

JAPAN VICE PROVINCE

MISSION CONGRESS

CRITERIA/ MISSION VISION

Input/Facilitator

Christopher O'Leary, OMI



Kochi

March 27-29, 1984

PREPARATORY PHASE



1984



The Missionary Oblates of Mary Immaculate

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11 November 1983

Dear Fellow Oblates,

Almost a month has passed since our meeting was held in Kochi, and we were particularly happy with the large number who responded to the invitation to participate in our Congress. It meant a great sacrifice of time away from our work. It says something strongly about us, namely, it shows the sense of responsibility each one feels for this mission. Over and above that, it expresses our desire to be together as Oblates. The readiness to be open, to share, to listen, and to pray together says much for our unity.

A number of elements that are found in the reports of previous Congresses are also found in our new Mission Statement, such as Community, Prayer, Proclamation, Interdependence, Kingdom Values, Apostolate and the most Abandoned. This should be no surprise because these elements are contained in our Rule. However, in our October Meeting a very strong spirit of unity and a deep desire to move ahead together was evident ... our unity of purpose was strengthened.

In this same spirit and capitalizing on the momentum which was gained at our Kochi meeting, we felt we should now prepare for our March '84 meeting. The purpose of the meeting will be to formulate criteria for the Japanese Mission. This topic was also suggested in the evaluation papers concerning the October Meeting.



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In addition, we hope to produce a Manual on the "Elements of our Vision/Mission Statement." The preparatory work done in the Districts will give us, as Oblates, yet another opportunity for faith-level sharing.

Each of these projects will be explained in the following pages. Let us be open to the Spirit for guidance, enlightenment and wisdom.

Fraternally in Jesus and Mary,
Angelo Siani, O.M.I.
John K. Mahoney, O.M.I.
John Deely, O.M.I.

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VISION-MISSION STATEMENT OF THE VICE PROVINCE OF JAPAN

WE THE OBLATES OF MARY IMMACULATE OF JAPAN ARE CALLED BY THE HOLY SPIRIT, AS A CHRISTIAN COMMUNITY (C. 37-44, R. 23-28), FOR THE PROCLAMATION OF, AND WITNESS TO JESUS CHRIST. (C. 2)

IN A SPIRIT OF INTERDEPENDENCE AMONGST OURSELVES AND WITH ALL AROUND US:(C.6)

- WE SEEK AND EMBRACE THE KINGDOM VALUES IN THE PEOPLE, THEIR RELIGIONS, TRADITIONS AND CULTURE. (C. 8, R.8)
- WE FOSTER AND WORK WITH CHRISTIAN COMMUNITIES AND OTHER KINGDOM BUILDING COMMUNITIES. (C. 6)
- WE PROCLAIM THE GOOD NEWS TO THOSE WHO HAVE NEVER HEARD GOD'S WORD, ESPECIALLY THE MOST ABANDONED. (C.5, 7, 9,)

WE DO ALL OF THIS TO BRING ABOUT THE KINGDOM OF GOD.
(C. 5, 7, 9,)

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The Vision/Mission Statement
of the Oblate Provincial Discernment Congress held in Kochi,
in October of 1983 is dedicated to

Mary Immaculate

who, "in her faith response and total openness to the call
of the Spirit, is the model and guardian of our consecrated
life." (C. 13) and that we her Oblates like her might become
more perfect cooperators of her Son in building up the Kingdom.

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PREPARATION FOR OUR MARCH '84 CONGRESS ON CRITERIA

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CRITERIA - NORMS - GUIDELINES

as presented by the Groups
in Plenary Session, Oct. 21

GROUP #1

1. All works should be undertaken with the awareness of witnessing and, at least, some hope that proclamation by word may, someday, be possible.
2. Simplicity of life-style.
3. Our Christian communities should be characterized by the highest possible level of commitment, apostolicity, and, all of the other elements implied in the term 'Christian Community' - prophetic communities for the Church in Japan.
4. Every Oblate in Japan should cultivate a deep relation with the Oblate community where his apostolate is heard, tested, and supported.
5. A genuine sensitivity to the troubles of people in need should characterize our service.

