



The Missionary Oblates of Mary Immaculate

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NEWSLETTER

JANUARY 1979

FROM THE MINUTES OF THE COUNCIL - JAN. 4th.

Seven members of the Province joined the council in its deliberations in Kochi, January 4th. Written opinions were received from six others. Many thanks for this enthusiastic response and participation.

A-SCHOOL QUESTION:

It was agreed to incorporate all our kindergartens in one "gakkoo hoojin" preferably in conjunction with the diocese of Takamatsu. A committee was set up to study the related problems and to start the groundwork. The members of the committee will be the Provincial Council, the directors of our kindergartens, two representatives of the diocese of Takamatsu and one representative of the diocese of Osaka.

B-SALE OF THE HOYA HOUSE:

It was the general opinion that the Tokyo community should clarify its position and themselves decide whether they want to keep the Hoya house or sell it.

N.B. The men of the Tokyo community met on January 11 and decided not to sell the Hoya house at this time because they felt it was presently fulfilling a function and that there was the possibility of others coming to live there in the future.

C-BESSO IN KOCHI:

Since informed sources indicated this was a risky financial investment, it was decided not to buy the land and bello at the Sunny Hills Club in Kochi.

D-EMMAUS GROUP REQUESTS USE OF AKAOKA NURSERY SCHOOL:

The Provincial had given an initial "no" answer to a request by the Emmaus Group to start a new community of "ragpickers" in the abandoned nursery school facilities in Akaoka. Since they have pressed for reconsideration of this decision, the Provincial asked those present for their opinions. The general opinion was one of openness to their request. There should be more discussion with them and the diocesan authorities.

REST IN PEACE:

Your prayers are requested for John Meyer, formerly of this Province, who died in his sleep January 2 at his parish in the diocese of Erie, Pennsylvanie. John served the mission in Japan for 20 years from 1953 to 1973 in Itami, Koga, Nakajima-cho and Tokyo.

ANNIVERSARIES:

-Xave Yoshikazu Tosa celebrates 26 years of ordination on February 2.

-Jose DeFruyt celebrates his 38th birthday, February 4th.

-Len 'Moochan' Inui celebrates his 44th birthday, Feb. 15th.

'O-DAIJI NI' TO OUR SICK:

-Jose DeFruyt is being treated at St. Joseph's hospital in Kyoto for acute neuralgia. Due to be released about Jan. 26.

-Xave is receiving treatment at Chuo Hospital in Kochi for an obstruction of the esophagus. He is gradually adjusting to the confinement of hospital living. Treatment will continue until early February.

-Jerry Novotny is recovering well from a bout with Bell's Palsey.

HOME LEAVE 1979:

The following requests for home leave have been accepted.

-John Mahoney: end of May to end of August.

-Jan Van Hoydonck: July to September.

-Bert Silver: end of May to end of August.

-Wency Laguidao: end of September to mid-December.

-Ray bourgoin: June to August?

-Ed Williams: May 15 to July 15.

-Dick Bonang: mid July to early September.

-Jack Deely: August and September.

-Ange Siani: June to September(including 3 weeks at ongoing formation course.

Any volunteers for replacing in Naruto and Anan would be most welcome.

THE ASIAN PROVINCIALS' MEETING MELBOURNE

This is just a brief synopsis of the minutes of the Provincials' meeting. It is given by way of feedback to the Province.

The Asian Provincials' Conference met in Melbourne November 20-24. It was attended by F. George (Vicar General), J. Cooke (Regional Councillor), A. Cooper (Australia, Chairmain), B. Quintus (Sri Lanka), R. LaFramboise (Japan), J. Ante (Philippines), K. Casey (Indonesia) and B. Arens (Thailand). Regretably the representative of the Indian mission was unable to enter Asutralia as he had not received a visa in time.

The Conference took up the challenge which was given to the Region at the meeting of Provincials in Rome last April: how are the Oblates in Asia relating to the great relgions of the world in this area? The members shared their experiences on this matter.

Java: the basic religion of the people seems to be a type of "mystical animism" with Islamism a type of "political" religion but which is unsuited to the gentle Javanese.

Philippines: there is dialogue with the Church among the local Islamic religious leaders but there seems to be a connection between the local rebel Islamic leaders and the Libyan Government (an arabic oil country and supporter of ferment) who do not want peace and are pressurizing the local rebel leaders not to dialogue with the Church.

Thailand: Buddhists are very strong and influence government decisions.

Pakistan: the military dictatorship of General Zia is intent on establishing a pure Islamic State and law structure.

India: the Church has adopted and adapted local Hindu customs and holy writings into its liturgy which is used frequently in the seminary.

One of the important aspects of these meetings is the sharing of similar and diverse experiences which can enrich our own apostolate and also support us in many ways. The Regional Councillor gave us a review of his ministry to the Region and each member gave a brief report on his Province or Mission. In many cases there are great difficulties being experienced, though in some cases there are tangible signs of progress. In India for instance, there are three Sri Lanka Oblates working there with limited visas, but the Indian mission has 17 scholastics (the first Indians are to be ordained next year), 2 brothers, 7 postulants and 19 juniors.

In reviewing Oblate mission work in this Region the great problem which immediately presents itself is the visa situation. Yet we agreed that missionaries should still go forth to work permanently in a country, as the visa situation can change. In the meanwhile we may have to adjust this to a more temporary presence in response to the political situation. We discussed ways in which all missionary orders might exert some pressure to bear through diplomatic channels to bring some easing of visa restrictions. But the present political challenge to missionary work highlights the prime importance of fostering local vocations.

Accountability in the Congregation was also taken up at the meeting. This had formed one item of concern at the April meeting of Provincials in Rome. When a priest or religious is not functioning as well as he might he is often not told about it, or helped to improve his ministry. We discussed ways in which accountability could be developed, v.g. through better communication, care in making appointments, community meetings, working out mutually agreed criteria and planning, retreats and the like.

Each of the four Provinces in the Region have held Congresses in recent years. In each case it was resolved by those attending the various Congresses that such meetings should be held every 3-5 years and there was unanimous agreement on the necessity to use this method of bringing our members together on a regular basis. In each case the Congresses have proved a valuable assistance to the Provincial and his Council.

We also spent a good deal of time on the draft Rules and Constitutions Parts III and IV, and also gave some time to discuss the new Roman document on "Mutual Relations Between Bishops and Religious".

We also agreed on several joint ventures. The most significant of these is the decision to begin a regular, annual on-going formation programme in

some part of the Region. A committee was set up to make the plans for this program (Frs. J. Ante, J. Reagan, O. Quevedo). This will probably be a six-week program which will help facilitate personal attitude change, spiritual renewal, Oblate community experience and some theological input. Another regional venture will be a Personnel for the region in lieu of a full Congregation-wide one which is kept up to date. J. Ante is in charge of printing and circulating it. The Regional Councillor was asked to draw up a questionnaire to help our Brothers articulate their understanding of their ministry and life.

Next year (1979) the meeting will be in Bangkok, November 26-30. In addition to the Provincials and the Superior of Thailand Delegation the Superior of the Pakistan mission and a representative of the three missions in Indonesia will be invited to attend.

EXCERPT from "Apostolic Community is Like This", a book co-authored by ten Australian Oblates. Chapter 1, 'Where two or three meet in my name' Des O'Donnell:

"Some months ago at a community meeting, Joe made the perceptive remark that there was not a single reason strong enough to have us live and work together if we did not have faith. Of course I knew this already, but somehow it became clearer to me that day. Why should four men as different temperamentally as we are, share our lives at a deep level and work together if we did not have faith in the risen Lord? It was different in a way when we became Oblates many years ago, because roles, rules, social and religious expectations tended to make living and working together a more normal thing to do; at least it was not questioned as much as it is now. To live closely with others today, one must have strongly interiorised motivation and for me that is faith.

"For many years I have conducted training groups and sensitivity sessions to increase communication within religious communities, but now I see the limits of their usefulness unless the community has a definite faith-experience and continual faith-commitment to go along with the increased communication. Thus for me to be an Oblate has increasingly become a decision made and re-made in faith. It is an answer in faith, made to a call received in faith, from the God who loves me."

The News

The last issue of the News marked the 1st anniversary of this effort at communication and sharing among ourselves. We managed 10 issues in 1978 and thanks to everyone we've been of some service to the community as a whole. By now everyone should be used to the method of producing the News, so I'd ask you once again, try to get something to the district reporter between the 10th and the 15th of each month or if you type it up yourself to Ron in Kochi by the 20th of the month. (if you type it yourself please refer to the Nov. 1978 issue for an explanation on procedure, or just look at this issue.) Ron has to do the printing and mailing so let's try and keep the typing burden off his shoulders. Those important dates of every month again: 10-15-20. (And of course your birthday!)

Via Dick Bonang and Angelo Siani I have received 3 cassette tape catalogs. Two are of the series of tapes put out by the National Catholic Reporter, covering a variety of subjects in Theology and other sciences useful for our work here in Japan, with some very famous speakers. The other one is the Summer of 1978 Catalog of the tapes put out by the magazine Psychology Today. Space doesn't allow us to print them but if anyone is interested I'd be glad to send them to you. A word about tapes:

The versatility of cassettes is limited only by your imagination! Thousands of men and women all over the world are discovering new, creative ways NCR cassettes can enrich their lives. Here are a few suggestions:

- as rewarding alternatives to newspapers and radio while traveling by car, plane or commuter train
- for personal enjoyment at home while cooking dinner or relaxing on the patio
- as the foundation for lending libraries in hospitals, colleges, retreat houses and adult education centers

A Great Book: Bill Maher

I want to highly recommend the one book that Ron is distributing to all the houses. Healing Lifes Hurts, by the Linn brothers. Their book called Healing of Memories, helped me tremendously. I also used my rough translation of it for a series of Lenten Sermons two years ago but now I'm happy to see that the whole book has been translated into Japanese.

New Year's Greetings: Eduardo

New Year's Greetings to you my brothers in the missions. I hope the "gantán" found you happy, well and fresh to greet the year of the sheep and the seventy-fifth anniversary of the Takamatsu diocese (for the men in Shikoku). We had a good crowd at our Christmas Party that started at five in the afternoon, filling the "shinto-kai-kan". The presence of a good number of girl scouts was outstanding. They rendered a few songs including "Leron-Leron Sinto", a Filipino Folk song. The absence of Jose, the Jolly jumping Santa Claus at the Christmas party for the grade school English pupils the day before was very obvious. Fran took his place to give the greetings to one and all. Frannie also presided at the 8:00 o'clock midnight mass with almost three hundred attending. Jose is at present in Kyoto resting and getting specialized treatment for his acute neuralgia. Jose, odaiji ni! Dick Bonang, Fran and myself began the year with a midnight mass at 00:15. There were about twenty who joined us. At 10:00 o'clock we were again at the altar with about seventy attending. At noon we were eating "osechi ryōri" at the Sisters' convent and at supper-time we were at the Inagakis. I must say at least for myself that the New Year started joyfully, prayer-fully, and stomach-fully. "Omedetoo gozaimasu. Kotoshi mo yoroshiku".

Greetings from Tokushima: Fran

I am about to leave for Osaka- Rokkozan, where we have an assembly of different "Kyoodootai" at the YMCA facility there. I had forgotten about it till Wednesday, when I was suddenly reminded. Ed just phoned from the Music Room to remind me to get something written for the Newsletter! We had a hectic Christmas, the 23rd our Pastor Jose was stricken with an attack of neuralgia so bad that he didn't, couldn't move for the next two days. Thereafter he spent most of the vacation in bed and is now convalescing in a hospital in Kyoto. Due to this I had to get a Christmas sermon and several other "quickie" talks ready, never at a loss for words as some know only too well, and at least we survived. After that I caught a cold-flue and it hit its peak while I was at the Kochi meeting. Had to cut short a New Year's visit in which I was planning to go greet my former parishoners. I recovered quickly and had a grand New Year's since, relaxed, reading, praying & playing. With this new weekend meeting I have the feeling my relaxed days are over and it will be off on the trail again.

I enjoyed the Kochi conclave and hearing and reading the views of so many. I especially enjoyed having Dick Bonang here to hold my hand(help out) and walk me back from the convent(don't get any wrong ideas)! It's a pleasure to listen to Dick as he seems to be walking history of our

Mission and how we spent the years. I'm grateful for someone who can quote me from five years ago and show me how "little" I've progressed!

Peace and best wishes to all for an Apostolic Year!

