisa on the evening of February 16th. In the absence of Fr. Gill, Committee Chairs are in Finances, Fr. Mahor, Provincial Bursar, will present idead and consecutations at the meeting of the Provincial Council. In the absence of an extramore, Fr. Stevens will give the report on missionary apostolate acceptables.

## PRIEST'S ADVANCED COURSE TRAINING CENTER:-

You will recall the Superior's Conference of Japan sponsored an advanced course for the training of priests for the specialized problems of the Japanese apostolate three years ago. His Excellency, Archbishop Cagna, our Apostolic Delegate at that time, was very much interested in this work and wished to see the course made a permanent feature in the priest's training. However, there was a housing problem for the past two years.

There seems to be a temporary solution to the latter problem in sight. The Spanish Dominicans are building a student hostel in Okubo and have offered rooms in the hostel for the Advanced Training Course. The condition for the use of the building about to be constructed was a five year loan to pay for a central heating system. The Superiors' Conference has agreed to make this loan and it may be possible to have a group begin the course by the end of the year.

#### CONGRATULATIONS:-

To our two deacons, Bro. Daniel Duffy and Bro. Renald Lafrenboise, who will be leaving for their ordinations in the United States next month. We send with them our best wishes and blessings. Bishop Francis Tanaka, Bishop of Takamatsu, has graciously agreed to ordain Fr. Lafrenboise in his home parish.

### FR. SPAE LECTURES :-

Fr. Joseph Spae, C.I.C.M., editor of the Missionary Bulletin and director of Griens Institute, lectured at the seminary this month on our day of recollection. Fr. Spae mentioned his work on the Bulletin would be greatly alleviated by an english speaking assistant. Any suggestions? Volunteers?

OMI ARCHIVES BISHOP TAMAKA MEAVHS FOR AMERICA:-

Mis Excellency, Bishop Francis Tanaka, left for the United States on January 20th for an extended stay. He will be staying with the Mavarian Sisters in Frascr, Lichigan, if you wish to contact him. Simoure thanks to Fr. Bertras Silver for all his work in preparing this trip. Father Berrott has also arranged for a mosting of the Bishop with the Supremo Council, inights of Columbus; for the Bishop hopes to secure financial and for a nation-wide advertising program for the Church in Japan.

## FR. MAITINGE REPORTS:-

Yather Shittimore, our man in Manila, has sent an interesting and extensive report on his courses at the East Asian Pastoral Institute. This will be discussed at the meeting on February 17th. Fr. Latthmore asks that we remember his sister-in-law Mrs. Verna Mattimore in our prayers; she is ill with cancer. You will recall she visited Japan two years ago with her husbard.

THE YEAR OF THE RADA THE YEAR OF THE LANGE:-

It does not require too great stretch of the imagination to refer to this zediecal year as the year of the LABB rather than the year of the ram. Symbolism has strong roots in the Sapanese character and certainly the figure of the Lamb of God, some to offer Himself for the sins of mankind, will make a strong impression on sensitive natures.

The Orient has taught us what beauty, strength and inspiration can be drawn from nature's simplest expressions. A dead branch and a few strands of weeds and wild flowers in the hands of a practiced flower arranger and we have all the wild beauty of a hidden bog. A few tropical fish, sea plants and a tank in the hands of a fish expert like Fr. Siami and we have the mysteries of the ocean's teeming life in minature. . . And in the figure of the lamb of God we have the core of man's salvific history. Let us dsvise ways of making this symbol to impress upon our people the real nature of the Lawl's mission.

## CLERICAL DRAWS:--

at the Hishop's Meeting last year the subject of clerical dress was brought up. Mishop Tanaka mentioned that the cherical sollar is still in vegue in Ought except for the success menths. Jackets and sweaters with no collars hardly enhance the image of the prisat.

REMEDIN COR STOKE . For strong is recovering slowly after his operation. We just received world rhan discer Forma's brain operation was a success.

Moure in Carist and R.T.,

Bandah Brady, O.M.L. To From.

February 1967

Founder's Day MEETVING.

Sincere thanks to Fr. Lowney, our host, and the chairmen of the various

committees for the minute preparations that preceded our meeting in Tokushima on February 17th. Careful groundwork was evident and now that the novelty of such meetings has worn off, a new sense of responsibility for the operations of the Vice Province seems to be emerging. This is as it should be for the chief purpose of this mission-wide dialogue is to make all aware of the fact that they are the vice province. There are no bystanders. All are involved in the work and decisions of the mission.

We are not all engaged in the same activities, but our interest and involvment should touch all activities in some way. Our specialists and their committees have labored hard for the growth and success of the mission. Their successes or failures are the successes and failures of all of us. Should we contribute to their failure by indifference, it is a failure for the whole mission. Tell them what you want done. The specialists are our agents; our spokesmen. When they seek cooperation in a project, let us give it to them as best we can even though we may not see the logic of their efforts.

The same is true of the men who publish books or pamphlets. They are our agents. Anything we can do to assist and encourage such efforts should be

done.

It was evident from the discussions at the last meeting that the activities of different committees will often overlap. There is no need for alarm here or danger of duplication. Close cooperation among specialists can coordinate these efforts. The end is always the same, the spread of Christ's Kingdom.

The fall seminar at which Fr. Mattimore will present his findings gleaned from studies at the Far East Pastoral Institute can also be the occasion for a meeting of our specialists.

### FATHER PROVINCIAL'S VISIT:--

V.Rev. William Ryan, O.M.I., our Provincial, will arrive in Tokyo on March 21st at 8:05 p.m. to begin his visitation of the mission. He would like to complete the visitation of the mission by April 6th. I have suggested another gathering of the fathers at Tokushima similar to the one held in Naruto on father's last visit. Tentative schedule as follows:

Tokyo .......March 21 to 26

Itami ..... " 26 to 27

Naruto-Tokushima-Anan 27 to 29

Ikeda 29

Kochi ..... 29 to 31

Aki- Akaoka .... 31 to April 1st

Nakamachi .....April 2 to 3

Koga " 4 to 5

Return to Tokyo on 5th

#### FATHER BARTON'S BOOK:-

The Kanji edition of Fr. Barton's book, "The Mind Of The West", is now available from Enderle. This would make a very good gift to your teacher friends. Fr. Silver also mentioned there are plenty of copies of Mr. Von Braun's excellent article on religion and science still available in Naruto.

#### BETTER WORLD MOVEMENT RETREAT:-

Fr. Williams will be making this retreat in Okayama this spring in order to give the rest of the community an appraisal of this type of retreat. The movement is also looking for retreat masters. Those interested in details contact Fr. Newell of the Atonement Fathers.

Yours in Christ and Mary Immaculate,

Patrick Brady, O.M.I.