GROUP #2

1. Within a given apostolate to seek out and respond to those who need it most.
2. Recognize the lay people as co-workers.
3. Willingness to learn from people, and understand culture.
4. Communal prayer is most important for gaining wisdom and strength of Our Lord.
5. That all works in their variety be a sign of unity.
6. May Mary's openness to the Spirit be a sign to us in all of our endeavors.
7. As prophets in the new world, we stand up against injustice.

GROUP #3

1. That the work be geared to the most abandoned.
2. That the work meet the urgent needs of the Japanese Church and society.
3. That the work foster Kingdom values, especially justice.

Group #3

4. That the work be prophetic.
5. That the work have as its ultimate goal the possibility of forming Christian Communities.
6. That the work be subject to discernment on local, district, or provincial level . . .

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Explanatory Note

Immediately following the Congress, the Provincial Council and our moderator, Jim Sullivan, reviewed the above eighteen criteria (since we really didn't have the time to review them in Plenary Session) and reworked them to eliminate those that overlapped with others, or, to eliminate those that did not seem (on second thought) to be real norms. The list was reduced to the following twelve criteria, but - and this is important to remember - the list is by no means 'final'. As was mentioned at the Congress, we are looking for a concrete formulation of our criteria. That requires - time - time to gather 'additional' criteria - time to clarify and reformulate - and, time to document, etc. keeping in mind the fact that the basis of our criteria is something that we have all accepted in principle, namely, our "Vision/Mission Statement".

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PROPOSED WORKING-LIST OF CRITERIA

1. All works should be undertaken with the awareness of witnessing, and, at least, some hope that proclamation by word may, someday, be possible, ie that all our work have as its ultimate goal the possibility of forming Christian Communities.
2. That our life-style contest the world's false absolutes of money, power, and exploitation :
 - that we live the poverty and availability of Jesus as radically as possible (Lk. 9: 57-62
 - That we will guard against the temptation to spread more and more of our resources on ourselves and our institutions. (Orange pamphlet on Community, pages 12-13)

- That we will not, by our life-styles, excite envy and jealousy. (Orange pamphlet on Community, pages 12-13)
 - That our goods will be properly used along the lines of our missionary thrust. (Orange pamphlet on Community, page 19).
3. Our Christian communities should be characterized by the highest possible level of commitment, apostolicity, and, of all the other elements implied in the term Christian Community - prophetic communities for the Church in Japan. (Perhaps further explicitation of 'prophetic communities is needed).
 4. Every Oblate in Japan should cultivate a deep relation with the Oblate Community where his apostolate is heard, tested, and supported and his work be subject to discernment on the local, district, or provincial level.
 5. In our communities, we will attend to the needs of troubled people and we will gear our work to the most abandoned.
 6. We will recognize lay people as co-workers.
 7. We will always cultivate an open and respectful attitude toward the people among whom we live, as well as toward the values imbedded in their culture.
 8. Our communities will determine the time for communal prayer, whereby the community will turn itself 'collectively' towards the Lord to seek his guidance, sing His praises, implore His forgiveness, and to ask for the strength to continue in His service.
 9. The works of the Province, in their variety, should be a sign of unity. We believe with Paul that we are never alone - that we are always of a team (Col. 14: 10-14) continuing the mission of the 'servant' Christ by responding to the needs of people.
 - 10 As prophets in the new world, we will stand up against injustice and work to foster Kingdom values, especially justice.
 - 11 Our work should meet the urgent needs of the Japanese Church and society.
 - 12 That we be prophetic in order to transform society.

PREPARATION FOR MARCH'84 CONGRESS

Each District is asked to review the lists above and then to clarify and reformulate them . Your formulation should be as concrete as possible, adding 'additional' criteria if desired.

TIMETABLE

Your lists of criteria should be returned to the Council by December 15, 1983. Your lists will be reviewed by the Council to eliminate duplication.

The work of all the Districts will then be put together in a packet by the Council and a copy will be returned to you. These proposed criteria will be divided up among the Districts for work on reflection sheets (working Papers).

Thank you.

Re Manual on Elements of our Vision/Mission Statement

General Instructions

There are eleven elements in the Statement.