Naruto: Bert

Sunday morning, the fourteenth of January, the parishoners of Naruto were a bit confused as they walked into their chapel. NHK's photographers were posted at the entrance, the rear, and side of the chapel. Bright lights glared at them and I was afraid that they wouldn't even come in. It was one of the many scenes to be used in Brother Tsuda's coming television program, "Light and Art". Scenes of Brother as lector and participating in the Eucharist were taken without too much confusion. After Mass he and his Art Group went to the beach for more material. The previous day the NHK team spent two hours photographing Brother's Way of the Cross. I am sure Brother will be very happy when the local interviews and the Tokyo Studuo's gruelling is over and he can leisurely view the production on January 28th. From what I can understand the program will appear on the National Education Channel from 8-9 in the morning and again that afternoon from 2-3. Check your local paper for there is a possibility of a change in viewing time.

Cooperators:

To follow up on our Kochi Meeting's resolution for more participation of the laymen and women in the Apostolate the second meeting was held in Itami on the 14,15th of January in Itami. Present were Frs. LaFramboise, Williams, and Silver. Full-time, salaried laymen in attendance were, Mr. Tsunoda(Fukuoka), Kondo(Aki), Kanzaki and Nishikawa (Itami). The catechists arrived on Sunday and Fr. Williams had a lengthy discussion with them on their cooperation with us in the apostolate. The following morning they spent a few hours preparing their "resume", which included mainly their years with us, the types of works they have been involved in, their training, and their desires for the future. In the afternoon session, after Ron and Bert gave a brief history of the Oblate Chapter and the Kochi resolution for more responsible cooperation, a discussion was held on just how much they understood of our Oblate Missionary Vision and Spirit. (The translation of Missionary Vision was given to each). The question of how lay people could become "associated" with us presented many problems. The need for permanent, full-time, salaried cooperators received the full approval of all there. A greater need of shared-prayer with Oblates was brought up. The previous

MAMI program was discussed and a revision of it to make it more realistic and beneficial for the apostolate was suggested. Another meeting was agreed upon. It will be held at Hikarigaoka, Fukuoka at the end of March. The documents on Missionary Vision and Community will be available for them to give some more food for thought at the meeting. If you have any ideas or suggestions that you would like to be brought up at this coming meeting feel free to send them to either Bert or Ed.

TOKYO: Ray Bourgoïn

I would like to introduce to you a Bible discussion club that I've been participating in weekly at Ueno Catholic church.

First of all, it is not a course to replace or better the Bethel course that most of you know. It is a different approach which may be complementary to the Bethel course.

Father Le Dorze describes it this way: "The Bethel course gives you the general atmosphere, a global view of the Bible. This course is to get down to the nitty-gritty and dwell upon the Word as if investigating it in all its curves and corners."

The first time I attended was at the end of November with Angelo. The group we saw in action had been meeting 79 times, this was their 80th. Though I had been impressed at the participation of all their discussion or explanation of the fruit of their meditation, I did think "atarimae", they have been going thru this process for a long time. But then I started participating in a group that was meeting for only the 10th time. Their participation and expression of their impressions etc. were just as vocal and deep and thought out as those of the group which had been meeting a long time.

The course goes 100 weeks. The whole Bible from Genesis to Apocalypse is read, section by section privately as a preparation for the meeting. After an opening prayer or hymn the presider asks everyone individually to express one point which they appreciated from the readings of the previous meeting. He adds a few comments to clarify when necessary. This review is important. His second time around the room all persons in turn speak on 1 to 4 points that struck them in their private reading. After a 10 minute break for tea, each one in turn expresses in prayer form (prayer of the faithful style) one thought again gleaned from the reading. After this common prayer, the presider explains for about 10 minutes in a very general way the reading they will do at home the following week.

The whole process lasts two hours. The people really do their homework. Fr. Le Dorze will sell his course to those who attend at least once and give a definite timetable for its use.

Today is the first cloudy rainy day of the new year. And in front of the house a noisy air-compressor of the telephone company. Once in awhile you still meet somebody greeting you with 'akemashite', but less and less, a sign the New Year's festive mood is over.

With the beginning of the new year I'm on the staff of Seibo Gakuen for one evening a week, since one of the teachers is off for some more study in Tokyo and Yoshikazu went to the hospital. O-daiji ni ne!

Christmas was quite lively, a full church. About 50 people from the Hakuaien, four young people who attended the volunteer koza and four other young people of the once existing kodomo-kai. The children of Hakuaien brought joy and life to the whole Christmas celebration by singing during the Mass and also during the party after. At the offering every child brought a letter to Jesus in the stable. On Christmas day I went to Hakuaien with 16 - not Christmas cakes - but loaves of bread I had baked for the occasion. I had even tried some raisin bread. How did it taste? Only the ones who tried it can tell you.

New Year was quite an experience. As every year, all the children at Hakuaien went to their family or other families. I played foster home for six children from second grade to sixth grade. On December 30 I went to pick them up and brought them back on January 3. One child was ill until the day they returned. Lucky I got a volunteer to prepare the o-zoni and the o-setchi ryoori on New Year's day. Thinking back about those days with cooking, shopping, recreation and wet sheets, I could fill a few more pages, but I leave it up to your imagination, that makes a better story. For me it was an experience of a happening in a sudden lively house, and a New Year like I have never had before, hoping it happens again.

ANGE SIANI

On January 22, the "Pastor's Ecumenical Study Group" will be meeting here at Nakajima-cho. The guest speaker is Kitahara Bokushi. The title of his talk is "Sekkyo no Knokyoo".

For those interested in tapes, I have the following tapes:

- The Jesus Prayer by George Maloney
- The Abba Prayer of Jesus by Godfrey Diekmann
- Celebrating the Seasons in Parish Liturgy by Gabe Huck
- They Gathered for the Breaking of the Bread by Gabe Huck

-Keeping Sunday Holy by Gabe Huck.
-Mid-Life Crisis of Limits by James R. Zullo

- 1-Generativity and Care (Part 1)
- 2- Generativity and Care (Part 2)
- 3- The Crisis of Limits.
- 4- Spirituality of the Mid-years.

WENCY LAGUIDAO

Physical fitness, anyone? The Nakajima-cho guys have been very figure-conscious recently. Blame it on the hard realities of mid-life which all of us have to face (e.g. horizontal expansion), but the craze (not the crisis) has had visible rewards. Tom and Ange work it out at the training center one hour everyday. I call the place the 'torture chamber' what with all the grimacings and the groanings enough to horrify any outsider. Anyway, the program keeps Tom and Ange in tip top shape. I go to a swimming school twice a week and spend an hour running everyday. At the swimming school, I have to exert triple efforts especially when my coach yells at me: "Ragidao-san gambare! You're not going home unless you finish your 100 meters today!" A nice place to meet people. Journalists, salesmen, teachers, nurses, housewives come to sweat it out after a hard day's work. They still can't figure out how a priest got into the group. We are convincing Ron to take up some exercises, too, to cure his perennial backache (provincialitis) but he prefers to brush up on "Go". Raphael comes faithfully every week (with Bill!) and Xave sneaks out of the hospital on holidays and upon invitation to a movie or a meal.

TOKYO: Nes Jao

Last Sunday, after the morning Mass, I joined the Sekimachi Church people in their annual 'mochitsuki'. Most of the people who attended mass participated in the rice cake making-affair. The men pounded and the women served at tables. I had my share in pounding the cooked rice into rice cake. Everyone especially the children enjoyed eating the tasty rice cakes. I had mine with some sweet beans. It was around 1 o'clock in the afternoon when we finished cleaning the place and bringing back tables and chairs to the church hall.

The other day, at the Jesuit theologate, I met some of the Asian Jesuit Provincials. At present, they are having their meetings at the theologate. I met and had a chance to talk with Father Bernas, the Filipino Jesuit Provincial of the Philippine Province. I also met Father Kusano of Rokko Gakuin who just came back from a six month tour of the different Jesuit schools in the Philippines. He told me some interesting stories about his stay in the Philippines.

RAPHAEL says:

"If you keep putting things off until tomorrow you'll soon have piled up a bunch of empty yesterdays. So live everyday as if it was your last and someday you'll be right!"



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NEWSLETTER

February 1979

ACTING PROVINCIAL BURSAR:

In a rescript dated January 29, 1979, the Superior General has granted the Provincial permission to act as Provincial Bursar until the end of the present administration's term.

NEW DEACON:

Nestor Jao has finished his theological studies and will be ordained deacon in March. (Date and place yet to be determined.) He has been assigned to serve as deacon in our parishes in the Fukuoka area for three months prior to his ordination to the priesthood June 12 in the Philippines. Congratulations, Nes!

INCARDINATION:

The Eastern Province Newsletter reports that Fr. John Barrett has been incardinated into the diocese of Worcester (Massachusetts). Having known Jack during his many years of dedicated service here in Japan, we wish him the very best as he enters into this new way of life.

REMEMBER OUR SICK:

-Fr. Xave Tosa is still in Chuo Hospital, Kochi. Treatment has been extended until the end of February.

-Fr. Len Robitaille is still in the Intensive Care Unit at Kobe Chuo Shimin Hospital after suffering a stroke February 5th. Still completely paralysed and unable to speak, he determinedly tries to communicate with nods of the head and his "spelling card".

-Fr. Len Inui was rushed to the hospital February 22 for emergency surgery for a ruptured stomach. The four hour operation was successful and he is recuperating at Koga Higashi Kokuritsu Hospital. One month of hospitalization is foreseen.

TOKYO DISTRICT COORDINATOR

Fr. Richard Bonang has declined the appointment as Tokyo District Coordinator for personal reasons. The Tokyo community will be consulted about alternate choices.

BIRTHDAYS: March 1: Jerry Novotny
March 10: Len Robitaille
March 23: Bill Maher

ORDINATION ANNIVERSARIES:

March 19: Ray Bourgoin
March 27: Ron LaFramboise
March 27: Wency Laguidao

The five bridges of Amakusa; John Iwo

John reports that his bridge work has finally been completed. He started going to the dentist in Aug. of last year and finished Feb. 5th of this year, just in time for Oblate Day! He now has the same number of bridges as Amakusa.

Also the City of Aki has postponed the planning of the City kindergarten for at least 2 yrs.

Bill Maher

It's been quite an eventful month. I was really shocked at Len Robitaille's illness and hospitalization. I had the privilege of spending some time by his bed last week and he's taking God's will like a real Oblate. All the cards and visitors seemed to be a great consolation to him and I think the sight also impressed the hospital staff. That's the most praying I've done in a long time and he's still in my prayers everyday.

Here at Nakamura we finally got the first section of the Columban's Catechetical Course started. That's the course that Tom explained in a previous issue of the News. I have 11 people in two groups. So far the students really like it.

I'm listening to some great tapes on the Mid*Life Crisis. I'm planning on having one and I want to know how to go about it.

In the Rotary I'm trying to use my position as the chairman of the International Service Committee of our Club to push the Health, Hunger and Humanity Program that the Rotary is sponsoring on a world wide level. It looks like I will be able to get all the Club Members to give about 3000 yen to the International foundation bursary. I gave them a short test on World Poverty which I picked up at a seminar in Wash. D.C. three years ago. Most got the same type of mark that I got 3 Yrs. ago, "very bad".

I'd like to continue a small pen-pal club between the students of our near by retarded children's school and one in the States but I haven't got the answer back from the teacher yet. We did this as a Rotary project a few years ago and the kids really loved it.

I just sent the statistics to the Bishop and I was surprised to see we increased by 12 and now have a "meiboo" of 57, with about 43 actually coming. I hope we can get enough to come so we can hold the Holy Sat. Liturgy this year. The distances involved in this parish are a big factor to overcome. I hope all had a Happy Oblate Day.

FROM FUKUOKA, HIKARIGAOKA: Dick Harr, O.M.I.

These are heavy days for all of us, with Len's condition the way it is, and Xave under treatment. I received a call to offer a Novena to the Founder, and happened on to a prayer for this. Here it is for your perusal:

PRAYER FOR A NOVENA TO BISHOP DE MAZENOD (taken from Vade Mecum O.M.I. 1958)

O HEAVENLY FATHER WHO BY THE GRACE OF YOUR HOLY SPIRIT INSPIRED YOUR SERVANT EUGENE DE MAZENOD TO SEND FORTH MISSIONARIES UNDER THE BANNER OF MARY IMMACULATE TO PREACH THE GOSPEL AMONG THE POOR, INCREASE OUR CHARITY, WE HUMBLY PRAY, SO THAT OUR LOVE FOR THE BLESSED VIRGIN AND OUR DESIRE FOR THE SALVATION OF SOULS MAY RESEMBLE HIS. AND GRANT US, WE BESEECH YOU, THROUGH HIS INTERCESSION THE SPECIAL GRACE WHICH WE ASK IN THE NAME OF JESUS CHRIST, OUR LORD. AMEN.

Our Father, Hail Mary, & Glory be.

All of us enjoyed Brother Tsuda's triumph on TV last month. That was very well done, and I'm sure did a lot of good. Everyone claimed it to be a most unusual program in exposing the Faith.