SUPERIOR'S - BISHOP'S CONFERENCES: --

The Superiors and Bishops of Japan met from hay 17th to the 20th for their annual conferences at Chuo Kyogikai, Tokyo. The final session on the 20th was a joint meeting of major superiors and bishops. The following are some of the more interesting points of discussion:

#### 1. RELIGIOUS SURVEY:- ON ATTITUDES OF UNIVERSITY STUDENTS.

A) <u>Pasteral Importance of the Survey:</u> If Christianity is to be incarnated, the first condition is to have an accurate picture of the positive and negative elements in regard to our Message.

This survey offers a very rich, objective, quantitative, nuanced picture of the patterns of thought and attitudes of the Japanese freshmen. It is no exaggeration to call it an epoch-making event for the evangelization of Japan.

Its representative value goes far beyond the "daigakusei": It shows the mentality of every Japanese after the Senior High School. Slight geographical differences.

B) Over-All View of Conclusions: Since both the questions of the question-naire and the comments by the students to each question reflect the very wording of the students themselves, the study contains a wealth of material and insights for the approach to the average unbeliever in Japan: Some examples:

a) It shows the depth and breath of the ambiental prejudice in regard to religion. Pastoral applications guided by psychology can aid.
b) A baptism should stand out as a sort of astonishing miracle.

We must realize there are new ways to finding God and accept them. Must check our impatience and temptation to hurry.

n c) The importance of Pre-evangelization is confirmed by the tremendous difference between the students from Christian schools and those from secular.

C) Some Major Points for Pastoral Work:- a) Religion:-Flight from reality. We have to present Christianity in word and deed as a challenge and involvement taking the whole man in his social dimension.

b) Religion--for weaklings, a threat to personality, etc. Here we have an invitation to start with a thorough analysis of man: Freedom, responsibility, duties, rights, conscience, etc. pointing to the transcendence.

God is not a competitor.

c) Religion-antiscientific. The problem of positivism can only be solved by a keen phenomenological analysis of the person. The two worlds in man (kokoro to shinzo), make for analysis of personal values. This will widen their idea of "reason": ration vs. reasonable. The greatest service we can offer them is a way out from the traditional separation between reason and heart, showing them that their intuition (concerning for instance, the power of religion to give peace, support to the heart, rescue from loneliness etc.) is correct and more "human" than the narrow enclosures of their positivistic mentality. Despite the negative influence of the Japanese environment, the youth of this country still has a secret yearning for the unknown God: 72% of the boys and 80% of the girls clearly affirm the need to study religion at least once in a man's life. Though believers scarcely reach 10% almost 90% confess they have prayed.

A.M. Nebreda, S.J.

L. I assume that the authority and the obedience of the title are not to be taken in their generic meaning, including the authority and obedience which can be found in every human association, but in their specific meaning of "ecclesial authority and obedience", and finally in the meaning of "religious authority and obedience". It may be well to remark here that there there is no univocal definition of the ruler-ruled relationship, because there is no univocal definition of community. This latter term is enalogous. The realities it designates - the family, the political society, voluntary associations, the Church - are somewhat the same and entirely different one from another.

In the case of the Church, which is at once a family and a society and a form of voluntary association, the essential thing is to attend to the maio dissimilitude.

II. Authority can command and requires obediance, but apparently the tension existing in our days is not mainly between authority and chedience, but between authority and freedom. Authority does not face the freedom of the subjects only to require obedience, but can look at the freedone of the subject as a source of energies, inspiration, harmony, unity, and limitation of authority itself.

III. There is a problem today between authority and freedom in the Church, which every superior has experienced or will experience, and among the subjects not only the younger generation, which so the older has much to say about it.

Some speak of a crisis of authority others speak of a crisis of freedom others speak of a crisis of obedience others speak of a crisis of community others speak of new ways of thinking and feeling.

The crisis has not been caused by the Vatican Council but has mosts in the history of the Church:

- The Church having missed the chances for reform and renewal in the XV and early XVI conturies, was faced by the Protestant reformation as a rewell against authority and as a reaction the Church laid heavy, almost emplusive, emphasis on its own authority and the hierarchy.

· Later came the Enlightment, the Scientific and technical revo-Aution, and the Political Revolution, which were again experienced as a negation and a revolt against God himself, and the Church had to rally to the descence of the soverighty of God and his authority.

- More recently the Modernistic movement caused another reason to defend the authority of the Church against her own sons, with much suspect and control over the activities of many who were engaged in scientific and theological research.

All these reactions were historically inevitable and doctrinally justifiable. But the doctrine formed under those reactions could not but exhibit a certain hyperthrophy of the principle of authority, and a corresponding athrophy of the principle of freedom.

Authority is - command

- control

- restrain

Freedom is lack of restraint and unreliable or passive acceptance of directions.

Authority-Freedom is a simple vertical relation withing which the ruled are merely subjects, whose single duty is obedience to authority. Society itself is to be built from the top down.

In the Church, as divinely instituted, the role of the apostolic office, and particularly of the Roman Pontif is paramount, and the occlesial relation ship is a simple vertical relationship between the ruler and ruled. The Function of the faithful appears simply as obedience to the doctrinal and jurisdictional authority of the Church The faithful looses the feeling of being the Church (the Church is the Hierarchy) and feel only to be the object of the activity of the Church (preaching and administration of the sacraments.)

While the situation was changing rapidly in the political scales. and in the family (democratic systems in contrast with totalitaries opens in the family reduction of actual power of the parents), also the entuction of the Church did not go unnoticed. The relevant literature of the period between the two world wars and after, shows that the problem was able.

In 1910 F.W. Foerster, a non-catholic, but greatly interested in the Church, discussed the problem of authority in his book "Authority and

"We must admit that the recent development of the Church's life Freedom". threatens to lead to a fatal curtailment of the spirit of universality". The reason for this is not centralization of the papal authority but the neglect of the fact that, if this extraordinary centralization of the modern Papacy is to remain a solid foundation for the universality of the Church, it must be balanced by an extraordinary increase of free discussion and intellectual activity.". The consequences of the loss of freedom Foerster sees in his own time.

"Human nature being what it is, this will always result in the dictatorship of one-sided opinions and will alienate those in authority from those who have to obey: the former will always suspect of homesy and rebellion, the latter will attribute every ecclesiastical decision to certain dominating circles and thus be unable to make a genuine voluntary sub-

"Today even a saint would be silenced as soon as he volunteered any mission. unasked-for advice, and this is not only from above, but porhaps even more from the intolerant exclusiveness of large sections of the Church.... respected and learned men, devoted to the Church, are being reprimended like school boys by administrative authorities; the slightest criticism is regarded as a betrayal of the Church.

"In fact, however, nothing injures the Church so much as this exaggerated sensitiveness which must give outsiders the impression that, far from being the unshakeable rock, the Church is a rickety hut unable to

withstand the slightest gust of wind".