Everyone is invited to the prayer and reflection and to the brain-storming that will be required to develop these elements into something that will help us to be true; faithful to our Vision/Mission Statement. The members of each district are asked to help in documenting the elements that the particular District has been asked to cover, eg., by suggesting Scripture texts, Church Documents, Asian Documents, past Congresses and the Constitutions and Rules re those elements, a bibliography, related knowledge that will give the element(s) meaning for Japan (the reality in which we find ourselves). And by the same token, everyone is invited to suggest to other Districts the fruit of his reflections or material which he thinks might help the other District(s) in its/their working-paper (here after referred to as a "reflection sheet". (Model for Reflection sheet is included in the following pages)

Timetable

- The reflection sheets on the work done in Districts should be returned to the Provincial Council by January 31, 1984.
- All District reflection sheets will be reworked by the Council in order to eliminate duplication and to present this work in a unified format.
- The edited form will be returned to you by March 15, 1984, for your comments.
- We hope to have the Manual printed by May, 1984.
- Thank you.

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ELEMENTS OF VISION/MISSION STATEMENT
OF THE JAPANESE VICE PROVINCE

1. Called by the Holy Spirit.
2. As a Christian Community (OMI) and in a spirit of interdependence amongst ourselves.
3. Proclamation of Jesus Christ.
4. Witness to Jesus Christ.
5. A spirit of interdependence with all around us, (with society, church).
6. We seek and embrace Kingdom values in the people, their religions, traditions and culture.
7. We foster and work with Christian Communities.
8. And other Kingdom building communities (non-christian).
9. We proclaim the Good News to those who have never heard God's Word.
- 10 Especially the most abandoned.
- 11 To bring about the Kingdom of God.

ALLOCATION OF WORK

WORK IN DISTRICTS

TOKYO Dick, Ray, Jack Numbers 6 & 8

6. We seek and embrace Kingdom values in the people, their religions, traditions and culture.
8. And other Kingdom building communities (non-christian)

ITAMI - TOKUSHIMA Dick, Ron, Jose, Bert, Ed, Jan, Gerard
Fran

Itami Number 1

1. Called by the Holy Spirit.

Tokushima Numbers 4 & 5

4. Witness to Jesus Christ.
5. A spirit of interdependence with all around us, (with society, church).

FUKUOKA Wency, Len, Mike Numbers 2 & 7

2. As a Christian Community (OMI) and in a spirit of interdependence amongst ourselves.
7. We foster and work with Christian Communities.

KOCHI Tom, Bill, John Iwo, Lei, Tosa, Jerry, Ange, J K Mahoney,
Numbers 3,9,10, 11

3. Proclamation of Jesus Christ.
9. We proclaim the Good News to those who never heard God's Word.
- 10 Especially the most abandoned.
- 11 To bring about the Kingdom of God.

(Model for reflection sheets on the different elements of the Vision/Mission Statement)

(N.B. - the words within brackets () are instructions not to be included in the Reflection Sheet.)

(Number and title of the element being treated)

3 PROCLAIMING CHRIST AND THE KINGDOM OF THE FATHER.

I Bible Texts:

1. Rom. 16,25

"Glory to him who is able to give you strength to live according to the Good News I preach, and in which I proclaim Jesus Christ, the revelation of a mystery kept secret for endless ages, but now so clear that it must be broadcast to the pagans everywhere to bring them to the obedience of faith."

2. I Cor. 2,2

"During my stay with you, the only knowledge I claimed was Jesus, and only about him as the crucified Christ."

3. Mt. 6,33

"Set your hearts on his kingdom first, and on his righteousness, and all these other things will be given you as well."

4. Mt. 4,17

"From that moment Jesus began his preaching with the message, 'Repent, for the kingdom of heaven is close at hand'."

5. Mt. 5,2-16

"'How happy are the poor in spirit;
theirs is the kingdom of heaven.
Happy the gentle:
they shall have the earth for their heritage.
Happy those who mourn:
they shall be comforted.
Happy those who hunger and thirst for what is right:
they shall be satisfied.
Happy the merciful:
they shall have mercy shown them.
Happy the pure in heart:
they shall see God.
Happy the peacemakers:
they shall be called sons of God.
Happy those who are persecuted in the cause of right:
theirs is the kingdom of heaven."

'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven; this is how they persecuted the prophets before you.