Tsunoda Sensei plus wife, and another couple in the parish are now starting a 3-day Marriage Encounter down in Nagasaki. They're participants, of course. I'm hoping that this will be the beginning of something big for Fukuoka. This is such a meaningful movement.

Word has reached here that in the not too distant future Nestor will be coming here to help out for 3 months. This is such good news. Whenever you can, you're entirely welcome, Nestor.

The parish here now has a new Council, and their first effort was to underwrite a theme for the year - "let us concentrate our prayers and efforts on those not of our Faith." And we're striking out under the inspiration of Scripture: "Be prudent in dealing with outsiders." Col.4,5.. Now, how's that? Hope it's a good year! Pray for us.

Wency Laguidao

I attended the 13th Bethel Bible Course in Hakone from January 29 to February 8. There were sixty participants, 16 of which were Catholics, coming from different parts of the country. The number of participants might be smaller compared to the early days of Bethel but the course has gone on for its 13th year without much difficulty in getting people who are interested in learning a method of how to teach the Bible. If there is anything very commendable about what the Bethel Committee has been doing, it is its continuing effort to raise the bible-consciousness in the parishes of both Protestants and Catholics alike. I found the course very informative in its content. There was a lot to learn also during off-study sessions. It was a good chance to know more about the Protestants ministers, their concerns, their outlook and their lifestyle. When people ask me what I think about the course, I say that it was excellent for the method that it offers and as far as I am concerned there was nothing fundamentally "wrong" in what was taught but considering that the course has been put together by the Lutherans it is expected that it would have a Lutheran slant. Next year, they hope to be ready with a new course on the Church. The Committee is also looking after the possibility of having one study session in Okinawa. A bible-study under the lovely Okinawan sun, how about that?

Nes Jao

Last month, Jesuit Father Bernard Chu (Provincial of the Jesuit China Province and President of the Jesuit Asian Assistency) gave a talk to the Jesuits at their theolgate. Since I was there, I also listened to the talk. Much of his talk was for his fellow Jesuits about their work in Japan and Asia but he dealt on two things which I would like to share with my fellow Oblates. Father Chu mentioned two things which to his mind are very important to the Church at this time. One is the need for spiritual men who can communicate their spirituality to others. And the other one is the need for decision makers who can discern the Spirit.

On the other side of the Seibu Shinjiku railroad, two young people were added to the Catholic Community of Sekimachi church last Sunday. The two people received baptism during the Mass. There was much rejoicing to see God's grace working in the hearts of people. Both are residents of Hoya and one of them works as a clerk in a nearby local post office.

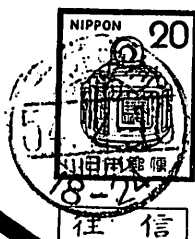
Ange

Ron, Bill and I had just settled down for a quiet evening ... and then a telephone call ... "YOUR SCHOOL'S ON FIRE!!!!". In a flash, we were on our feet and at the scene of the fire in seconds. While Ron turned off the alarm system, Bill and I tried to put the fire out only to be disturbed by another phone call. This time from the fire department ... wanting to know if we had placed a call about a fire ???!!!

We put the fire out in about five minutes. After a pause of about two seconds the place was flooded with firemen, police and news paper men. They had a thousand questions such as "How old is your head teacher?" "What do you think of the Japanese fire department?" and "How much fire insurance does your provincial have on this building?"!!!

Yoshikazu

Anybody know this guy?



7 8 0

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F. Xav. Delportone

Fran

Greetings from Itami! I'm here, arrived Wednesday night, taking care of some last minute business before I leave for Niigata and 2 months of activity in the Cathedral parish and 2 small churches on Sadogajima (check your globe and see how good the Lord is!)

I was able to spend most of the day with Ed Williams at Kaisei Hospital visiting Fr. Robitaille. Considering his condition I found his attitude inspirational, as always. I hope to go again today, as I know I won't have an opportunity for a couple of months (fears of being snowed in?)

I will be working in the Cathedral parish and the 2 small parishes on Sadogajima with 2 other Christians. One a 23 year old young seinen lady from our Kyodotai in Takamatsu, and a "Shakaijin" from the Tokyo "Toshima Kyodotai". If all goes well, we'll be giving Cathedral talks 2 nights a week per parish for a total of 6 nights. Sadogajima is a 2 1/2 hr boat ride from the city of Niigata, so it will involve lots of commuting and prayers, as it seems the boats are often canceled due to the rough winter Japan sea.

I'm anxious to be going, about this time last year I was with another "team" in Tokyo going back and forth between 2 parishes in that vast district, and causing The Tokyo Community a lot of inconvenience by our presence. I'm very grateful for the understanding and support I've received from so many, the Provincial has been most supportive in "freeing" me to do the work when necessary and to participate in my own "Kyodotai" in Takamatsu. Jose and Ed in their verbal and material encouragement and willingness to live with me on such unstable and undependable terms. Ed Williams for all the sudden intrusions and "ticket purchasing" and all the others (Tokyo etc). Reading the letters of the Founder written during the start of the Canadian Mission, feeling the "Pauline" spirit of total dedication to the cause of evangelization and of the great difficulties he and the "weak" men God gave him to work with, all of it makes me feel a lot of hope. I know the results of that hard pioneer work, only 120 years later, and experiencing my own "poverty and weakness" both on the mission here in Japan in general and especially with the "kyodotai" work, I still know that it's God who must put it all together and give the "power. I only pray for the Faith of DeMazened and the "grace of Perseverance"

My prayers for all the sick of the Province and the numbers seem legion, God works in strange ways, this miracle of grace to perform. Peace to all and I ask for your prayers that I may Preach Christ and Him Alone, Crucified and Risen!

Peanuts





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NEWSLETTER

MARCH-APRIL 1979

"Christ is risen! He lives! He has gone on ahead of you
and waits for you in Galilee! Alleluia!"

I wish to express again my best wishes to all for a happy and grace filled Easter season. At this time when we are called to reflect on the central mystery of our faith, the Church also calls upon us to pray and actively promote and foster new vocations. April is Vocation Month. It fits very well into the easter spirit, as Christ leaves his mission to others to carry on, "Go and preach the good news to all men. I am with you always!"

The following excerpt from the Newsletter of St. John Baptist Provinces seems to me very pertinent. Fr. Bernie Belley, Vicar Provincial reporting on a meeting of superiors and directors of their vocation programs says the following:

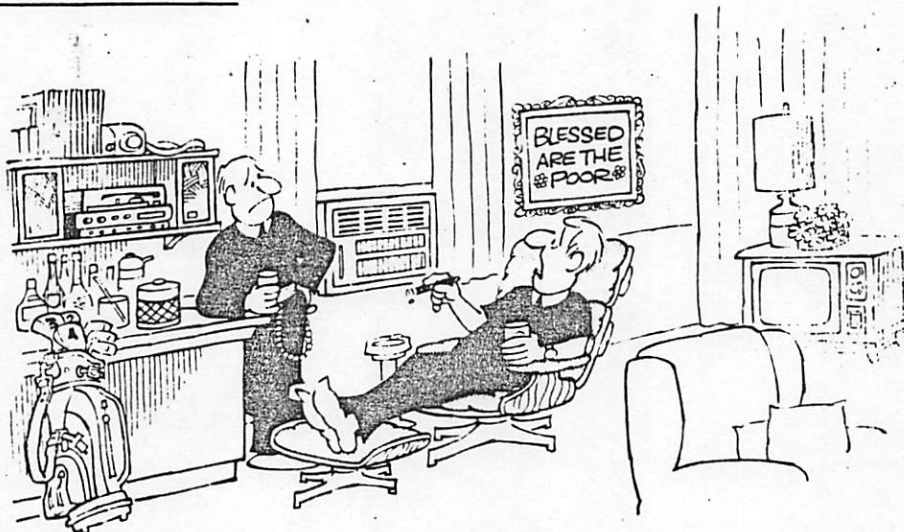
"The tone of this meeting was encouraging. No one hunched his shoulders and said, 'What's the use!' But, everyone said we must sell ourselves first on the importance of our Oblate Mission. If we are convinced that our mission is just as vital to the Church as it was to our Founder, then we will put out more energy in attracting people to join us in fulfilling our mission.

"In our vocation apostolate, we are not merely seeking replacements (who will take my place after I'm gone?) but we are seeking joiners (who will join me in my Oblate work?) This opened up the idea of recruiting not only future priests or brothers but whosoever can identify with our Oblate mission. I did not leave this meeting depressed but uplifted by the courage and second wind of my colleagues."

This is indeed food for thought and prayer as we lay the groundwork for our vocation apostolate in the Province. Before the Vocation Director can do anything, each one of us must become actively involved.

During this month dedicated to vocations, let us reflect on the implications of the above statement and pray the Lord of the harvest to send workers into his vineyard.

It's Vocations Month --



"We both know why we're not getting vocations, Father. Kids today are too damned materialistic."

OUR NEW DEACON:

Congratulations to our new deacon, Nestor Jao. Nestor was ordained March 17 at a solemn ceremony at St. Ignatius Church Tokyo with two of his Jesuit classmates, who were ordained priests. Nestor has been assigned to Hikarigaoka to serve as deacon in both Fukuoka area parishes until his own ordination to the priesthood June 12 (Independence Day) in the Philippines.

ANNUAL RETREAT:

Attendance cards for the annual retreat are coming in gradually. The forecast seems to be for a very low attendance this year. I find this very regretful. The retreat is an important community event, one of the few community events left on our calendar. The dates for the retreat were announced in the October 1978 Newsletter, a year ahead of time, in keeping with our own decision in Congress, the presumption being that each person could arrange his schedule to attend the important events of the year. We have a good man, coming a long way for us. A few classes, appointments, or home leave dates adjusted, could well prove to be the occasion to take "the pause that refreshes" and that could make our daily activities more meaningful and rewarding for the people we serve.

ANNIVERSARIES:

April 11, J. Deely's ordination day	May 28, E. Quiocho's birthday
April 17, G. Stevens's birthday	May 29, T. Maher's birthday
" J. Deely's birthday	May 30, T. Maher's ordination day
April 22, W. Laguidao's birthday	" J. Mahoney's ordination day
April 26 W. Maher's ordination day	May 31, B. Silver's ordination day
" F. Hahn's ordination day	" A. Siani's ordination day
May 17, R. Gill's birthday	" R. Bonang's ordination day

"THE NEWS"

Bill Maher:

Even though we skipped the News in March it seems like this April issue came too fast. I guess it's been a busy two months. The big pause in March to see Len Robitaille off on his final "Home Leave". If I can leave as much behind as he did I'd be quite satisfied. However I'm still not completely resigned to his loss yet.

Then we had the Shikoku Shisai Kenkyuukai and the following week the Oblate Mini Congress. I feel the Mini Congress was an amicable gathering which accomplished its purpose but left a bit of a longing, at least in me, to go deeper into our mutual values and commitments.

Unfortunately the Congress fell on the same day that the Chuugakkusei outing came to Nakamura. I heard later that twenty of them stayed here on the 2nd of April and had a great time here as well as in Ashizuri and Tatsukushi. Fr. Matsunaga and Sister Izumi were the organizers.

I sweat a lot about a talk on the "Ressurrection" that I gave to the Rotary Club on the 18th and so far no mass conversions so I wonder if I got through!

The Community decided to only celebrate Holy Sat. and Easter Sunday because of the distances involved and both were great for our community. We had about 15 for Holy Sat. and helped by a former sister whose visiting her folks in Nakamura our singing improved 100%. One baby was baptized and that night, 10 stayed over night. On Easter Sunday we had about 35 and more confessions than I've heard in years. After we had one of our great Nakamura Kyokai feasts and everyone went home filled to the gills.

The English boshuu has gone well also, I think we'll start May with over 50 students. That will support me.

I'm finishing the first part of the Columban Catechetical Course and I'm hoping some will want to go to the 2nd part which is the Bible and "Meeting Christ". Please keep this in your prayers. They like the first part "Meeting Yourself" or human relations but it's the first time I've tried the second part and I'm uneasy about it.

SUMMER ASSIGNMENTS:

Many thanks for those who volunteered their services to "cover" during summer home leaves: Wency Laguidao in Itami, Eddie Quiocho in Naruto and Fran Hahn in Anan.

CONGRATULATIONS:

Special wishes and prayers for our two "jubilarians", Bert Silver and John Mahoney who celebrate 25 years of ordination in May. They will join their classmates for a festive day in Washington, D.C. in May. "Ad Multos Annos"!

An AFTERTHOUGHT -or- A CRITICISM

Yoshikazu Tosa

To come together and exchange opinions is laudable and right. The gathering in Kochi at the end of March had on it's program "accountability". In this context, in the morning of the 27th, we spoke about the role of the layman in the Church (O.M.I.).