IV. "Obedience is the supreme law of the Christian life. Therefore, the criterium of our Christian conduct is not admirable as it appears to reason, nor how faithful to any given idea, but WHETHER IT ACCOMPLISHES THE WILL OF GOD. The question we must always ask ourselves is whether we are act. ing within God's will, or obeying only ourselves." (F.X. Durwell)

Obedience is certainly the most difficult of the evangelical counsels to establish; since these counsels are also part of the Church's witness to her own name, there arises the difficult question of how we know that subjecting ourselves to a human authority is the most thoroughgoing obedience to God. The answer will appear if we reflect that here obedience is an essential part of permanent commitment to a particular form of life in the Church.

"A formal obedience for obedience's sake is of no moral value; obedience does not give a superior a blank cheque. Rather it is the acceptance of a common religious life, under constitutions which the Church has approved as a true and possible expression of a life devoted to God, agreeable to the doctrine and example of Church, as acceptance of an in-

calculable destiny. "It is wise to obey even an absurd command - provided what is required is not immoral - only because commitment to the example of Christ can be lived in the Church. It is, of course, very difficult to distinguish a command which is objectively mistaken from one that isimmoral. In view of this difficulty it is downright un-Christian to fall back on the amoral maxim that "orders are orders"; rather the subject has a duty openly to resist authority if it requires what is plainly absurd.

The evangelical counsel of obedience is observed both in destroying secret or open egotism, in surrender to that which is always greater than oneself; and in courageous solicitude that the greater shall not remain a

mere theory or ideal." (K. Rahner - H. Vorgrimler)

V. The present circumstances which point out to a crisis of obedience in the Church and in religious life can be considerd as providential circumstances. They are an invitation to purify the idea and practice of obedience, to get rid of those spurious elements, which, may be, in the past have made obedience easier, but today make it more difficult, less authentic, Christian and apostolic. Finally they might become an instrument to make obedience a more genuine expression of charity.

The difficulties experienced come from the contrast of obedience with other values deeply appreciated in modern times:

- the passivity and receptiveness of obedience and apostolic dynamism:

- the direction through the superiors and the direction of the Holy Spirity

- the strictly personal character of decision and the need kf dialogue for creating consensus;

- the responsibility of the superior as such and the responsibility of the conscience of each individual;

- the adherence to the decision taken by the superior and the freedom of judgement and the right to disagree before the decision is taken.

We should see this situation "not in spirit of fear, but of power and of love and of prudence" )(2 Tim, 1, 7) as a challenge to bring forth a better expression and realization of the fundamental insights and values of religious obedience.

VI. Some principles which can be of help to the solution of the difficulties felt in the relationship of authority- freedom- obedience.

1. The grandeur of authority is to be submission to God and

2. The grandeur of obedience is to be submission to God and charity.

The principle of authority is to remain, but its exercise is to freed from these elements which obseure its foundamen on God's authority and truth.

We superior today can live completely separated from his brethren: but to live as a brother with brothers (as the Council suggests to Bishops in relation to their priests and to priests in relation to their faithful) doprives the superior of some of the elements on which was based reverence, makes possible to know many limitations of the superior, and exposes the subjects to rely much more on the natural leadership of the Superior or lack of it.

The superior should convince himself:

a) that he has entered religious life, as well as all his suffects in order to obey and not in order to command; therefore, the exercise of

authority is nothing else than one way, among others, to obey:

b) that his quality as God's representative does not mean that God has abdicated in his favor; therefore, he is not allowed to ignore the will of God, nor dispense from inquiring and looking after it for himself and the others, in all possible ways.

8 c)that, within the limits of his authority, the subjects represent for him the person of Christ (Mt. 25. 45; Gal. 6,2) that the use of authority is not an end, but a means for something more valuable; the spiritual welfare the spiritual growth of the sons of God and the realization of the task assigned to the religious Order.

2) Necessity of dialogue between superior and subject: Dialogue is something more than the traditional remknstrations, being a kind of intimate cooperation between superior and subjects or groups of them. It is a way of look effectively after the will of God, use spiritual discretion, deepen the responsibility for the common work, free oneself from egoistic considerations, respect the freedom and opinions of others, and build a more solid consensus in the community.

The superior and the subjects should educate themselves to this sort of dialogue, which, whether it takes place man to man or as a community effort, becomes supernaturally meaningful when it is directed

-- towards finding the will of God -- increasing fraternal love

-- premoting the apostolic work.

Some conditions of dialogue are:

a) No dialogue is possible with a mun (superior or other of who is, or believes to be, or has to be right always.

The maxims: the superior is always right; or obedience is never wrong, can be accepted but they should be qualified and well understood.

To have an easy cortainty has never been a sign of intelligence, and self affirmation has never been a sign of noble heart.

b) Do away with many secrets which are not required by solid reasons and are there only as an artificial shield of authority. On the other side give more information about things under consideration. This is required by theology and psychology, charity and prudence; Non dicam vos servos sed amicos quia omnia nota feci vobis. (Jo. 15, 15)

Without this friendly and brotherly relationship between superiors and subjects, there is no hape to restore the confidence in the friendly and reternal feelings of the superiors

paternal feelings of the superior.

- c) The golden rule for the dialogue (for superiors and subjects alike) should be: "Bear one another's burden, and so you will fulfill the law of Christ". (Gal, 6,2) Both should aim at making the burden of the other lighter; it would be pharisaic to make it heavier for either one.
- d) The superior should persuade himself that he can learn much from his subjects in order to arrive to a more mature evaluation of the circumstances and to know the will of God; also the subjects are "partakers of the Holy Spirit" (H br. 6,4) This inner confidence can prevent the superior of using dialogue as a simple psychological technique to release the tension of the subjects. d
- 3) Delegation and communication of authority: in many cases this is required by the extremely complicated works entrusted to the religious and by the need of specialized knowledge and experience. This subsidiarity should be implemented in our religious life as a genuine expression of mutual confidence and cooperation, fidelity and subordiation.
- 4. Formation of the porsonality of the subject, which can be impeded by authoritarism as well as by obedientism. Religious life should have high esteem of the personality of the members; leaders are needed for the apostolato; the very sacrifice of onesolf is supposed to be of greater value the more developed is the personality of the religious. Chedionce itself is not the annihilation of the will, but the offering of it to the service of God.
- a) To form a personality the subject needs freedom to think, faculty to daliberate, and a field where to make decisions. All this cannot impode the chedience of a man completely dedicated to religious life and for whome obedience is an expression of charity, that is to say, giving of self to God and men, and who knows that obedience is to make its own the will of God manifested by interior experience, happenings and commands of superiors.
- b) It is to be hoped that when decision is taken after open and friendly dialogue, a mature person will be able to give internal consent to it, through the sc-called obodience of judgement, being the matter of opinion, and whose reasons have been proposed to him. The superior can more easily insist after he has done this and has also known and reflected on contrary reasons.
  - 5. Need for re-education to use of authority and practice of obedience:
- a) For the superiors: to use offectively dialogue, communication of authority, more respect for the human person, and take time to prepare his subjects to accept major decisions, otherwise:

- dialogue becomes a simple conversation about nothings, and without decisions.