Salt of the earth and light of the world

'You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing and can only be thrown out to be trampled underfoot by men.

'You are the light of the world. A city on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in heaven."

II CHURCH DOCUMENTS:

1. Vatican II

LUMEN GENTIUM 5. " ... henceforward the Church ... receives the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and she is, on earth, the seed and the beginning of that kingdom..."

EVANGELII NUNTIANDI 8. "As an evangelizer, Christ first of all proclaims a kingdom, the Kingdom of God; and this is so important that, by comparison, everything else becomes "the rest," which is "given in addition."

11. "Christ accomplished this proclamation of the Kingdom of God through the untiring preaching of a word which, it will be said, has no equal elsewhere: "Here is a teaching that is new, and with authority behind it."

13. "Those who sincerely accept the Good News, through the power of this acceptance and of shared faith, therefore gather together in Jesus' name in order to seek together the Kingdom, build it up and live it."

20. "Nevertheless, the Kingdom which the Gospel proclaims is lived by men who are profoundly linked to a culture, and the building up of the Kingdom cannot avoid borrowing the elements of human culture or cultures."

22. "... "There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed."

34. Hence, when preaching liberation and associating herself with those who are working and suffering for it, the Church is certainly not willing to restrict her mission only to the religious field and dissociate herself from man's temporal problems. Nevertheless she reaffirms the primacy of her spiritual vocation and refuses to replace the proclamation of the Kingdom by the proclamation of forms of human liberation; she even states that her contribution to liberation is incomplete if she neglects to proclaim salvation in Jesus Christ."

3. (Something from an Asian Document or leave out)

III DOCUMENTS OF THE CONGREGATION

1. Constitutions and Rules

C.5 "We are a missionary Congregation. Our principal service in the Church is to proclaim Christ and his Kingdom to the most abandoned."

C.9 "We announce the liberating presence of Jesus Christ and the new world born in his resurrection."

C. 11. "Our mission is to proclaim the Kingdom of God and to seek it before all else (cf, Mt. 6:33)."

C. 32. "... Our life in all its dimensions is a prayer that, in us and through us, God's Kingdom come."

C. 37. "By growing in unity of heart and mind, we bear witness before the world that Jesus lives in our midst and unites us in order to send us out to proclaim God's reign."

IV MEANING

We are pastoral agents and we must never lose sight of this important aspect of our mission. At every moment we keep our identity ... preachers of the Good News ... proclaiming Christ and the Kingdom of His Father. We continue the mission of Christ ... to do the will of His Father. Jesus affirms that God is the God of the Kingdom, and the Kingdom is the expression of that which the Gospels call the will of God. Actually, the Kingdom of the love of God, the Kingdom of the Lord in the world: that is the will of Father. In the Our Father we pray: "thy Kingdom come, thy will be done on earth as it is in heaven". Really both expressions have the same basic meaning since the will of the Father is , precisely that the Kingdom be built.

To proclaim Christ, the Liberator of human beings, from the yoke of personal and social sin is our announcing with words, with witness, with actions that show the arrival of the Kingdom. All of this presupposes God's intervention, a gratuitous gift, but also the use of efficacious means.

The Kingdom of God, evidently, implies dinamism. It announces an event and expresses God's intervention already begun but not yet totally completed.

V Bibliography:

1. Evangelii Nuntiandi, Paul VI, 1975.
Especially Chapter III - The Content of Evangelization
2. Evangelization in the Contemporary World - The Synod of Bishops 1974.
3. (Any other articles or books appropriate to Asia or in English or Japanese.)

VI HELPFUL KNOWLEDGE (any ideas that may help knowledge and skill on this element)

1. Content of Evangelization in the Modern World.
2. Oblate Manual of Animation - Mis 8,12,13,15.

VII SUGGESTIONS: (any ideas that will help put this element into practice)

1. Community (District) reflections on the understanding of the Kingdom of God.



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26 January 1984



Dear Fellow Oblates,

The Council met in Kochi, January 20 & 21, to work on the suggested lists of criteria which were the fruit of the work done in the Districts. Before tackling the task of combining and wording, we listened to a tape of a talk on Criteria given by Jim Sullivan at our October meeting '83. I am including most of it here since the talk had a great influence on our working procedure.