We never have yet given any "account" of our engagement in indirect pastoral works (except kindergartens). We never have exchanged opinions about our life, work, experience and hopes as "witness" amongst the non-christians. The word "witness" has to be understood in a very broad meaning. To educate, influence, help people just because they ^{are} 'people' (-I call this a helping relationship), and not just because they are potential material to be catechized, is a road adopted in congress, as a true Oblate way of working (bringing Christ to Japan).

But I wasn't going to speak about (criticize) this point that was not on the agenda of the last congress. Here I like to repeat an opinion, I didn't express well at the meeting.

The last morning of the meeting, there was an exchange of opinions about catechists. "Participation of the layman in our apostolate" was the title. The topic sounds good and wide enough.

However, why are we so concerned about the layman's cooperation? It seems to me that the main reason is not their sacrament of Confirmation, but the historical fact that the number of priests is way down. In other words, we are forced to look for help by circumstances. The reason is not all too genuine. We allow their cooperation so far as the situation has forced us into.

It is true that circumstances can open our eyes or help rediscover forgotten values. But then we have to think it all through, think to the very essence of the problem (and act accordingly). Otherwise again we only will use the layman to fill in where we fall

short. I.o.w., if the number of priests would again increase, we wouldn't need them anymore and they would be asked politely (or forced) to step down to what they were before (= nothings).

I think we should try to look at the place, role, and cooperation of the layman in the local church, without "that" problem (decrease of priests) in our heads.

I envisage a local community, run by a parish council, (not to be confused with 'shintokai'): a council with real powers, a council where one elaborates up and decide about life and work of the community.

For instance, finances can (should) be given to the laymen. They decide when, what, how much to spend. They decide on repairs etc.; they decide on how and how much money must be raised....

For instance, timetable and schedule for activities and liturgy should (can) be made by them. Choosing their retreatmaster, running the sunday(saturday)school etc. etc. (=all that you are doing now, except administration of Sacraments), is the role of the layman.

Of course, some laymen will have a bigger role than others. So probably will be a catechist, because he is a specialist in teaching. But teaching is not the only thing in a community; teaching is not the only region where laymen can (should) cooperate.

P.S..What about the following sentence: Cooperation of the priests with the laymen in the local community;

.....and there will always be enough work for a priest in such an evangelical community.....

+++++

These are some lines written after the Kochi Spring Meeting.
I'm always ready to rethink my ideas or to rephrase my sentences.

-FROM RAY BOURGOIN:

I'm now settled in with the Brothers of Christian Schools at their Hino House. Not all unpacked but settled! I will be carrying 10 hours a week at the school in Hachioji. 8 hours are in English Composition for the second year students. 2 hours will be at the Junior College in the Art Department. They have no catholic teacher in this department and they wished to have me in there in some way, shape or form. After some talking and discussion we came up with a course "The Principle of Creativity". Basically I'll be using the course Tom gives in his first part of Dai-boken. The basic principle is that to be truly creative, it is very good to know oneself. So the course will be something of the nature "know thyself and thy neighbor for better communication on the human level and through color!"

I don't know how all this will come out! We decided April 7 and the first class for this course is April 16.

I've only been here 5 days and already I've had to fill in for the chaplain twice!

Ray's new address: 191 Hino-shi, Hino 5795
La Salle

(After May 8) Tel. 0425-83-7664 (Ray's Private Phone)
Tel. 0425-81-2523 (La Salle Brothers' telephone)

N.B. If there is no answer at Ray's private number, you may call the second number and leave a message with the Brothers.

FROM JOHN MAHONEY:

Happy to inform you that we are now able to go to our "new" mission station in Mugi. Mass is held there on the first Sunday of the month in the afternoon. Although our numbers - five - are not that numerous it is a beginning to form a "responsible community" in a distant sector of the Anan Parish area.

Jose De Fruyt

With our (almost designated) cherry tree in full bloom it's hard to believe that winter isn't gone. A little of it seems to hang on in my loins and shoulderblades though. After my hospitalization in January I continued my traction at home. By the end of February the numbness in my right arm hadn't disappeared. I'm still going to a bonesetter to have my back straightened, get traction and Faraday shock treatment and a final dressing with "shippu" on my loins and shoulders. I further rely on your prayers. I'd also welcome advice from people who had similar experiences. I'm also looking for ways to add roughage and softage to my diet in order to improve functioning of the bowels. Any advice besides more exercise? In Regina Mundi News of March 1979 I read these extracts from a letter of Rik Van Hoof, the only one of the first 13 Oblates sent to Bangladesh who is still there. I translate: "I'm visiting my people in the villages with jee, riksha, on foot, rowboat, or by bus. My luggage: my toothbrush, comb, light sleepingbag with air pillow (causing great astonishment with the old as well as with the young when I blow up this thing and especially when I pack out my little mass kit! On these trips I sometimes get a little confused with su-side down thoughts like: "What am I actually doing here? All that dragging and toiling, so far, and all that trouble only to visit a few families!" And then comes the moment of consecration when I elevate that little chalice. Then I see my people looking so happy, and all the others who came only out of curiosity but understand nothing, but still are impressed a little by the divine presence. At these moments I become converted again. If the Lord finds his pleasure in giving himself as food to these people and in blessing this village and this region with his sacramental presence, then who am I to think differently about this? On request from the Archbishop we have accepted a new mission 70 km from here. But we are not established yet there at Sylhet. If you threw all the cups of tea together that I already drunk looking around to arrange for a possible place, you would be able to fill a milk can!"



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NEWSLETTER



MAY 1979

IN MEMORIAM:

May 21st, feast of Blessed Eugene De Mazenod, a memorial mass was held at Nakajima-cho for Fr. Len Robitaille and his remains were laid to rest at Gomen in the Oblate plot. During the Mass the Gospel recalled the sending of the disciples to "be my witnesses to the ends of the earth." At the homily Ron read the following excerpt's from Len's diary as he set out at age 38 in the spirit of that command.

October 24, 1948:

"On this 24th day of Oct. 1948 I took final leave of family, friends and Duluth. Appropriately, it happens to be Mission Sunday.

"It has been a beautiful autumn day and now the ordeal, the dreaded moment of departure is a thing of the past. It was hard indeed, but, as usual, the prospect was worse than the reality. It was hard because I knew how bravely Mother was bearing up and yet I dared not give vent to my feelings.

"A gorgeous sunset flooded the western sky as the train crossed the bay - symbolic, I like to think, of the land of the rising sun whither my journey would take me. Felt a strong attachment to Duluth & U.S.A. at the same time....Thus commences a new episode in my life, rather A NEW LIFE, for such it will be in the highest sense of the word., So Help Me God."

Nov. 2, 1948 (Tuesday)(Galveston)

"This should be the day - without fail. Emotions run strong at a time like this. No nostalgia or lonesomeness - just mixed emotions. Hour of weighing anchor changed from 8 AM to noon, from noon to 6 PM. The latter appeared to be definite.

"Sho'nuff at 6 we cast off; at 6:10 the Almeria assisted by two tugs moved cautiously into the channel and headed south. We are off; the great adventure is on. May Divine Providence protect us on our journey and insure the success of the work that lies ahead - the labors to which I have dedicated myself unreservedly. Jesus Mercy, Mary Help! To be equal to the task - such is my daily prayer."

NOVEMBER 29th, 1948"

JAPAN! KOBE! SHIKOKU" Docked at Kobe at 11:55AM. It was a fine day, somewhat chilly....About 5:30 p.m. we set out for the Bishop's residence at Nishinomiya, a suburb of Kobe about 9 miles to the east - towards Osaka. There he put us up in one room (American style) on three army cots. From the first it was bitterly cold. No heat in the house whatsoever, except a tiny fireplace flame in our room."

Dec. 25, 1948 (S.)

"Our first Christmas in Japan, a Christmas for me rendered happy because of the realization of a dream, the fulfillment of an ideal, the pursuit of souls and salvation. There wasn't a great deal, naturally speaking, to make it a Christmas to remember...but, on a higher level, it was a memorable Christmas for no other reason than that it was the first in Japan. May our Divine Savior bless abundantly the work we are commencing at this time."

"ETERNAL REST GRANT UNTO HIM, LORD, AND MAY PERPETUAL LIGHT SHINE UPON HIM."

* * * * *

JUNE ORDINATION ANNIVERSARIES:

- June 2 Dick Harr's 27th
- June 7 Ed Williams's 22nd
- June 14 John Iwo's 15th
Len Inui's 15th
- June 24 Mike Yamasaki's 17th
- June 28 Jose De Fruyt's 12th

N.B. No birthdays in June....

WENCY LAGUIDAO:

I'm in Itami filling in for Ed Williams. So far so good, no major problems yet, except that I have to get up at 5:30 everyday. Bible classes, prayer meetings, weddings, masses keep the place alive most of the time. Our two catechists do most of the dirty jobs while I spend time on preparing my Sunday sermon. This place is blessed with very cooperative parishoners. The other day a group of 15 obaachans took me out for a sumptuous lunch. They are all members of the "Meiji Kai", parishoners born in the Meiji years, gee, did I feel so young! One lady, who preferred to be called "Hana chan", was telling me, "You are only one-third my age!" Ed Williams gave them a stern order to feed me well while he's away. I don't know where they are taking me next. I wanted to suggest a disco but for fear that they might take me seriously...!!

GIVE US SOME MORE, BUT....(Yoshikazu Tosa)

The O.M.I. Japanese Newspaper has made some progress: we are getting illustrations!!! It was a good attempt to get some humour in between all those afterthoughts. And that is just what I mean: Don't take that little comic serious.

Maybe I am afraid to see myself in it, however "GOOD THINGS" on earth are not created just to be GIVEN UP. One is not a materialist, because he is doing sport. One is not a materialist because he can appreciate music. One is not a materialist because he enjoys a drink (alone or together). One is not a materialist even when he can enjoy those three things at the same time. But still I say: let's have some more comics...but don't take them serious.



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NEWSLETTER

JUNE 1979



NEWLY ORDAINED:

June 12, Independence Day in the Philippines, was the occasion for another celebration, Nestor Jao's ordination to the priesthood. The ceremony took place in his home parish in Anakan, Gingoog, northern Mindanao. Ron was present for the happy occasion and reports the following.

About 7:30 AM Bishop Nepomuceno, OMI, ten Oblates, several Columban and diocesan clergy with about 1,000 faithful gathered outside Nestor's home and formed a procession to the church. The sight of the procession itself was impressive, but even more impressive was the symbolic act of the "people" and the parents, brothers and sisters of the ordinand leading him to the church - "presenting" him as it were. The sight called to mind the words of Paul to the Hebrews, "a priest is a man chosen from among men to serve man in the things pertaining to God." The symbolic act of presenting him to the Church reached its climax with the resounding applause that echoed across the church plaza in answer to the ritual question, "Do you here present accept this man for ordination?"

Nestor is the first priest from Anakan, which means "the place to give birth". Baptismal register shows about 2,000 infant baptisms a year, so the townspeople are apparently living up to the name of the town. Now, Anakan has seen its first priest. In a speech at the luncheon after Mass, the director of the logging camp that employs the majority of the people there said, Father Nestor is the first priest from Anakan and we would like to keep him for ourselves, but we give him willingly to the mission in Japan, knowing that the Lord will repay us the promised hundredfold by raising up other young men from among us to follow in his footsteps."

HOW GOES....

-The Emmaus Project?

Prospects are bright for the founding of an Emmaus community in the old Akaoka nursery school. A "summit" meeting was held May 31 in Akaoka with representatives of Emmaus, the diocese and the Oblates at which the terms of an agreement for the new foundation were fixed. We are now waiting for estimates of the cost of moving the two classrooms adjacent the church to permit passage of a truck into the school area. The feasibility of this project depends on this. The Emmaus community cannot carry out its work of "junk collecting" without a truck and easy access to the work area and the buildings..

-The Naruto Project?

The contract for the sale of our Naruto church land was signed June 21 with Mr. Kakehashi of Tokushima. (Sale price was 270 million yen.) That concludes two years of long and hard negotiations. Construction at the new site began June 5. Foundation work is just about finished and the steel skeleton will be rising up next week. Hopefully Christmas Mass will be celebrated at Naka-Myogawa.

-The Kurosaki Retreat Center?

Consultations recommended by the April mini-congress are finished concerning a new retreat center at the convent of the Sisters Helpers of Poor Souls in Kurosaki, Kita-Kyushu City.

The Paris Foreign Mission Fathers who work in that area welcome a retreat center in Kurosaki. Besides using the facilities for retreats and church-oriented programs, they would welcome a place to hold other varied meetings on a regular basis. They pointed out that a new university has just opened in the immediate area, offering further possibilities for apostolate among the youth. At present there are 15 parishes in the Kita-kyushu area alone, comprising some 9,800 catholics. The Shimonoseki area across the bridge in Yamaguchi prefecture has as many.