- delegation and subsidiarity could become dispersion and division.
- respect for the personality could become human respect and renunciation of the offering of one's will to God.
- b) The subjects should be more convinced of the need of genuine faith in Christ and his Church; of the need of a sincere commitment of themselves to God and their religious obligation, as an expression of charity.



ARCHIVES A PAS

Dear Fathers and Brothers:

FATHER HARAMBURU TO VISIT:--

Fr. Joseph Haramburn, Secretary of the Missions, will visit Japan sometime during the month of July. Fr. Haramburu will make a survey of the whole mission during his visit.

ASIAN SUPERIORS CONFERENCE: --

The Asian Superiors" Conference will be held in Tokyo this year from the 26th to the 28th of September. Very Rev. Godfrey Kukartz, Assistant General, will attend this conference after the completion of his visitation of the Ceylon mission.

SURVEY SOUGHT BY BISHOPS: --

The Bishops' Conference is meeting in August to prepare for the Synod in Rome. Before they open this meeting, their Permanent Committee would like to confer with representatives of the Superiors' Conference on August 16th on the question of clerical dress.

The Bishops asked Fr. Roncin to have superiors take a survey of their members to ascertain the opinions of priests and brothers in this regard. (In one diocese the bishop polled his own priests and by far the greater proportion were in favor of retaining the Roman collar except during the summer months.) Please send your opinions to Tokyo as soon as possible.

ANAN SHI OPENING: --

His Excellency, Bishop Francis Tanaka, will dedicate the new Oblate foundation in Anan Shi on July 9th. The site of Fr. John Mahoney's new mission is just a few minutes walk from the railroad station and consists in a large kindergarten building and a rectory.

Building costs for the new foundation were high, as they are in all of Japan, but as the old maxims go: "you only get what you pay for" and "penny wise pound foolish". We can build much more cheaply, if we wish, but we'll be patching up in a few years and in the long run the cheap construction will be a liability. We many save a few dollars now, or think we are, but we would be mortgaging the future of the mission. I've visited rectories built after our beautiful building in Aki that are ready for scrap today. And the rectories have been a bane for years to the priests living in them because of the shoddy materials used.

After visiting Anan on numerous occasions, we found many of the farmers building in concrete because of the typhoon and flood damage common in the area.

It was gratifying to know that besides some who were surprised at the cost of building there were others who were full of admiration at the vice provinces' ability to raise such money for building projects over the past years. In the words of Churchill to his Spitfire pilots in '41 "never have so many owed so much to so few". The cooperation of some of the fathers in assisting the financial needs of the province has been truly remarkable. I wish we could award large Es for effort, but I know these silent workers would not want this, it is all for the greater glory of God.

Yours in Christ and M.I.,

Patrick Brady, O.M.I.

June 1967

PR-INFORMATION-MASS MEDIA COMMITTEE Circular Letter No. 6

Dear Fathers and Brothers,

We are pleased to call to you attention the following notes from the PR-Information Office--

I OBLATE WORLD

We wish to reprint here the kind reply of Fr. Dick Roche, Editor, to our survey on the Oblate World. We thank him most sincerely for his frank-ness and we feel that after reading the letter you will have a much better picture of the problems involved and this fine example of real dialogue will surely bear fruit in helping us to understand each other's problems and assist each other in our common work-the advancement of the kingdom of Christ. The letter follows:

June 20, 1967

Many thanks for several things -your PR circular no. 5, for taking the little survey, for the very well written story on the Salvation Army antisuicide bit and the pictures.

It is too bad such a well-written and interesting piece as that about the Salvation Army could no be written about Oblate activities in Japan: what we need are things like that, as well as more intelligent (but interesting) pieces about the Oblates, the Church and the Japanese. The enclosed check is in appreciation of that Salvation bit and the pics that came with it.

I can understand the confusion over there about the Brazil appearance of the OW. Actually, Brazil supplied the stuff: good pictures and some articles and some facts; Japan, on the whole, during my time here has failed to do so. Frankly the Brazil activity has been due largely to one man, now, God help us, no longer with us; there has immediately been a fall-off in material from Brazil. As for the book vs the paper: the book should have been better liked since its costs were running us into the poorhouse. This is a long story and one which was thrashed out in our Finance, Developement, etc. Committee meeting and the net result was a unanimous vote that the Province had done the right thing. The people who want the book back, don't know the printing situation, the Catholic market here and the total ineffectiveness of a book that looks just like 100 other mission society books. The paper, at a small fraction of the cost of the book, is no more ineffective than was the book. I don't blame those people for not knowing the market here; they can't know it any more than I can know and write about conditions in Japan. And as for returning material that we don't use, I'll be happy to do that for anyone who asks me to do so; but when I do, I doubt that that person will get it accepted anyplace else: our need is so great that our standards must be among the lowest for acceptence.

But I sure would like to have the material available to me to pick and choose. I would like to hold your Salvation Army bit up as a standard: as I said, that kind of writing but with an Oblate theme if possible.

We have no mission to become a general Catholic paper, dealing with the Church at large, Vatican II developments, etc. The OW-Voice is a "Publication of Missions and Marian Devotion" by its charter; neither do we have the competence to go into that field nor should we since that field is already more than adequately covered here. Frankly, the OW-Voice is an advertising piece, a house organ of the Oblates, attempting primarily to win friends and support and secondly, vocations. The Catholic field in America to day is a terribly confused field; every curate that walks off the altar, every boner by the Bishops, every rebellious book written by a disgruntled cleric, has its effect on the receipts in our office as well as in the vocations we can't get and the seminarians who leave Washington, Tewksbury and Newburgh. Something that worked yesterday does not work today and no one yet has found the key to the future although all of us amateurs and professionals in the Catholic publicity and fund-raising fields are trying desperately.

Circular Letter #6 PR-Information

Jesuit Missions has been in deep trouble; they have sought the answer in a direction opposite from us: they threw out the mission editor and put in a theologian and told him to get slicker; so far it is not working either and is costing a small fortune. We and Jesuit Missions have been swapping names. that did not work and the names swapped have not worked for each other, dither. The Queens Work with 120,000 paying subscribers went out of business two years ago; they tried to be slick and intelligent but merely ran up astronomical bills.