Criteria by Jim Sullivan

We are in an ongoing project of clarifying our works. We are supposed to always evaluate our works... bring them up to date ...evaluate the way we do our work ... and there should be no fear about this, if we want to proclaim the Kingdom. So there should be no fear... we should want to study this... even the guy himself... the only fear would be that, "I'm afraid I'm not doing something for the Kingdom." I just like what I'm doing and I'll do it my way. I don't want anyone evaluating my work according to any kind of criteria. Well... OK but that's not mission, not mission in a community. So instead of judging something off handed by likes or dislikes, there should be certain criteria for evaluation. You can't really set up priorities of work - and that is another thing the General Administration has been asking for for a number of years now - to establish priorities, because of the number of men and places - where you had 50 men, now there may be only 20. You just can't do the same amount of work - so something has to go. So you have to have criteria to be able to do a particular work.

You should have some concepts of what is an area of concern of the Vice province, ie of a plan, a work or an area of study that is an area for serious consideration by the group. In other words, we should be thinking about this - it's something that should cause a marked interest in the group.

Criteria for evaluating works

We should ask ourselves, "why should we be in a particular work and what I am doing for the Kingdom. We set up priorities of work because of the number of men and places.

we reviewed all of the suggested criteria presented by districts. There were twenty in number plus the original suggested twelve. We looked for common areas of concern. We came up with seven. The areas are:

1. Guiding criteria for Ohio
2. Guiding criteria for Ohio
3. Guiding criteria for Ohio

... we drew up the list of...
dealing to keep...
separate...
ording as...

What is an area of concern? What is an objective? An objective is an end or goal of an action, a hoped for or desired outcome. A criteria is a norm on which a judgement or decision can be based - it's a measuring stick - a proof of quality. It's a means to determine what something should be.

The various types of criteria:

1. non-negotiable - These type are exclusive. If you have two or three of these and one of them is missing, you just don't take that work.

This type is easy to make for a group where everyone is in the same atmosphere, they are all working toward the same end, for example, South America - a non-negotiable criteria for them is- there works must be with the materially poor. Personally, I don't think you should ever make non-negotiable criteria here in Japan... it would be too difficult to make such criteria, that if a certain element were not there you would not take the work.

2. desirable - These type are not essential but things you would like to have present. These are not equal in value.

3. Guiding criteria - These are norms to help establish priorities. They are not necessarily exclusive. They can accumulate, that is one or other can be absent and still the situation could be accepted. They are things you would want present to enable to judge whether this is missionary work for Japan or not.

Now I could see one or more criteria that would cover all works in Japan, eg. "our objective is to proclaim Jesus Christ by word and action", However, I'm not saying that should be one.. You could have criteria say for "work with Christian Community"; "work with non-Christian community; and criteria for Oblate community",...

After listening to Jim's talk twice, we got down to work. we kept to Guiding Criteria as Jim seemed to suggest.

We reviewed all of the suggested criteria presented by the districts. There were twenty in number plus the original suggested twelve. We looked for common areas of concern. We came up with seven. The arranging them in Criteria for;

- 1 Guiding criteria for Oblate Apostolate
- 2 Guiding Criteria for Christian Community
3. Guiding Criteria for Oblate Community

... we drew up the list which follows on a separate sheet, endeavoring to keep as much of the original wording as possible.

That brings us to our last step in the preparation for the Congress ie. a working paper. This last step consists in giving some backing to the 7 proposed criteria, ie documentation, Scripture quotes, Church documents, Constitutions and Rules, the sense of the criteria and a bibliography. The work is divided in the districts. We ask that your work be returned to the Council by March 12, so we will be able to have it ready for you at the congress. The resulting working paper will be the starting point for the Meeting March 27-29.

The division of work:

Kochi district	Nos.	1 and 2
Tokyo "	"	3 and 4
Tokushima "	"	4 and 5
Fukuoka "	"	7

I have recently contacted Jim Sullivan. He sends his best. He says that he is a little homesick for Japan. He assures us that our work is proceeding well and that he will be praying for us during our meeting.