The Passionist Fathers who have a retreat house in Fukuoka, 55 kilometers away, initially expressed some doubts about the need for another house "so close". However, they admitted that "in season" they have to turn groups away. They are willing to cooperate with the Oblates in a two or three year period of experimentation.

As you will recall, the house sets on a peaceful knoll overlooking the city. It is a five minute walk from the Ward Office and fifteen minute walk to the National Railways' Kurosaki station. Ron has visited the place three times and has gone over the blueprints with Ange and Leo. Thirty people could easily be accommodated in private rooms with little or no changes in the structure of the buildings. The lavatory and toilet facilities would need to be improved a bit to serve the needs of a group.

The Council is very interested in a two or three year period of experimentation in this new apostolate in Kurosaki. The Sisters are willing to let us use the place for a number of years for a nominal fee. However, the most important element is still missing -- a couple of people who are willing to form a community there and work as a team to develop a new apostolate in the Province. Many expressed enthusiasm for this during the April mini-congress. WHO IS READY NOW TO GIVE UP HIS PRESENT MINISTRY AND LAUNCH OUT INTO "NEW WATERS"?

We would welcome your reactions, suggestions and volunteers by AUGUST 1st. We would then circulate this information in the Province, discuss it with everyone at the annual retreat in September and give the Sisters a definite answer by the end of September.

Bill Maher

June 20th and nothing written for the Newsletter yet. What a pain! I really enjoyed a visit by Bro. Tsuda last week. He came on Fri. in the afternoon and stayed till Mon. morning, when we drove to Kochi together. I put him to work writing the "Our Father" in kanji and it's framed and hanging on the wall already. He wanted to rest after preparing everything and sending it for his Osaka exhibition in July.

It was the first time I really got a chance to talk to Bro. and it was an enriching experience. I was facinated when he told me how very often his paintings are inspirations of the moment which he doesn't really know why he had then. It's something within you that comes out at that moment. Sometimes he can remember and paint something that he saw several years ago without really knowing why he recalls it at that time. Our common efforts at building Christian community was another topic I enjoyed. We compared our sucesses and failures and the various things that our present society is using as their means of salvation, from materialism to moxa and acupuncture. Unfortunately he didn't tell me h s secrete for success in bringing male converts to the Church.

We went to Nakanohama for Mass and we visited one of his first converts' daughters which he seemed to enjoy very much. On Mon. we drove to Kochi for Mass and a party for the people who finished the second part of Tom's "Boken" course. It was a great time. Please come again Bro.

Out of the 11 who did the first part of the Columban Catechetical course here only four wanted to continue on to part two. All of them were happy with the first part, "Meeting Oneself", but only four wanted to commit themselves to the second part "Meeting Christ". So far however they are coming regularly.

We also switched our Bethel Bible course group of 4 into the, "Seisho 100 Shukan", that Ray explained in a previous Newsletter. We will do the New Testament with this method. So far they seem to like it. But please keep both these endeavors in your prayers.

Rabbits anyone ? JohnIwo

John is starting a small menagerie for the kindergarten children. At the end of May six chickens hatched but a week later only three survived. Five baby rabbits were born which are the first love of all the children. Everyone is saying, "udakashite", please embrace it. Unfortunately a cat got one of the babies while he was cleaning the cage but He says he still has too many rabbits! And if anybody wants them please contact John. (Ed. I hope every one saw John's article in the National Catholic Paper, May 27th.)

Raphael says: Stealing one idea from one author without acknowledging it is called plagiarism. But stealing many ideas from many people is called "research". Raphael is a good "researcher"!

I would like to draw your attention to an article by L. Goossens, C.I.C.M. (a personal friend of mine), titled: "CHRIST AS FULFILLMENT AND THE EVANGELIZING CHURCH", in the Missionary Bulletin of June 1979.

After summarily pointing out a cross-fertilization of Christology and Ecclesiology in the history of the Church, Ludo poses the question: "What are the seeds non-Christian religions are impregnated with?" After pointing out that Rahner's "anonymous Christians"-theory really doesn't account for the distinct newness Christian life is characterized with in the New Testament, he also calls for a critical re-assessment of Mt 5.17, making the point that Law and Prophets doesn't simply stand for "Judaism". Compared with the fulfillment in Christ, Paul called everything 'rubbish' (Phil. 3,8). It was only in the Jesus'event of the climax of history (Heb. 9,26) with the disciples re-reading all the scriptures (Luke 24,27) that Israel's experience became enlightening for their experience with Jesus crucified and risen. The Christ happening was foolishness to the Greeks and a scandal to the religiosity of Israel.

Starting from these scriptural findings Goossens searches for seeds of the Spirit in:

1) The NEWNESS in the HETERODOXY of the religions or Concordant Discord.

For example, preparation of the historical Jesus is manifested in the Amidabutsu nembutsu prayer of faith in a mediator, a deviation of Urbuddhism that pronounced itself utterly agnostic about the Total Other.

2) But especially in the Newness in the life of NON-BELIEVERS following the dictates of their conscience. Only 16 to 19 % of the Japanese people profess a certain belief, and those that profess religion as a way to salvation are less than 10 %. For the great majority of the people we deal with, telling that life is 'pain' does no good, if they persist in regarding it as fun. In the lives of non-believers, a missionary Church should pay attention, possibly in a conscientization process together with them, to the good and beautiful they do, in spite of their naturalistic or hedonistic philosophy of life. Here follow a number of examples of Japanese discord with actual life and society which Ludo sees as potential steppingstones towards the joyful news of God bringing about a better future.

The article is a plea for an evangelizing method (ecclesiology) which looks for Christ's presence there ^{where} man is driven by some force unknown to himself (Christ's Spirit) to transcend his own ways of thinking and behaving. The writer touches some very fundamental aspects of our missionary work.



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NEWSLETTER

JULY 1979



Anniversaries:

- July 1 is Jan Van Hoydonck's ordination anniversary.
- July 5 is Leo Simons' ordination anniversary.
- July 31 is also Leo Simons' birthday.

A REMINDER:

The annual retreat will be held at the Jesuit Retreat House in Hiroshima from September 2 (PM) to September 8 (AM). Father Ron Carignan, former Provincial of the Western Province will be the director. Twelve (12) have signed up to attend. Two have said "maybe" they will attend, two have given no answer yet. It is still not too late to sign up. And a definite answer from the two "maybes" and the two "no answers" would be appreciated so that final arrangements may be made at the retreat house.

FALL SEMINAR FOR MISSIONARIES:

Dick Bonang sent in the following information. "The seminar for missionaries sponsored by the NCC Center for the Study of Japanese Religions (Kyoto) will be held from Oct. 4 (thurs.) to Oct. 6 (Saturday noon). Since the topic is Tenrikyo, the seminar will be held in Tenri, Nara. The total cost is 7,000yen of which 2,000yen should be paid in advance. For more information and the application form write to:

NCC Center for the Study of Japanese Religion
c/o Kyoto Diocese of Japan
Episcopal Church
Karasuma Shimotachiuri
Kamikyo-ku, Kyoto 602
Tel. (075) 432-1945

Dick attended last year's seminar and says, "Last year's seminar at Koyo-san was well organized, a lot of time for exchanging ideas, and fine company."

AN EVENING OF BAROQUE MUSIC: CHARITY CONCERT

Since the Kochi-ken Volunteer Ikuseikai gathered for the first time in the fall of 1973 there have been 4 seminars attended by about 200 people. Among those who attended the seminars some were already active in volunteer work. Others have later on started their own group or joined already existing groups. Recently the city has started a volunteer center and the man in charge attended the first seminar. Being completely dependent on gifts for the running of the seminars and the volunteer bureau we are managing as long as the work is done by volunteers, hoping to be able to

have somebody full time in the future.

At present the bureau is on the second floor of the Seibo Yochien and unaccessible for the handicapped people. To be able to build a small office, and if the budget allows, a bathroom accessible for wheelchairs, it was decided to have a charity concert to raise some funds for that purpose.

June 28 thirteen members of the Japan Telemann Ensemble came to Kochi to give a concert. Being the rainy season the weather wasn't too favorable but still more than 600 people enjoyed an evening of baroque music. After all the expenses were paid, the profit of the sale of 956 tickets, fee's for advertising and gifts amounted to about 1,500,000yen.

The next day there was a concert in Tokushima. It was pouring rain all day until evening, when it became a little better. Thanks to the hard work of Mr. Abe and the cooperation of the church members more than 600 tickets were sold.

The days of preparation were long and hard no doubt, but thanks to the cooperation of so many people to make this a successful event, we forget all the trouble of the past days, feeling thankful for so much goodwill. (Reported by Leo Simons)

11 AMERICAN GIRL SCOUTS AT HOME IN KOCHI

It all happened so suddenly. In the middle of June a request came to the Y.E.S. in Kochi to welcome 11 american girl scouts. Originally the plan was for them to stay in Niigata. For some unknown reason this plan was cancelled. After some debating the Kochi Girl Scouts accepted. When the request came to Kochi there was some hesitation because of the short time notice. Miss Shimada who is in charge of the Girl Scouts and also a member of the Kochiken Volunteer Ikuseikai, asked me to help in the planning and also to help out with the translation. In a few days a general plan was drawn up and enough homes were found to welcome the 11 girl scouts.

On July 9 at 6:30 in the morning a good number of girl scouts and some boy scouts, together with their parents and also the host families were at the port to welcome the guests. After being introduced to their host families the american girls left for breakfast and to get prepared for ten o'clock to meet the Governor and the Mayor. Ron took care of the translation. After this official visit they visited the castle. All this time the N.H.K. and Kochi T.V. were at hand. Also the Kochi Newspaper, the ASahi and the Yomiuri Newspapers were present. At 12 o'clock they were able to see themselves on television. After that they had lunch at the 14th floor of the Sansuien Hotel overlooking Kochi. While visiting Katsurahama in the afternoon, Radio Kochi was there to have a live broadcast on the radio.

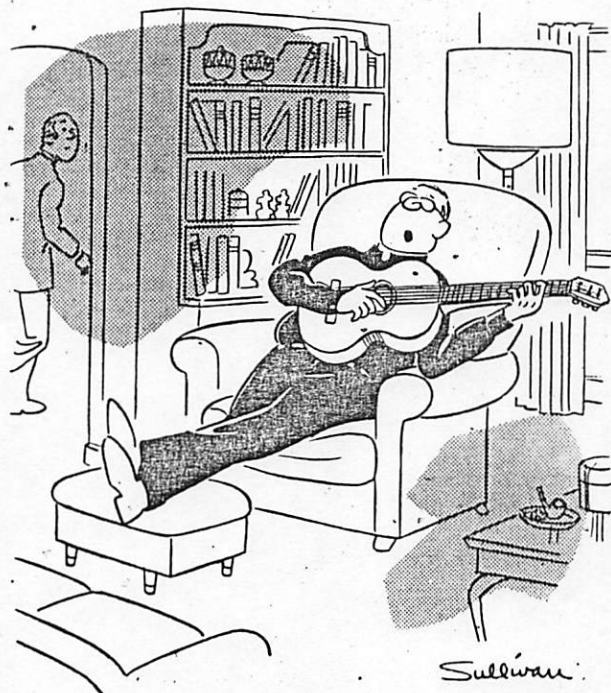
Four of the girls stayed at Hakuaian. During the following two free days they were able to visit Ashizuri-misaki and Minokoshi. That night they were the guests of Bill Maher in Nakamura. Wednesday there was a welcome party and Mass at the Akaoka church. Thursday they were the guests of the governor's wife, who invited them for

lunch, and for an attraction there was a demonstration of the Kochi dog and the long-tailed rooster (the tail measuring about 12 meters). Since the welcome party by the Kochi girl scouts was planned for 6:00 PM they had some time to do shopping and to enjoy pachinko.

After visiting Ryugado Saturday morning they flew to Kyoto in the afternoon. When we saw them off at the airport some tears were shed, certainly a sign the girls and also the host families had enjoyed meeting each other. (Reported by Leo Simons)

18 PRIESTS ARE ONLY HUMAN

Father Nestor Niceguy — Nestor is a "going my way" priest. He probably cannot croon like Bing Crosby but he delights his people with wit and warmth. He's at all the receptions and never says "no." His people can count on him. That's just the problem—he too counts on his own personality to get the job done. He doesn't seem to have the time or "personality" to be a prayin' man.



“*Going my way . . .*”

PRAYIN' PRIEST 19

Father Pete Pragmatist — Pete gets things done. He's known for his efficiency. Work, work, work—that's Pete. "If Pete does not do it, who will? Right!" Pete believes in prayer but he gets by with the theology, "prayer is action." Praying seems like a waste of time. Pete says: "that's why the Church has monks—to do my prayin'."



“Pete is in one of his ‘I always have to do it myself’ frustrations.”