This is not the time for sticking out ones horns and for plunging unless one has the key to the future. So far as I know, no one has found that key yet. Could it be that there is no key?

I like your efforts to get us material; I hope they prove out. I ike your circular letter: would it be possible to get it regularly? At least from it, I will get some authentic news of Japan.

I could write more, but this will have to the lip who answered, (Signed) Dick Roche I could write more, but this will have to do for now.

The PR-Information Office would like to recommend to our provincial authorities that Fr. Dick Roche visit our missions here (and in Brazil) to see the missions and the work first hand. At that time he could point out to us the type of copy he would like and the angle from which to treat articles for the Oblate World. Such a visit would seem beneficial to all. If those whose work it is to distribute information are themselves not well informed they can hardly be expected to do their job as it should be done. We would surely welcome such a visit.

### II FEATURE "SHARE THE INFORMATION"

We all come across books/magazines, articles, newspaper clippinge, etc. that we find helpful in our work here in Japan. Why not share this information via the Information Office? It takes only a few minutes to jot down on a 1) Name (title) of the book, magazine, article, etc.
2) Name of author post card the:

Publisher

4) Particular value 1.e. Japanese culture history

Sokagakkai Doctrine Etc. etc.

Resumes received will be published in the following PR Circular Letter.

For this issue (and as a sample of what we mean) we note:
1) Book: Title "Japan, An Interpretation"

2) Author: Lafcadio Hearn

3) Publisher: Tuttle, 15 Edogawa-cho, Bunkyo-ku, Tokyo

4) While hearn's anti-Catholic prejudice completely nullifies the value of his evaluation of the Church in relation to Japan in Chapter XV "The Jesuit Peril", Chapter XXII entitles "Reflections" has a number of important observations of which missionaries to rural districts of Japan should be aware.

### III INFORMATION OFFICE REPORTS

These reports are sent to you through the V. Prov. Office, attached to the Vicar Provincial's Newsletter. To date we have published reports on our missions at Aki, Naruto, Anan, Nakamachi and Koga. Finished and soon to be sent to Tokyo are the reports on Nakajima-cho and Ikeda.

These reports are meant to be brief and factual. We hope in the future to report in detail on our various mission activities, v.g. Yochien Apostolate, Kodomo Kais, English Apostolate, etc. etc.

For those who may wish an individual copy of these Information Reports: simply send your request to the PR Office.

#### IV IMAGES

Convinced that for the average pagan YOU are the Church, the PR-Office continues our list of "Horrible Examples" (IMAGES) with the hope that IF you find yourself among them you will take steps to change your image.

June 1967 Pg. 3.

PR-INFORMATION Circular Letter #6

Images:

The "Davy-Crockett" Type
The "Boy-priest" "
The Casual-Informal "
The Giggler
The Jokestor
The Very Formal Type
The "Back-slapper-head-pat-er" Type

To be proficient in speaking Japanse and yet not know how you are expected to act is worse than ignorance of the language. Those whose Japanese is of the "kitchen variety" are considered too stupid to be expected to know the constants of Japan. While those who speak Japanese well yet ignore or refuse to comply with the expected pattern behaviors are considered to hold these customs in contempt. "Good will" is manifested first of all, by a mature conscious attempt at adaptation (in those areas where adaptation is expected of a foreigner who is a gentleman).

It may not be an exaggeration to say that departure from or refusal to conform to the clearly distinguishable patterns of behaviour expected of a MAN in Japanese society will nullify to a great extent our missionary efforts.

Ask yourself again in the spirit of good Public Relations --What do these people see when they look at me? Do I act as Christ would act? Do I joke as Christ would joke (1)? Is my conversation one long giggle, joke and banter? Was Christ's approach like that? Is this according to the expected norm of a MAN (not a woman or seinen or child) in Japanese society? Have the words dignity, respect, proper reserve (the characteristics of Christ) come to mean for us a cold attitude, a stern face? A common English dictionary should be of help in correcting such false meanings.

THE TEST: For those with the courage to make the test: Ask the priest with you if, unknown to you, he will tape your conversation as you pass the time of day with your people after Mass, or at the gate, etc. Play it back alone and ask yourself-What kind of an image do I create? What kind of an image do I offer to a stranger who unlike our Christians have not "grown used to Father and his peculiarities". It would not be unwarranted to state here that most of us would be amazed and perhaps not a little shagrined at listening to a playback of such a tape. It takes courage to make such a test, yet its effect on our whole missionary career here might be tremendous.

Let's make our PUBLIC RELATIONS the best possible with a good IMAGE:

#### V THE PR OFFICE AND YOU

The PR Office would like to hear from YOU about-

- 1) Christmas CardsDo you prefer a combination card-letter?
  If just a card would you like a common Japanese Oblate Mission card?
  Other ideas? Suggestions???
- 2) A General Newsletter this summer??? Content?? Suggestions??
- 3) Suggestions requested re an INFORMATION BROCHURE telling of our mission history -past -present " " plans -future

As part of our 20 year celebration mext year?????

Thanks for your cooperation (At least you read this fart)

The PR-Information-Mass Media Committee

#### DIALOGUE FORUM

"Don't Let Your Good Idea Die, Let It Di-alogue!!" (Patent Pending)

NOTE: \* As in the following letters the appelation "Dialogue Forum" was used, it has been decided to re-name this feature changing the original "Dialogue Department" to "Dialogue Forum". Forum suggests freedom of

discussion and we feel that the new title is a happy choice.

\* The Dialogue Forum page is sent to all the men on the mission and also (by their request) to Very Rev. Father Provincial in Boston and to Very Rev. Father Thomas J. Reddy, OMI Assistant General. It is NOT sent to the Asian Oblate Conference, etc. (only the first part of the Circular Letter). THEREFORE please feel free to write to the Dialogue Forum -- this is just for ourselves and those of our Superiors who are responsible for this mission.

Since the last issue the following letters have been received by the Diglogue R "Dialogue Department:

The P.R. office started a "Dialogue Forum" open to anybody who signs his dialogue or monologue. The first try at a dialogue through this office doesn't seem to have missed the point, because according to (unwritten) reactions, it caused a lot of the men to speak in favor or against this letter.

One can say that the dialogue which originated after Fr. Barrett's letter, was not about the content (subject) of the letter, namely the high cost of the buildings in Anan, but more about the fact that one "dared" to write such a letter.

Almost everybody seems to agree that we have a right to be informed and consulted about plans like Anan. Therefore we have a right to ask if this information is not given. The whole 13 years I am in Japan, I never saw any financial report about our Japanese mission. Will the policy of the new Vice Province be the same? We were left out.... However it is true that Anan is a decision of the past, and a dialogue about the cost of the rectory will not have any effect on Anan anymore. Therefore I would like to say that Fr. Barrett's letter rather was a question seeking an answer, than a discussion that would give new light and insight, which would help to make a decision.