Fraternally in Jesus and Mary,

Angelo Siani, O.M.I.
John K. Mahoney, O.M.I.
John Deely, O.M.I.

Guiding Criteria Japan

Guiding Criteria for Oblate Apostolate

1. In order to better determine what the Spirit is calling us to here and now, we will submit our works to prayerful discernment on the local, district or provincial level.
2. We will seek out and gear our works to the most abandoned.
3. In our work, we will always cultivate an open and respectful attitude toward the Japanese and their culture.
4. We will stand up against injustice and will work to foster Kingdom values in order to transform society.

Guiding Criteria for Christian Community

5. We will bring lay people to a sense of mission by helping them to appreciate their roles as coworkers with Christ in His Ministry of Service.

Guiding Criteria for Oblate Community

6. We will maintain a life style that reflects a spirit of simplicity, challenging the false absolutes of money, power, and exploitation.
7. We will strive to form communities that are purposeful, ie characterized by communal prayer, a sincere & mutual concern, and of unity of purpose, and not merely supportive and task orientated communities.

MEETING



1984

STEERING COMMITTEE



MEMBERS: Chris O'Leary
Ange Siani
John Iwo
Bill Maher
Jan Van Hoydonck
John Deely

LITURGY:

Wency Laguidao

Logistics, Coordinator:

John K Mahoney

GROUP MEETINGS:

Group 1

Jack Deely
Mike Yamazaki
Tosa Yoshikazu
Bill Maher

Group 2

Raymond Bourgoin
Fran Hahn
Leo Simons
Jan Van Hoydonck

Group 3

Dick Bonang
Ed Williams
Ange Siani
Tom Maher

Group 4

Dick Harr
Wency Laguidao
John K. Mahoney
Gerard Stevens

Group 5

Jose De Fruyt
Bert Silver
Jerry Novotny
Ron La Framboise
John Iwo

	Tuesday, March 27, 1984	Wednesday, March 28	Thursday, March 29
Morning	<ul style="list-style-type: none"> - Opening Liturgy - Plenary Session - Personal Reading/Reflection on Congress Working Paper. 	<ul style="list-style-type: none"> - Prayer - Plenary session for the first presentation of texts from small groups. - Small group work to modify individual drafts. 	<ul style="list-style-type: none"> - Prayer - Where do we go from here?
Afternoon	<ul style="list-style-type: none"> - Plenary Session on the Meaning of the criteria - Small group work on the meaning of the criteria 	<ul style="list-style-type: none"> - Plenary Session for the second presentation of the texts. - Voting on the Texts - Eucharist 	<ul style="list-style-type: none"> - Conclusions - Evaluation - Closing Liturgy
Evening	<ul style="list-style-type: none"> - Evening Prayer 	<ul style="list-style-type: none"> - Evening prayer 	

Expectations

1. That the Congress will actually be a continuation of the Oct. C Congress.
2. That we finish the formulation of this Mission Statement and with one accord set out to complete it in our lives.
3. That we will be given the grace to decide to act on at least one or the other of the criteria...
4. A clear missionary option for the most abandoned, ie. the people living in the remote areas, most abandoned and forgotten by everybody, including the Church.
5. More experience of community working, reflecting, sharing together and possibly coming to enough ~~concerns~~ ^{concerns} to make decisions that will provide a true missionary thrust for the future.
- . I think this has been happening and the Spirit is working and I have high expectations that he will work in the future.
6. A common understanding of terms which will facilitate future dialogue and meetings,

Growth toward real community

A clear thrust for mission action.

7. That through the congress we can continue on the road to trying to look in the same direction regardless of how each one in his uniqueness may be revealing the Gospel Values.
8. That we incorporate a spirit of newness, freshness and creativity that was present at the birth of our congregation.

That we decide on criteria which project a new image of ourselves in conformity with our charism and the present Japanese scene.
9. That it contribute to a greater appreciation of each other's efforts, even and especially of those that are "different" (ie. not in the traditional or conservative style).

That it helps to build Christian communities that are "Japanese"/

10. First a hope - a clear, precise definition of "Criterion"

Expectations:

1. A fine happy social meeting of the OMI
2. Another struggle between a mainstream? and intelligent efforts to water down Catholic Theology with (what seems to me) to be un-catholic even non Christian presumptions arising from what appears to me to be pop-theology lacking in depth and solid attachment to Rome.
3. Liturgies which are weak imitations of the Office or the Mass based on a presumption that these latter are no longer in time with our present situation and thought patterns.