REFLECTIONS OF A "RUSUBAN" REVISED. FRAN HAHN

I originally wrote this three weeks ago, but never got around to sending it out. After reading it some might wonder why I bothered, but that's a different reflection!

Its been over two months since I drove John to the airport, to send him off on his way to celebrate his 25th in the States with his family. Both he and Bert had been worrying out-loud about who if anyone would be available to take their place, and how much of their apostolate would be continued in their absence. Several times they had hinted that they would appreciate it if I would committ myself clearly to 'filling-in' in one or the other of the parishes. I indicated that I would if there were no work with the 'kyodootai' at that time, which there wasn't so now I find myself 'filling-in' in Anan.

For me this is a new experience, in this sense. I've been a priest over seven years now, the first 3 years were spent working with the Japanese priests in Takamatsu. That involved alternating Masses and sermons, filling-in (one nighters) for either Fr. Kenichi Tanaka on Ushima, or for F. Yamashita in Sanbonmatsu, etc. I can say that most of the seven years of my priesthood have been this kind of co-operating activity, working with and filling -in for others, except the two years in Aki-Akaoka and even they have proved to be only such from hind sight. But through out these seven years I must say that whenever I cooperated I did so on my own terms in the manner I wanted to. Of course I had to learn to reach certain compromises, for example with Fr. Ikeda at Bancho, it was basically because I was so unending there that I was politely asked to leave there, and I then found myself seeking to follow Fr. Redondo into Sakuramachi. It was there that I found an atmosphere more akin to 'my way' and so it was that I spent two of the happiest years of my life helping out there, again I stress, on my terms. But the experience of walking into another man's parish, and of having to adjust oneself to the rythmn of another's life, this is very new to me.

In Sakuramachi I had my own English, youth and parish apostolate, I also had my own circle of friends, and out of this 'self made world' I ventured forth to 'help out'. In Aki-Akaoka, I went to begin, for the first time, my own apostolate, in what were supposed to be my own parishes, all two of them! In one place I followed a long line of pastors and 'fill-ins', the last pastor being Dan, and in the other I followed Lei Semons, In both places, while no one is absolutely free to go in and do everything his own way, he's always limited as well as supported by all that was done before him, none the less I felt free to change gradually or suddenly what I deemed necessary, and to start anew any project I wanted. In the end, this is said from hind sight, I find that again I was just filling in these two years, especially so in the ease of Akaoka, but there was some semblence of freedom to move and 'do my thing'.

However here in Anan I find the case is subtly different, (and yet the same). I know that I'll only be here for three months. Unlike Oshima or Sanbonmatsu days my relationship to the 'flock' is more than momentary yet I'm not free to do or act as I normally would. I have to at least try and consider how John acts or what John does. There are things he does that I would not do normally, (this is not a criticism I'm just a different person with different manners and ways) but yet in all I have to try and act and do as John does, especially in pastoral and liturgical matters. In doing this one also is respecting the people and what they are used to. This need to adjust oneself to the rythmn of this house comes across very strong in many little ways. For example, the type of breakfast one eats (quite unliturgical to be sure, yet part of the liturgy-rite John has established). Here one eats corn flakes for breakfast. (I had forgotten how good they are). The toast is always frozen, John seldom eats bread or any starch for that matter, so getting toast (or even more just having plain bread to soap up gravey is not easy, so I just don't bother and eat the corn flakes. I do mannage to have a banana with it and orange juice before, so in the end I get my way too.

When I arrived the cook informed me what were the four times in the day the dog had to be walked, and while part of me said I didn't come here to baby sit Max, another part said why not, you need the exercise and he's part of the whole experience. So when here, I walked Max, We got along great, but even there he had his paths and routine and I wasn't free to walk where I wanted, and much of the time was spent letting him sniff endlessly at God knows what. The result of this was that I found that because of the dog I was recognised for what I was, a shin-pu from the church, wherever I went, I have never found myself so readily accepted and greeted as I was here in Anan. Max was famous and everyone greeted him and hence me. Since Max always sleeps with shinpu-sama, and is the high strung type that can't sleep else where, I found I had to open my room to him (not my bed) he slept by the sink. It was there that he finally died three weeks ago, after a long bout with hepinitus, in my arms at 11:10 PM. Filling-in, I find, calls for a thousand deaths, and a re-learning of how to do many things. of how to set up the Saturday school, each desk and chair is decided, where, how and when to let the kids in and out (1st & 4th, 2nd & 5th, 3rd & 6th all have separate doors to avoid a traffic jam when they come in and go out.). I have to teach adult English also like John teaches, breaking like he breaks, tea and cookies and all, and as I said all this plus the way one says Mass, distributes communion, choses songs, all call for 1000 deaths, and lots of relearning. often I found that I can't or just won't adjust, and its these times that I discover my own selfishness and pride, and at other times I find thatsleeping in John's room, taking those English classes that I can, dealing with the people of his parish, all these things help me to know and respect John in a way that just dropping in for an occassional meal, or once a month retreat days can never quite accomplish. Having to deal, and accomodate oneself to the routine, rythmns and patterns that another has created is an enlarging experience. I'm happy for it.

How very close to the human condition being a 'rusuban' is! Life is God's gift, and His possession. He's given it to us to enjoy, love, and respect, even celebrate, but we must never forget its really His vineyard and we're only His caretakers. He makes the rules, sets the boundaries, calls the shots, and we can only be happy when we learn to respect His Lordship, and adjust ourselves accordingly. The problem is that we all think we know how to do it better. Like even 'rusuban' we all want to make little 'improvements' changes, adjustments in His world, I've come to realise that I probably would have been much happier in Bancho, Sakuramachi, Aki-Akaoka, and even now in Tokushima, if at all times I could keep this fact in mind. To try and enter into His Divine Plan, rather than to rewrite the script according to my own personal whims, this is the first step toward true 'responsibility'. Peace. Anan-July 13th.

BILL MAHER

The first installment of the Province tape catalogue will be sent to everyone with this Newsletter. I want to thank everyone who so generously offered to share the tapes. I imagine in the future there will be more tapes that are not listed yet, if you let me know about them I'll type up more sheets and they can be added on to the present catalogue.

I've just received a small paper entitled "Considerations for a Simple Responsible Lifestyle". It was prepared by the Marianist National Committee on Poverty and Justice for use by American Marianists to foster the search for simple and responsible lifestyles. I found it quite helpful. If anyone's interested I'd be glad to let you use it. One of the comments was that a positive use of reading materials is to actively share what we have, pointing out books and articles that are good, and spreading the helpful reflections and information that we find in our reading. I got a kick out of the Scripture quote they used from Luke 6, 29-35, 'Lend without hope of return.' However I'm not advocating that people don't return the things they borrow. Anyway have a good summer vacation.

10 sessions of the 100-week scripture course led us from the 10 life-space creating words of Eden, to the 10 super-magic victories in the Nile valley, to the 10 articles of Israel's Constitution from Mt Sinai. (Cfr. Ex.20,1-17; the catechism adopts the 'Deuteronomic' recension in Dt. 5,6-21). Reading these 10 "promises" in the light of the N.T. (in the indicative form), they come to sound indeed "like string music in the house of my exile" (Ps. 119,54)!

YHWH: "I am your father, who liberates you from your alienation (Ex. 20,2) and you are my first-born son (Ex. 4,22) walking in the glory of the spirit (Ex. 40,34), a fire shining through your clouded night (Ex.40,38). With your glorious exodus as a pledge, I PROMISE THAT IN MY LAND:

1. You won't have to live by the horoscope nor bow for any man-made "-ism". You have risen from the mud, my son, through Jesus Christ. (Ex. 3,7-8)
2. Through no other image will you recognize your father. He is first in every way, because I wanted all perfection to be found in him. (Col. 1,19)
3. You may walk and talk with him. Be his ambassadors. But never proclaim yourselves nor do your own thing, in his name. (Ex.8,19 versus 1S 4,10-11)
4. V-Day will be your community day to remind yourselves that he was not alone and that you are not alone (Ex. 3,14), that I am the one who makes your day (Ps. 118,24), and that it's worth the going (Ex. 34,9). (Lk. 10, 17,23-24)
5. You can rely on his word that he has given the keys of the kingdom to Peter. His story of the pass-over memorial is true: the church does not begin with you (Ex. 12, 26-27). Honor your parents: if you listen to them you listen to me (Lk. 10,16; Ep. 6,1-4; Dt. 6, 20-25)."

"And to all of you, my children in the Land, I promise that you will find: -- (JHWH is now reaching for the second table of the Law) --

- 6.. Alternative kingdom values for every form of killing to which your contemporaries are so prone. Not just words or mere talk, but something real and active (1Jn. 3,18). Really, do take care of your brothers (Gn. 4,10)!
- 7.. Sufficiant grace to fit your calling. My love-story will inspire you. Remember: With arms wide open, nailed on a cross, my son did talk of paradise! Greet your brothers with a kiss of love (Gn. 45,15;1Pe 5,14)!
- 8.. Ways to break your bread and hand it out on every hill. Let the chalice go around the world. You are not to consume all of your harvest (Lv. 19,9). I won't chop off your hands (Ex. 22,2), so let your surplus freely go.
- 9.. Tongues of fire that put the Land ablaze with love (Jm. 3, 1-12). Go, I shall tell you what to say (Ex. 4,12). But speak the truth with love, and you shall grow in all ways into Christ (Ep. 4, 15).
10. Your only treasure in my paths. Your delight (Ps. 119,35), a lamp to your feet (id.,105), guiding you from within (id.,11). Don't covet, be pure of heart (Mt. 5,8)!"

THE CHURCH: "Father, your love has filled the earth (Ps. 119,64)!

Faithfulness is the essence of your word,
your righteous rulings hold good for ever (v. 160).

Look not on our sins, but on the faith of your Church:
Jesus Christ, accused, condemned, crucified but risen from the dead. Do not deprive us of that faithful word (v. 42).

But give us life by your righteousness (v. 40), and we shall walk in all freedom (v. 45), for ever and ever. Amen."



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NEWSLETTER

OCTOBER 1979



WELCOME TO THE EMMAUS COMMUNITY:

October 9th Fr. Cyrillo (Burgos Mission Society), Mr. Keno, and Mrs. Sasaki, moved into the former Aonami Day Nursery facilities in Akaoka to start a new Emmaus community. The Emmaus movement started in post war France by a priest now known around the world as "Abbe Pierre". He gathered a few people with no work, no money, no food, no place to live and started picking up rags and junk. These desperate, hungry people who had lost hope in themselves and the world, found hope to live, self-respect and the joy of being able to work and earn their own living. They rediscovered the joy of having people to live with, people who loved them and cared for them, people they could love and care for. Other communities soon appeared across the face of the globe. There are eight communities in Japan. This is the ninth.

The new community in Akaoka will accept anyone who is willing to live and share the common work and life of the community. They will support themselves by "junk collecting" ('haihin kaishuu'). This will certainly disturb some people in the neighborhood around the Akaoka church. However, I don't see this as a major obstacle. I see it as the natural reaction of a society that closes its eyes to the poor and needy - hoping they will go away - much like an ostrich with its head in the sand that says, "No, we have no poor in Japan, the government takes care of that!" But does it? We have all experienced the frustration of trying to get government offices to help some of the "wanderers" who come to us for help. Fr. Cyrillo says, "we collect things that people don't need, and people that people don't need".

The spirit of Emmaus is very much in keeping with the spirit of Bishop de Mazenod and 165 years of Oblate tradition. I extend to them a warm welcome and wish to assure them that the Oblates will cooperate with them in every way possible in their ministry of service and love to the poor, the needy and the marginal.

Ron

ANNIVERSARIES:

Nov. 6th is Dick Bonang's 43rd birthday.

Nov. 23 is Bro. Tsuda's 80th birthday.

(Bro. Tsuda just returned from a two week trip in Canada with friends. He has a whole stack of sketches for his next exhibition. Oh, how wonderful to be a young 80!)

RAY BOURGOIN

I returned to Tokyo Oct. 2nd. in the evening. I spent the summer at the lake trying to get myself in shape. Was able to lose 17 pounds thru right diet, swimming and a daily 5 mile walk. I can count on both hands the nights I went to bed past 9:30.

Experienced the Marriage Encounter Week-end in September. Wonderful experience. Suggest it strongly to all married couples as well as priests.

My folks were as good as could be expected. Mom had had a hysterectomy last March because they had discovered cancer. She seems to have come out of it quite well and as long as she keeps a positive outlook and keeps her spirits up I'm sure she'll be quite fine.

Didn't do much travelling. Once Boston way, where I saw the Bonangs, Kellens and Quinns. John is now a lawyer, having passed his bar exams. I couldn't travel much because any amount of continued concentration still gets me down, where I can't do anything. My brother drove me to Boston and back.