If anybody would take offence by reading Fr. Barrett's letter, he would do injustice towards that Eathern Although some conteness may dive the impression.

do injustice towards that Father. Although some sentences may give the impression that he is challenging ONE person, in reality the letter is also addressed to the Council. But still I have the impression that the letter is not so much a dialogue than well, an "Open Letter to..." Even that shouldn't off end anybody. Dialogue is new. Some of us still don't feel at home with dialogue; it seems difficult to integrate it into the vow of obedience. From the other hand, some who try to enter into dialogue, are bound to make mistakes too. One has to take into account the personal character of the speaker (writer). One thinks and expresses his thoughts according to his own temperament. Some can and will do it "softly", others will do it by "shocking". One way is not more charitable than the other. Charity is on the side of the one who is listening (reading); in not taking any remarks or expressions personally; in admitting the other's right to disagree; in respecting the other's personality....

There woul never be any dialogue if from the start everybody is of the same opinion or if one side is afraid to express an opinion or ask a legitimate

question.

If Anan is the last place we ever are going to build in Japan, I don't care whether or not I hear an answer to Fr. Barrett's letter, but if anan is not the last building that the Oblates will put up, then I too would like to hear the reasons behind the high cost of Anan.

Something similar is happening in Fukuoka. Plans are ready to build a church in Nakamachi, (if not yet started). Men who never were stationed in Fukuoka (like me) don't know the situation over there and therefore are bound to make mistakes if they hear rumors about the size and the cost of the new church. I would like to hear some first hand information about that project too. I don't think the information will lead to a dialogue, (it may be too late for dialogue there too) but lot's say as a part of the P.R. Information Service, and as a sign that the Oblaths in Japan are still brothers who think together, work together ....

(Signed) Xav Delporte, O.M.I.

PR-INFORMATION

Circular Letter #6

June 1967 Pg. 5

## DIALOGUE FORUM

"Dear P.R. Editor,

I think your idea of a dialogue department is a good one. We are widely separated here in Japan and the opportunity to exchange our views with all our fellow Oblates is limited. A column, such as you suggest, would at least give us a chance to air our views and ideas. We can lærn much from one another if we are open to listen. As long as our opinions are given in all charity, with a sincere desire to contribute to the effectiveness of our apostolate, nothing but good can come of such a dialogue sheet.

The Columban Fathers have a small, unofficial dialogue sheet similar to the one you suggest. It is called "Viewpoint" and is published, I believe, every two months. "Viewpoint" consists solely of letters written by Columban missionaries expressing their ideas on mission policy, renewal, etc. Its purpose is to give everybody an opportunity to air his ideas, his "gripes", his insights in an open forum. I hope your dialogue sheet can perform the same service for the Oblates in Japan.

Sincerely in Christ,

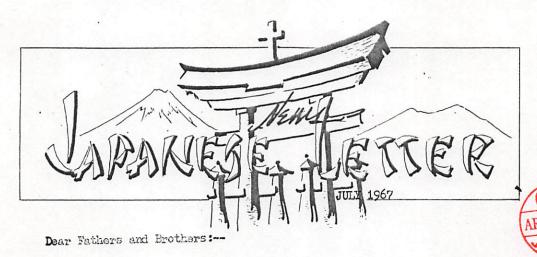
(Signed) Fr. Henry Mattimore, O.M.I.

Editor's note: We wish to thank the Fathers who wrote in to our Dialogue Forum.

All letters are published as received. All are invited to make use of the DIALOGUE FORUM -a special feature of the Public Relations-Information Office.

(All letters published as signed-unsigned letters or requests to withhold the name of the writer are NOT acceptable.)

PR-Information-Mass Media Committee



The Year of the Faith:-

In his Apostolic Exhortation "Petrum et Paulum" of February 22, this year, Pope Paul VI announced the Year of Faith, which is to begin on

June 29th and last until June 29, 1968.

In the first place, all Oblates, as missionaries of the Faith,
must surely take advantage of this centenary year to deepen our own faith, and to establish a more authentic encounter with Christ the Savier, present "in the hearts of men", in societies and in human events. (Const. art. 11).

The pastoral dimensions, however, of the Holy Father's appeal has not escaped us, I am sure, Missionaries of every kind, pastors, educators, chaplains, all of us must seek to participate actively in this universal mobilization around the Credo, in an endeavor to make it more explicit and practical in the daily lives of our people. At the service of our own dioceses, we shall pray and work for "the reunion of all Chaistians in the unity of the same Faith" (Ethortation). Rev. V. Gaudet, O.M.I., Pastoral Sec.

Very Rev. Thomas Reddy, O.M.I, Asst. General, has written that letters of consultation regarding the selection of a vice provincial will be sent out from Rome by the end of this month. With the new status of vice province the letters will be sent directly to Father General in Rome. Consultation Letters:--

Farewell to Frs. Dovle and O'Brien: --

Fr. James Doyle, O.M.I., who has been working out of Yokosuka Base on the U.S. Navy Supply ships for the past two years, left this month for his new assignment with the Marine Corps near Parris Island. Best wishes and God's blessings to Fr. Jim on his new assignment. We hope to see him back in Japan withhis own ship in a few years.

Sayonara also to Fr. Donald O'Brien who returned to the Eastern Province this month for re-assignment. We hope Fr. Don did not get caught

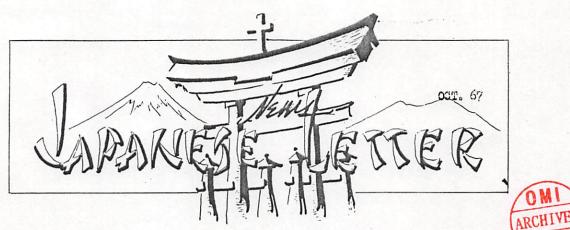
up in the riots in Hong Kong onhis return trip.

Thanks to Fr. Boudens:-Sincere thanks to Fr. Robrecht Boudens for his Inspiring retreats. We are serry Japan was not a little more hospitable weather-wise, for Fr. Boudens is with us for the hottest season of the year. On his tour of the Osaka area with Fr. Gill, father was also stranded for four hours in floods that stopped thousands of cars.

Prayers for Our Service Men:-The fathers and brothers are asked to remember our American servicemen in their prayers. The increased bitterness of the fighting in Viet Nam is reflected in the rise of the number of wounded being flown to Japan. Camp Drake Army Hospital has expanded its espacity from 600 to one thousand during the past few months. These boys with missing arms, logs and eyes have been crippled for life defending us and our work in Japan.

Some very short-sightedly have been critical of base work in the past. Lest we become too provincial in our thinking and too absorbed in our indiginous to his native land and residing in his mission territory are to be the special parochial concern of the missionary."