Expectations

2

11. That it will bring us a little closer to being the "community of Apostolic witness we are called to be, not a grouping of individuals who witness as each sees best according to their personal discernment, but a group of men who witness collectively by their love one for the other, to the Truth of Christ's victory over sin, and death.
12. I'm sorry, no expectations.
13. To recognize our Oblate vocation, deeper
to find guid-line on Oblate Mission in Japan better and more clear.
- 14 That we will arrive at "general" guidelines to better enable us to fulfill our Oblate commitment to the Church in Japan .

That these few days will bring us closer together as an Oblate community.

fears

that we might forget not only the spirit of the Oct. Congress, but also the fact that we have already agreed in substance with the concepts expressed in the V.M. Statement.

I have anxieties about possible manipulating to favor a few.

that we or ^a group will remain in the same state of inertia as after past meetings.

too much emphasis on pastoral work (rather than missionary work).

the fear that because of a lack of sufficient preparation and a lack of interest we might not accomplish the above or might end up with trying to get something on paper to gather dust with the other Congress resolutions we have made.

a fear that a step of some kind has been skipped between what the districts have actually done and the list of seven criteria on the work paper and especially the way they are divided.

some people may be hurt,

from experience some tend to think that there is a finality to expressed ideas.

or others fear manipulation going on and that 'their' apostolate isn't recognized . . . my fear is that because of these outlooks many times little progress is made.

fear that we settle comfortably into a set state of affairs and create criteria which stifle growth, new ideas, and charism.

that most of it will remain on paper.

acceptance by group of non-intelligent formulations - use of currently fashionable words and formulations.

an acceptance of everything in an effort to embrace everyone and his ideas.

a non-theological dilution of such basic concepts as Catholic, Christian, Church, Missionary Priest.

a formulation or diction not open to objective-discernability...in other words I can't examine my works on any given day and see if they are in keeping with our 'criteria' in anything but a subjective judgment.

that nothing will change and that we'll continue to diminish in numbers as each one loses hope. . . and decides to return 'home' (the little world that we create for ourselves where we feel safe and secure, that can be either in Japan or elsewhere)

I fear a waste of money.

that we will get 'hung-up' on trivialities.

Proposed Working-List of Criteria

1. All works should be undertaken with the awareness of witnessing, and, at least, some hope that proclamation by word may, someday, be possible, ie that all our work have as its ultimate goal the possibility of forming Christian Communities.
2. That our life-style contest the world's false absolutes of money, power, and exploitation :
 - that we live the poverty and availability of Jesus as radically as possible (Lk. 9: 57-62)
 - That we will guard against the temptation to spread more and more of our resources on ourselves and our institutions. (Orange pamphlet on Community, pages 12-13)
 - That we will not, by our life-styles, excite envy and jealousy. (Orange pamphlet on Community, pages 12-13)
 - That our goods will be properly used along the lines of our missionary thrust. (Orange pamphlet on Community, page 19).
3. Our Christian communities should be characterized by the highest possible level of commitment, apostolicity, and, of all the other elements implied in the term Christian Community - prophetic communities for the Church in Japan. (Perhaps further explication of 'prophetic communities is needed).
4. Every Oblate in Japan should cultivate a deep relation with the Oblate Community where his apostolate is heard, tested, and supported and his work be subject to discernment on the local, district, or provincial level.
5. In our communities, we will attend to the needs of troubled people and we will gear our work to the most abandoned.
6. We will recognize lay people as co-workers.
7. We will always cultivate an open and respectful attitude toward the people among whom we live, as well as toward the values imbedded in their culture.
8. Our communities will determine the time for communal prayer, whereby the community will turn itself 'collectively' towards the Lord to seek his guidance, sing His praises, implore His forgiveness, and to ask for the strength to continue in His service.
9. The works of the Province, in their variety, should be a sign of unity. We believe with Paul that we are never alone - that we are always of a team (Col. 14: 10-14) continuing the mission of the 'servant' Christ by responding to the needs of people.
- 10 As prophets in the new world, we will stand up against injustice and work to foster Kingdom values, especially justice.
- 11 Our work should meet the urgent needs of the Japanese Church and society.
- 12 That we be prophetic in order to transform society.