BILL MAHER

I've just finished an all morning soodan with Rev. Uchida of the Nakamura Eikoo Kyookai. He came to talk about one of this church's Catholics who hasn't been coming recently, and how he might help her with some present problems. As usual we branched out on all kinds of other topics too and both really enjoyed the two hours of talking. I've often thanked God for his friendship as well as the other Protestant ministers', whose here in Nakamura.

The three of us spent yesterday afternoon planning the Shimin Kurisumasu program for this year. We are going to have Takamizawa Junko a Protestant author to give a talk at the Culture Center. This is our sixth year we've had this and it's been a source of many blessings especially the friendship and pleasure of working with these ministers.

Two weeks ago the Bishop came down to preach our parish retreat and it was a grand event. We held it at the Tatsukushi Soo since the Catholics from that area always come to Nakamura for Christmas and Easter. The place the Catholics rented turned out to be a plush conference room and with a few goza spread in the back of the room for the babies and the Notre Dame Sisters taking the older children out for walks and Sunday school we had a day of many graces. About 22 adults and 11 children attended. Yesterday one of the young mothers at one of the mission stations I go to said her children are still singing the hymns that the sisters taught them.

That Sunday we were the only guests during the day so we had the hotel and shokudoo to ourselves. I found out later that that's the place where the Emperor ate lunch on his visit here last year.

I have a cook now who comes in four times a week for 4 hours a day and does the cleaning and one meal a day. Boy! this must be what heavens going to be like. No diahes!!!

It seems ages since last contributing to our Newsletter. The summer heat is about all I can blame it on, I guess. The main item still is that confrontation with our 13 devotees of the Italian San Damiano so-called apparitions of Our Lady. Inside of 3 weeks' time, the battle was over. For this unusual Grace, I can't be thankful enough. All 13 of these people came at one time to the rectory to acclaim their renewed allegiance to the Church. With this peace once again reigns here in the parish. Only one thing remains, and that is the total participation of these people in the parish activities. It is to be expected that they'll require some time to readjust themselves, and for this we can all be patient. A Paulist Father, Father Futsuki, is a recognized authority on this problem, and he came one Sunday to spell out the Church's stand. The following Sunday, the Bishop talked at the principle Mass and effected the happy outcome. From this experience, I would recommend exposure and a thorough explanation of the problem from the pulpit of any parish where this problem exists. Leaving it to go on its own can only cause division among the people, a weakening of Faith in the Church, and give way to superstitious practices promoted by this movement.

Over the holiday this month, I made a quick trip to Nara, and spoke to a clerical group of 20 on my experiences and observations in the Charismatic Renewal Movement. George Hirschboeck, M.M. was the main speaker. He, by the way, suffered the same illness that took Len Robitaille, and George lived to tell it. His talk was excellent, being on the Mystical Body. The next day, I ventured over to Naruto to see Bert, John and all the gang there. I enjoyed this a heap. - By the way, if anyone is inquisitive about the Charismatic Movement, Fr. Paul Glynn, S.M. of Nara has many tapes and books available for borrowing.

JACK DEELY:

Jack now has a "rusuban" telephone, so you can be sure that your messages will get through to him. He also reports, "I hope to be joining with the 'bokushi-san' in Koiwa in services for deaf christians, come November." (Jack has become very proficient in sign language.)

PRAYERS REQUESTED:

-For the repose of the soul of Ed Lowney's father who died recently in Lowell. Formerly of this Province, Ed is now at Saint George's Church, 3640 N.W. 8th St., Fort Lauderdale, Florida, 33311.

-For Mrs. Hanako Tsuchiya, better known to many of us as "Tsuchiya Obaachan". Having cooperated in the work of the Oblates at Nakajima-cho in Kochi for 30 years; she died October 23rd while the priests of Nakajima-cho and many close friends were saying the prayers for the dying. She was 82 years old.

PERSONALLY DIRECTED RETREATS:

Ed Williams sends the following information about personally directed retreats available in Japan.

December 28th to January 5th

March 20th to March 29th

or for those who prefer a 30 day retreat,

July 26th to Aug 25th (U.S. Jesuit is the director)

Either english or japanese directors are available. For more details contact Sr. Lidia at the Notre Dame Inori no Ie, Otsu-shi, Shiga-ken, tel. 0775-79-2884. -- These are excellent opportunities for those who were not able to attend the annual retreat this year.

DICK BONANG:

Since there were only a few items in the previous newsletter, I thought I would write about my recent trip to the U.S.A.

I arrived at Narita on July 23rd intending to board a plane for San Francisco. Instead I was told that I would have to take a later flight that same day. When I checked my bags on the later flight, I noticed that the agent attached a LAX (Los Angeles) baggage check. That is when I learned that not only was I bumped from my scheduled flight, but also my destination had been changed.

On September 7th when I returned to Narita I had to wait 45 minutes together with the other passengers while the baggage agents searched for the container with our bags. At first it was thought that the container had not been put on the plane but eventually the container and luggage turned up.

In between these two events I did almost no traveling. However, when I did, I found that I went in one direction and my bags usually traveled in another direction or were put off the plane along the way.

In addition to visiting with my family, I saw Dan Duffy, Bob Kellen and Johnny Quinn. All of these people send their best regards to their friends in Japan. If anyone wishes to contact them, I will list their telephone numbers and addresses:

Robert & Fujiko Kellen
6846 Dumbarton Dr.
Charlotte, N.C. 28210
Tel. 704-522-0494

John & Yumi Quinn
70 School Street
Belmont, Mass., 02178
Tel. 617-484-0453

Daniel Duffy
10661 Freer Street
Temple City, Calif. 91780

This address is in Los Angeles,

However, the best way to contact Dan is to call his office between

8:30 AM and 4:30 PM. Messages are always passed along to him, if he is out, and he will get in contact. Office tel. 213-575-246

Jack and Yumi are expecting their third child in late March or early April. Jack hopes that the baby is not born on April 1st. Bob and Fujiko with the two sons are planning on visiting Japan in late December and early January. They want to spend "O-shoogatsu" with Fujiko's family in Osaka.

GENERAL COUNCILLOR FOR ASIA TO VISIT:

Jim Cooke, "our man in Rome", writes that he will be able to spend some time in Japan during the first week of December, after the Asian Provincials' Meeting in Bangkok (late November). This will be an excellent chance for us to share with him our thoughts about the new provincial administration to be appointed in the January meeting of the General Council. The schedule of his travel in Japan will be sent to you as soon as available.



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NEWSLETTER



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August-September 1979

This issue of the newsletter covers two months so some of the news is really "old news". There was nothing in by the August deadline. The two pieces by Bill and Xave arrived after. Please send in your news. If what happens and what you do is important to you, it is important for us. Let's keep the lines of communication open.

ANNIVERSARIES:

Sept. 6 was John Iwo's 49th birthday
Sept. 20 was John Mahoney's 54th and Fran Hahn's 36th birthday.
Oct. 7 is Ron LaFramboise's 39th birthday.
Oct. 10 is Jan Van Hoydonck's 56th birthday.
Oct. 27 is Xave Tosa's 52nd birthday.
Oct. 28 is Gerry Stevens' 24th ordination anniversary.

FIRST ASSIGNMENT:

Nestor Jao returned from his home leave and ordination celebrations in the Philippines just on time for the annual retreat. He will begin his pastoral year with a few months of service at Nakajima-cho, Kochi. He has just enrolled also in driver training school and should be the holder of a brand new license about a month from now. Ganbatte ne!

KUROSAKI PROJECT:

After considering the various responses received from the community and the discussion of this project at the annual retreat, the Council feels that the time is not yet ripe for the Province to accept the Sisters' offer to take over their Kurotsaki convent for use as a "retreat center" or "house of prayer". The Sisters have been notified of this decision.

BOOKS AND PAPERS:

There are some free copies of "Seirei to Watashi" available. It is a collection of testimonies by priests involved in the charismatic movement here in Japan. You will find Bishop Kobayashi's piece and our own Jan Van Hoydonck's very interesting. This is a good book for private reading as well as a good reference book for your church library. Drop a line to Ron if you want one, or even two!

Concerning the various papers that Ron Carignan presented at the annual retreat, they will be xeroxed and a copy sent to each of you soon! Don't give up hope and hang loose!

MISSION COOP WORK:

Al Svobodny, mission procurator of the Central Province (USA) wrote the following to Bill Maher. Keep it in mind for your next home leave.

"In case any of the Oblates are planning on coming to the States in the years to come, I would be delighted and pleased to cooperate with you in making it worth your while for some Mission-Coops. I would appreciate if you would keep me in mind and pass the word around. It's very important that I know months and months ahead of time what week-ends you would be interested in working. We have an arrangement now that could make it very profitable for you if you decide to help us in the future."

YOSHIKAZU TOSA WRITES:

I thought I had a big house and space enough to live in and move around. Now it's too small. I had to give half of the house to my niece!! Indeed, I became a "father" (with a small "f"). She intends (hopes) to stay a year in Japan. However, she doesn't like cooking and cleaning, so it will be difficult to consider her as my maid. She is here as a "student". Will she really study?

WENCY LAGUIDAO WRITES:

I'm going home to the Philippines on the 28th for my first home leave. The first three years went by fast. No more parents to go home to, only sisters and a brother scattered here and there. One resides in Germany (married to a German) whom I will have the chance to visit on my way home. Reading Time magazine (Sept. 24) with it's own interpretation of what the Philippines is like these days fills me with a longing to be there. The country hasn't changed a bit it seems after seven years of dictatorial rule. Hope to have a pleasant visit with my family and brother Oblates in the islands. See you next year!

BILL MAHER WRITES:

Thank God for air conditioning. Boy, is it hot! I imagine everyone's experiencing the same feeling right now in regards to the weather. It's been a busy month even though I've stopped most of my classes during August. My cousin was down for a few days in Kochi and the Rotary Club had 18 americans from New Jersey to entertain for two days. The Kochi Sunday School came down for a two day camp and all 22 of them seemed to find sleeping room. I think if we squeeze we can handle 30 in the summer. I have to hand it to the fellows that make all these camps and help run them. I was tired by one day at the "chugakkoo" camp in Awa Ikeda. But I really think it's a great work for the diocese.

I'm looking forward to a few days in Fukuoka and then the Retreat. That's only one week away.

I thought this last Documentation from Rome, dated September 1st, 1979 (wow, I got this before the fellow wrote it!) had a lot of enlightening points in it. Especially part two, the Application to Religious Life. "It follows from this personalistic approach that each religious must be adult in his judgment as well as in his vocation, possessing the lucidity and maturity necessary to take on the responsibility for his own happiness. This supposes, over and above a well-balanced individual life, dynamic and well-ordained participation in mutual community aid. -- Since personal development and blossoming forth is to be pursued in the ecclesial state of consecration by means of the community, each one must contribute to it a worthwhile share. This effective concern for the common good that is known as participation results from both personalization or the answering for oneself with an enlightened, upsrighnt conscience; and from socialization or steadfast commitment to mutual fraternal aid." You said a mouthful there Germain, now I'm going to think about it awhile. Great something to THINK about, ne!



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NEWSLETTER

NOVEMBER 1979

APC MEETING BANGKOK:

Ron attended the annual regional meeting of Provincials in Bangkok from November 26 to 30th. The reports from the Provinces and missions provided a wealth of information on the development of each one, especially the progress being made in developing native vocations. The first 3 Indian Oblates will be ordained in Madras on December 21st. The reports also highlight the insecurity of many of our southeast asian missions because of visa problems for foreign missionaries. Major items from the reports will be published in subsequent numbers of the Newsletter, as well as first hand information on the refugee problem in Thailand. A statement from the participants to all the men of the Region is included in this number.

"NEW" NARUTO OPENING SOON:

Activity at the construction site of the new Naruto church and school is at a fever pitch as workers rush to meet the contract deadline of 20th December. Bert plans to start moving in on the 16th and be able to celebrate Christmas Mass in the new church. The buildings were blessed by the Nuncio, Msgr. M. Gaspari, last month during his visit to our corner of the diocese. Plans for the official dedication are as follows:

-February 11 (Monday) Oblate Day

This will be "open house" for Oblates. Bert will send you details.

-March 2 (Sunday) Dedication of the Kindergarten.

-March 16 (Sunday) Dedication of the new St. Joseph's Church.

New Address as of December 23rd: Matsushima 72-1
Aza Kurosaki
Muya-machi, Naruto-shi 772
Telephone numbers remain unchanged.

ANNIVERSAIRES:

8 December	Ed Quiocho's 3rd ordination anniversary.
19 December	Nestor Jao's 31st birthday.
24 December	Mike Yamasaki's 45th birthday.
2 January	Ed Williams' 50th birthday.
22 January	Ray Bourgoin's 42nd birthday.
29 January	Dick Harr's 53rd birthday.

THANKS AND O-NEGAI:

Many thanks for the cooperation concerning the auto and fire insurance payments.