Fr. Haramburu's Visit:-Fr. Haramburu will not be with us until the first week in September. Fr. Mattimore's seminaryill take place in Tokushima the same week, Sept. 4th to 6th.



ASIAN OBLATE SUPERIORS CONFERENCE:-The Provincials of the Asian Conference and Fr. Kugkartz, Father General's representative, extend their sincere thanks to all the Fathers and Excepters of the mission who made their stay in Japan a memographe one. The Fathers were grateful for the kindnesses they received during their tour of the missions. Even though some were struck down with colds, all were appreciative of the warm hospitality they received. Some of the decisions of the Conference of interests.

- 1. A thirty day DeMazenod type retreat for three or four members from each province to be held in the Philippines during next July or August. The retreat will stress the revised Constitutions and Rules and the Founder.
- 2. A meeting of Specialists on Formation to be held in Hong Kong, Red Guards permitting, in February of 1968. Formation under the revised Constitutions and Rules will be emphasized. This meeting will select a delegate to the extraordinary meeting of Specialists in Rome next October. The Rome meeting will. be concerned with formation in novitiates.
- 3. Meeting on vocation problems next month. Fr. Williams will represent the Japanese mission at this meeting.
- 4. Publication of a vocation pamphlet for use by all members of the Asian Conference.

## FATHER PROVINCIAL'S RETURN: --

Very Rev. Bertram Silver, O.M.I., our recently appointed Provinced will arrive back in Japan on the afternoon of Movember 3rd. Fr. Silver's Parents 50th Wedding Anniversary celebration will be held just before his departure.

# IMSURANCE FOR ALL MEMBERS OF THE PROVINCE: --

Mr. Joseph Parisi, Vice President of Overseas Purchasing Co., informed me recently that all the members of the Vice Province will receive life and health insurance policies through the kindness of Mr. Paul Caughlin. Our sincere thanks to Mr. Caughlin for another of his generous gifts to the Oblates in Japan. No doubt physical exams will be required soon. Watch those calories...Gerry?

## CLERICAL DRESS REGULATIONS: --

At the Extraordinary Meeting of the Japan Catholic Bishop's Conference last August the following regulations regarding clerical dress were established:

When performing ceremonies, the cassock is to be worn.
 The cassock and the surplice are to be worn when assisting at the

ceremonies in choir. 3. The cassock and the surplice or a suit and roman collars are to be

worn when attending ceremonies seated with the faithful.

4. Apart from assisting at ceremonies, the "habitus Clericalis" is understood to be the roman collar and suit. But when the individual judges it to be fitting, according to the time, place and circumstances for the apostolate, he may wear a suit with necktie. In this case a sacerdotal badge is to be worn. The suit and necktie should be a conservative or sober color.

5. For the summer season, one is allowed to wear and open-necked shirt (short or long sleeves). The sacerdotal badge is always to be worn when not

wearing the roman collar.

Yours in Christ and M.I., P.Brady, OMI, Administrator.

OMI ARCHIVES

L.J.C. et M.I.

Provincial Administration Oblate Seminary Sekimachi, 6-chome Nerima-ku, Tokyo

Nov.26,1967

Dear Fathers and Brothers,

It is almost a month since I returned to our Mission of Japan. Since my return I have had the opportunity of meeting with Cardinal Doi, Bishop Tanaka and Bishop Fukahori. Due to the fact that Bishop Taguchi is not in the Country I havenot seen him. However, I will meet with Father Hayashi, The Vicar General, in the near future. In the name of the Vice Province I have promised the continued cooperation of all of us in the works ahat we have undertaken.

My initial visit in Tokyo was most interesting and the exchange of ideas that I had with you in the House of Studies in Tokyo was most encouraging.

The first trip to all of the missions was most enjoyable. You all maintain the same vital interest in the apostolic works of the mission and a concern for development in the spiritual life.

The Vice Province Council Meeting was held in Naruto on the 23, November. It was an experience for all of us. Some of the results of which are the following:

1. Provincial Residence: The residence of the Provincial, until a separate residence is warranted on our mission, will be Tokyo.

Provincial Quasi Residence: The Quasi Residence on the Mission for the Provincial will be Naruto. It is geographically central and I will be able to reach all of our missions easily from there. When not in Tokyo I will be in Naruto. As much as possible I will inform you where I will be able to be contacted.

Provincial Legal Residence: The Legal Residence from the beginning of our Mission of Japan has been in Myogo Prefecture in the City of Itami. The City Officials and Prefectural Authorities has been very good to us there and the official registration will remain there. My han will be in Itami. When you need it for official papers please get in touch with me for permission to use it and I will see that you will get the necessary papers with its use.

2. Tokyo Parish: As you all know, when Father Hofmans and I visited with Cardinal Doi of the Arch-diocese of Tokyo, the possibility of the parish in the area of the Seminary came up. We are happy to inform you that we are making a continued investigation on this area and the parish. If you have any opinions and suggestions with this project please send them to my office.

. I.M to . O. h.d. Provincial Administration Oblate Seminary Sekimach', 6-chome Herian-hu, 'okyo Nov. 26, 1967 Dear Mathers and Brothers, it is almost a month since I returned to our Mission of Clade at return I have hed the everture of mosting with · And the Ostains Doi, Alshor Panaler and Hishop Tolensori. Dos to the fact that Plant Panaler I have not to the fact that Plant Paraler I have not seen him. However, I will meet with Eather Hayanhi, the First Coneral. in the wear future. In the name of the Mae Province I have servow off at so to als to not erecond bearings say besidence and we have undertaken. end the anticometric room new coxet in the later latter to the general tending and the common of the the the form Jaom daw grojesim odd to lie ot gird tatil edt Juliano Friend viol 1770 of ou . off Landbridge on att ofered of blod asy pattern from to soulvers ealy off on the 25. Nevember. It was an experience for all of as. the two flot ods ers do idw to estument out to see Provincted Operi Residence: The Queel Residence on the Mission for the Provincial will be Windto. It is reographicall extrat and I will be able to reach all of our missions oastly in a there. When sot in Tokyo I will be in Maruto. As much so presiding the little of where I will be able to be Provincial Leral Regisonors The Logal Regisorie area to a language of the column to the Color of . Imstl of ed life and vM . orest alrees. The methodises dono! ni dep senole rrocke laisitte set it been des nets A me for permission to the it and I will see that you i got the necessary papers with its use. 2. Pokyo Postsing As you all know, when lother Hofmans and a visited with Derdinal Dol of the Arch-diocese of Tokyo, the peaklity of the conich in the area of the Featury same ng: We are happy to inform you that we are uniting a continued lavebildation on this area and the plants on a firm opinishs and suggestions with this project please send then