As regards severance pay payments for December, I would be very grateful if you could get them in by the end of the month. This will make it easier to close the accounts for the year. Hold on to your January payments until after the New Year please.

NES JAO - KOCHI

Kochi - I think it's a great place! Since I came to this southern place, I have learned more and more about the church, the people, the dialect and several places here and there.

Bill comes to Nakajima-cho every Sunday evening. Leo and Xave come regularly and John Iwo and Jerry too.

Ange came back last month from his vacation and his parishoners were very happy to see him back safe and well.

Next Sunday, I will go to Susaki to celebrate the mass with some Catholics there. Last month a Susaki Catholic asked me to say mass in Susaki next Sunday.

LEI SIMONS - THE EMMAUS GROUP IN AKAOKA:

More than a month has passed since the Emmaus group arrived in Akaoka. In the last newsletter Ron wrote about their arrival here. The Tosei News also has carried some kind of an article about the Emmaus opening a new place.

The first day we went around the neighborhood together with the "tonari-gumicho" to greet all the people. It took a few more days to get more or less settled. The second Sunday after their arrival, we had a little party after Mass to welcome the newcomers into our small community.

After filling in half of the fish pond in front of the house and some more concrete between the church and the new classrooms, they were able to get to the back by truck. Changes are taking place a little at a time. Last week they put in a used prefabricated o-furo in the back entrance of the hoikuen building. It didn't take too long before they had changed the garden behind the house into a vegetable garden.

Now they are putting up a storehouse in the far back of the playground. The structure is 6 meters by 9 meters. Today they finished putting on the corrugated iron plates. Next week they are going to put in the shelves, ready to start sorting out the collected items.

The old man living in front of the back entrance is there almost everyday passing his time looking at the work and trying to give some advice, because the Typhoons can be rough in Kochi. Hara-san has been helpful in various ways, especially for the groundwork. As far as the people in the town are concerned, I haven't seen or heard any reactions. For the parish, it makes a difference. Four more people at Mass makes a difference in a small community. It puts more life into the group.

For March, they are planning a workcamp for the young people - Emmaus. These young people will be around in Kochi for a whole month collecting all kinds of not-used items. The profit from this month of work is to be divided, one third to another country, one third to a project in Japan, and another third to a local project. One group will be staying in Akaoka. Besides that they are trying to find a place in Kochi City for another group. I hope and pray that their presence in Kochi be a witness in this consumer society.

--Some news from the Akaoka parish. On Christmas we'll have two adult baptisms. One has been a boarder of the government. For ten years he has been in Takamatsu and had the opportunity to study everyweek with Father Tanaka. The other one is a girl from Hakuaien, who is at present in the college of the Dominican Sisters in Hojo. Also, Makoto Yamashita, fourth in line, will receive his first communion.

HIKARIGAOKA - FUKUOKA

Gosh, another month already? That means another newsletter, and that's something good to look forward to. As usual, there's quite a bit to report from here.

An opportunity to mix with the Southern Baptists here in Kasugabaru arose in October. There were a series of lectures to be given by a missionary there, bordering on the Charismatic Renewal. So, three of us from here attended. I found this adventure to be most helpful. The welcome we received was a warm one, and the atmosphere was a healthy, prayerful one. Much to my surprise, about 2 weeks after that, I got a call from the principal of the local Seinan Gakuen (Southern Baptist) asking me to speak at a student body assembly in December on the differences between Catholicism and Protestantism. Though this is an evident fear-ridden proposal, I have accepted the challenge. Now, how I need your prayers! By the way, this is the first time a Priest has been asked to speak at their college. I hope that I can handle this challenge all right. Perhaps the prospects for future contact are good. Wish me success, please.

This coming Friday, the 16th, the superior of the local Retreat House, Father Mike Suzuki, and I are driving to Nagasaki to attend a weekend Marriage Encounter. It's our hope that sometime in the future, we can set up such a team here in the city. Tsunoda Sensei and his wife made a weekend earlier, and they're both strong apostles of this movement.

Also, here at Hikarigaoka, the Parish Council and the rest of us have been pushing for more participation in society activities, such as the St. Vincent de Paul, Legion, Women's Sodality, Youth.... groups. There are 13 different areas where a person can serve Our Lord and society. On the 25th, we will submit a questionnaire to everyone, soliciting volunteers. After all the sermons and descriptions of each society, there should be a healthy increase. We'll see.

Mike and Len are fine. I wish they'd sit down long enough to write something for this newsletter, but they're both frantically busy of late. Will keep working on them. We get together at least once a week for supper and fun.

I hope that the Emmaus Community has gotten off to a good start in Akaoka. We must pray for this success, as this is such an important work.

Best wishes to each of you.

Dick



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NEWSLETTER



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DECEMBER 1979



John Mahoney sends this painting with his Christmas greetings to one and all. "I will remember all your intentions in my Christmas Masses. This picture is of the Torii of Hakone Shrine on Ashinoko -- with some slight changes so the Holy Family could get into the scene.

This year saw the start of a Mission Station in Mugi. From the time of Pat Brady Mass has been said in Mugi from time to time for Mrs. Toyozaki. Last year a Mrs. Kawatake and her two children who were baptized in Nagoya returned to Mugi. Mr. Nakakura who had been working for the Forestry Department deep in the mountains retired and was able to come to church. This gave a small community of five and Mrs. Kawatake offered the use of her home. It is located very near the station and within easy distance of the present christians. In September Mr. Nakakura moved into the Mugi Old Folks Home. He came with great joy to announce that his room mate was also a catholic. He was baptized in Kagawa-ken. He was with us for Mass on the third Sunday in October. So the community has already had a little growth. Please keep this new mission apostolate in your prayers.

Also please say a prayer for Mr. and Mrs. Matsushima. They have started taking instructions. They are fine people and would be a great addition to the parish."

José De Fruyt

Instead of writing a Christmas card to every house, I decided to jot down a few impressions I had after reading John Paul II's Redemptor Hominis.

What struck me most in this encyclical was the newness of the pope's presentation of the soteriological aspect of christology. During my own seminary years I had a hard struggle with Anselm's (11th) century satisfaction theory. Integrating a Germanic juridical thought pattern, this archbishop of Canterbury had been speaking for the men of his own age. His christology was still fully alive in the spirituality of Mgr. De Mazenod: "The Church, the glorious inheritance which Christ the Savior purchased at the cost of his own blood..." (Preface of the Rule).

This emphasis of the soteriology often raises the question in modern man's mind: "Is God so cruel that he can only be satisfied by innocent blood?" This false problematic has, in my understanding, played a big role in the devaluation of the 'sacrificial' aspect of the mass and the spirituality.

The pope solves this problem, appropriating the results of the great biblical renaissance that took place in the church during the last 100 years. "We are in a season of a new Advent" (#1). In his articulation of modern man's expectation of redemption, the pope re-introduces the waiting of the first man (Gen. 3,15). This year he explained his thoughts at length in 3 lectures on Gen. 1-3 at St Peter's square. It is good background reading for the encyclical. #8 "In Christ is revealed in a new and more wonderful way the fundamental truth concerning creation: "God saw that it was good." "Christ fully reveals man to himself." "By his incarnation... the son of God united himself with each man." #9 "He alone satisfied the fatherhood of God." In this light "The Cross on Calvary is also a fresh manifestation of the eternal fatherhood of God, who in him draws near again to humanity, to each human being, giving him the thrice holy "Spirit of truth". God will never be satisfied until this mystery is realised in every man, He is "always looking for 'the revealing of the sons of God'". The God of creation is revealed as the God of redemption, as the God who is 'faithful to himself', and faithful to his love for man and the world, which he revealed on the day of creation. His is a love that does not draw back before anything that justice requires in him." (#9)

2nd impression: The pope displays his artistic talent for the stage.

In his analysis of modern man's pains (#15), the pope goes further than Marx: alienation, man's product taken away from him (cfr. also Charley Chapling's 'Modern Times' 1936). Man's work is not only taken away from him, but also directed against him. In biblical terms: the master becomes the exploiter, the guardian of creation becomes the destroyer.

In the next paragraph John Paul brings this drama on stage (#16) in 11 sections:

1 + 2: The antagonists:

1) The MAN OF GOD's PLAN: called to kingship (the work of the son of the woman (Gen. 3,15). Gives priority to ethics over technology. Primacy of person vs. things. Superiority of spirit over matter.

2) The Man of MATERIALISTIC CIVILIZATION: condemned to slavery (the work of the serpent's offspring). The audience is being told that each stage of progress must be X-rayed from this point of view.

3 + 4: Dives & Lazarus, gospel imagery symbolizing 'the gigantic development of the parable' into the phenomenon of the consumerist abuse of freedom causing a limitation of freedom of those suffering marked shortages and conditions of even worse misery and destitution.

5: the tragic aspect of the drama: the exploiting and the exploited is the same subject: MAN! The drama is made still worse by the presence close at hand of the privileged exploiter.

6 - 7 - 8: the audience is not kept in despair.

6: The principle of solidarity opens a door to a solution.

7: The road to freedom is open through the intervention of a true conversion of mind, will and heart.

8: Man's duty becomes possible if he establishes, accepts and deepens his sense of moral responsibility.

9 + 10: The stage is crowded with the eschatological scene of the last judgment: Mt. 25, 31-46. This eschatological scene must always be "applied" to man's history; it must always be made the "measure" for human acts as an essential outline for an examination of conscience by each and everyone.

11: Provocative as this consideration may be, the Church does not cease to implore each side of the two and to beg everybody in the name of God and in the name of man: Respect each one's dignity and freedom!

In # 17 the pope addresses this message also to non-christians with great PERSUASION:

1) Through the UNO almost all agree that human rights will become throughout the world a fundamental principle of work for man's welfare. Violation of human rights in time of peace cannot be reconciled with any programme that describes itself as "humanistic". It undermines humanistic premises.

2) This syllogism applied to the state: The violation of the rights of man goes hand in hand with violation of the rights of the nation. State totalitarianism is a case of the 'spirit' opposed to the declared 'letter' of human rights. The sense of the state remains unrealized if power is imposed on part of its citizenry.

3) Applied to religious freedom: The principle of human rights is of profound concern to the area of social justice, including religious freedom. Curtailment of this freedom is in contrast to man's dignity and objective rights. Religious freedom is no privilege but a basic human right: the phenomenon of atheism is understood only in ~~the~~ relation to the phenomenon of religion and faith. The position that gives only atheism the right of citizenship cannot be accepted even from a "purely human" point of view.

Redemptor hominis is excellent preparatory reading for Christmas. I could not substitute it with a Christmas Card! In Tokushima we shared our impressions of it during our recollection of December 10th. It is an excellent means of putting ourselves ever more present to the heart of our missionary calling. The pope writes in an existential vein that often goes right to the heart, as when he opens # 10 with this sentence of only 5 words: "Man cannot live without love."

May our redeemer Jesus Christ become newly present here, 'in spite of all his apparent absences', in spite of all the limitations of the presence and of the institutional activity of his pilgrim Church in this land.

To each and all of you: A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

BILL MAHER

Well it's busy December again. Christmas parties, year-end parties, the Shimin Christmas Program and of course the celebration of Christ's coming on the 24th and 25th. The best Christmas party so far and it promises to be the best this year was last Sunday when three handicapped groups held their joint Christmas party here at the Church. The one group of volunteers and some crippled people who meet here every third Fri. of the month invited the Umorebi kai, who used to meet here on the third Sunday of every month to join them for their annual Christmas party. And to my surprise the deaf and dumb group joined also. I wished Jack Deely were here to help us out.

What a sermon that was, a real 'living sermon'. Those who could only crawl. Those who could'nt see and those who could'nt hear and spoke only with sign language, as well as those who could walk with aids. But all of them showing signs of hope and an ability to cope with their disability as best they knew how. It really made me wonder what I'm doing with the abilities and talents the Lord has given me. After, as I thought about it, I thought, this is a miracle for our times. How in this room filled with good reasons for despair there reigned an atmosphere of joy and acceptance with the volunteers being helped as much by the handicapped as they were helping them. I guess that's what Christmas is all about though, caring, accepting, and sharing.

This Saturday is our joint Protestant-Catholic Shimin Christmas program. Thanks to the vice-director of the city hospital, who sold about 60 tickets we've made our quota and well over it. All is prepared now and I get my short aisatsu memorized, we should have a successful program. The authoress Takamiza Junko is coming to give the talk this year. Sono Aiyako has said she will come next year.

We'll have our Christmas Celebration on Mon. the 24th in the early evening since many of the people come from far away. On New Years Eve we'll have a Midnight Mass. I'm trying to develop the custom that the Japanese have of going to a Shrine or Temple on New Years Eve. What better way than to start the New Year with a Mass. I'll be remembering you all in both the Mass on Christmas and the one on New Years.