- Rules Committee: In a most recent letter from Father General he writes, it will be of help to organize groups into comissions for the study of the rule, and to find out the best means to insure a fruitful ministry. We have initiated our Vice Province Rules Committee: Chairman (2 yrs.) Father Robitaille, O.M.I., Fathers Inui, O.M.I., and Siani, O.M.I.(1 yr.). They will help the Vice Province in making the Guide for the Revision of the Rules a reality.
- Volunteer Lay Catechetical Program: Specifically for the areas of Tokushima Prefecture and Kochi I am anxious to see something done to train our laymen and women to be able to teach catechism in their neighborhoods, companies, etc. fiedld of this apostolate under the direction of the Oblate Fathers is unlimited. We need centers for the program, we need a difinite program, and we need the volunteer laypeople. Father Mattimore, O.M.I. was asked to go to Nagoya, Kyoto, and Osaka to inquire about what is being done and what can be done in our own areas. Father was amazed to find out that there is so little being done in this field. The work of developing well trained volunteer spiritual lay apostles certainly is in keeping with the desires of Vatican II and we as Oblates should do all in our power to give of our talents to help in this apostolate. As soon as is possible and as soon as some definite porogram is drwan up by Father Mattimore, with your cooperation we will start this work. For those parishes which are not in the Takamatsu Diocese we ask that you do your best to encourage and to start in your area such a program so that we will be able to mulitiply our efforts in the City Apostolate in the pre-catechetical line and in the actual catechisis of the non-Christiaans.
- for home-leave in 1968: The following Fathers will be leaving for home-leave in 1968. Fathers Simons, Delporte, Mahoney, and Mattimore. Each Father may choose his own months home and he is expected to make his own travel plans. The exact amount of money that is allowed for travel and for expenses will be sent out by the Provincial Bursar. With regard home leave the Provincial and his council sent in the following matter for clarification from Rome: Home leave every 5 years for 5 months. Permission to return home for the death of a mother or father for a short period of time, which will not interfere with the regular home-leave, other permissions to return home would be submitted to the Provincial for his permission.
- 6. Formation Meeting-Hong Kong: Father Joseph Hofmans, O.M.I., Superior of the House of Studies Tokyo will be our representative at this meeting. It will be held from the 5-7th of Feb. 1968.
- 7. Seminar on Founder and Rules: Manila: Father Duoart, O.M.I., will conduct this Seminar and four members of our Vice Province will make it in the month of August. Fathers Harr, T.Maher, Yamazaki, and Siani. Information on it will be sent to the Fathers who will make it this coming year.

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8. Manila Catechetical Seminar: Father Thomas Maher, O.M.I. will represent the Oblates of Japan at this Seminar in the Philippines from September of next year.

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- 9. Father Ward, O.M.I. to Study in the States: Father Daniel Ward, O.M.I. Pastor of the Parish of Nakajima-cho, Kochi, was asked to take further studies at Georgetown University in Washington, D.C. This study is for his Doctorate in Lanugage and Linguistics. The study involved in this make take up to three years. Father Dan O'Leary, O.M.I., Provincial Director of Education of the Eastern American Province has done much work to try to get a Scholarship and a Grant for one of our Fathers. The work in the field is unlimited and I know that Father Ward will do a mangnificent job in this field. Father will be leaving for the States in early January. I ask that we make an extra effort to keep Father informed of the happenings of the mission during his absence. Congratulations form the Vice Province.
- 10. Father Williams, 0.M.I., Pastor of Nakajima-cho, Kochi District: We are happy to announce the appointment of Father Edward Williams, 0.M.I., as Pastor, Direcotr, of Nakajima-cho, Kochi. Father Williams has been Asst. Pastor at Nakamachi in Fukuoka for the past few years. Though he will be missed in this parish we are sure that his new work will be as rewarding for the Church and the Oblates as his past work at Nakamachi. Father Williams will be returning from the Philippines this month in order to coordinate the work that has been continued by Father Ward, 0.M.I.
- 11. Father Patrick Brady, O.M.I., 2nd Assistant Oblate Seminary. All of us are grateful to the work that has been done in the past by Father Brady as our Supeior. We will be building on what has been accomplished by him and by Father Gill. Father has been asked to continue on in the House of Studies in Tokyo and to maintain his contact with the work of Military Vicar.
- 12. Father Leonard Robitaille, O.M.I., 1st Assistant and House Bursar of the Oblate Seminary Tokyo. Over and above the duties of Provincial Bursar Father has been asked to be the Bursar of the House. I ask that you cooperate with Father in getting in your six months reports as early as you can in December.
- 13. Father Thomas Riley, O.M.I. ispresently working on the printing of a course for use of Primary School Chiltren Catholic and non-Christian. It will prove useful for our Missions and for other parishes in Japan.
- 14. Adult Courses in Education: The Nakajima-cho Fathers in Kochi have been working very hard starting a night school for adults with permission of the Prefectural Authorities. Courses in History of Religion, Mind of the West, English, French, Typing, Book-keeping, cooking, sewing, etc. are going to be tried. It is an excellent experiment and may prove quite useful for the future apostolate in the Vice Province.

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- 15. Pre-Marriage Lecture Series: Tokushima, Oct.28,29,30. This course was held at the parish hall. The attendance was 315,275, 280. The series wasunder the leadership of Fr. Louis Fontes, S.J. of Sophia University, Tokyo. To help with the program was Doctor Ogusa, Medical Professor of Notre Dame University, Okayama and four University students from Tokyo. It was sponsored by the parish CYO, with the Tokushima Educational Board and the Tokushima Newspaper supporting the program. An excellent contribution to the young people in the area. For further information on the program contact Father Lowney, Tokushima.
- 15. PR: Father John Barrett, O.M.I.: Will be sending out suggestions for articles for the Oblate World and for other publications for the coming year. Start now for the coming year to make the name of the Vice Province of Japan known. This is your Nice Province.
- 16. Father Pat Healy, O.M.I. Just before returning to the Mission I saw Father Pat in his new uniform of the United States Army and he asked to be remembered to all the Fathers and Brothers; his present address:

  Father Patrick Healy, O.M.I.

  U.S. Army Chaplain School

  Fort Hamilton, New York.
- 17. Brother Tsuda, O.M.I.- Art Exhibit: Thanks to the encouragement of Father Simons, O.M.I. Brother Tsuda had his own Art Exhibit at one of the best Galleries in Fukuoka this past week. The interest of the Church in the Arts certainly was shown. Congratulations to Brother on the work that went into getting it ready for this time.

My best wishes to all of the members of the Vice Province for the Feast of the Immaculate Conception. May our devotion to our Blessed Mother increase and draw us closer to the Sacred Heart of her Divine Son,

Siincerly yours in Christ,

B.N.Silver, O.M.I., Provincial

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