WHERE DO WE GO FROM HERE?

CONTRIBUTOR _____

Step 1. Personal Reflection:

List what you think are the concrete steps the Province should take in the light of the Vision-Mission Statement and Criteria.

Step 2. From the list you have made, choose the three you consider most important.

1.

2.

3.

Criteria as presented by the Groups from Congress



GROUP #1

1. All works should be undertaken with the awareness of witnessing and, at least, some hope that proclamation by word may, someday, be possible.
2. Simplicity of life-style.
3. Our Christian communities should be characterized by the highest possible level of commitment, apostolicity, and, all of the other elements implied in the term 'Christian Community' - prophetic communities for the Church in Japan.
4. Every Oblate in Japan should cultivate a deep relation with the Oblate community where his apostolate is heard, tested, and supported.
5. A genuine sensitivity to the troubles of people in need should characterize our service.

GROUP #2

1. Within a given apostolate to seek out and respond to those who need it most.
2. Recognize the lay people as co-workers.
3. Willingness to learn from people, and understand culture.
4. Communal prayer is most important for gaining wisdom and strength of Our Lord.
5. That all works in their variety be a sign of unity.
6. May Mary's openness to the Spirit be a sign to us in all of our endeavors.
7. As prophets in the new world, we stand up against injustice.

GROUP #3

1. That the work be geared to the most abandoned.
2. That the work meet the urgent needs of the Japanese Church and society.
3. That the work foster Kingdom values, especially justice.
4. That the work be prophetic.
5. That the work have as its ultimate goal the possibility of forming Christian Communities.
6. That the work be subject to discernment on local, district, or provincial level . . .

Criterion No. 1

In order to better determine what the Spirit is calling us to here and now, we will submit our works to prayerful discernment on the local, district or provincial level.

No Reformulation

Meaning:

Because of our calling to serve God and the Church, we are in a particular way gifted with the Holy Spirit. Through our complete submission to Him in prayer and subsequently actions we are able to better discern God's will. God has given us like-minded Oblates on different levels to assist this important discernment.

INITIAL DRAFT

CRITERION No. 3

-Original text:

In our work, we will always cultivate an open and respectful attitude towards the Japanese and their culture.

-Reformulated text:

In order to seek and embrace the Kingdom values in the people, their religions, traditions and culture, we will embrace a life style which develops an open and respectful attitude toward the Japanese and their culture.

-Meaning:

A life style which develops an open and respectful attitude would include the following five points.

- 1- proficiency in the Japanese language
- 2- deeper understanding of Japanese culture by studying this in Japan.
- 3- developing a Christ-like critical approach to Japanese values.
- 4- assimilating their group decision making techniques.
- 5- being evangelized by the Japanese.

CRITERION NO. 4

- Original Text:

We will stand up against injustice and will work to foster kingdom values in order to transform society.

Meaning:

Apostolic Letter to Paul VI to Cardinal Muench Roy.

No. 1 "The eightieth anniversary of the publication of the encyclical "Rerum Novarum", the message of which continues to inspire action for social justice, prompts us to take up again and to extend the teaching of our predecessors, in response to the new needs of a changing world. The Church, in fact, travels forward with humanity and shares its lot in the setting of history."

No. 17 "It is everyone's duty, but especially that of the Christians, to work with energy for the establishment of universal brotherhood, the indispensable basis for authentic justice and the condition for enduring peace."

No. 48 "Let each one examine himself, to see what he had done up to now, and what he ought to do. It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action."

For the meaning of Kingdom: Hans Kung, On Being a Christian page 215.

More positively, what kind of kingdom will this be?

It will be a kingdom where, in accordance with Jesus' prayer,⁴ God's name is truly hallowed, his will is done on earth, men will have everything in abundance, all sin will be forgiven and all evil overcome.

It will be a kingdom where, in accordance with Jesus' promises,⁵ the poor, the hungry, those who weep and those who are downtrodden will finally come into their own; where pain, suffering and death will have an end.

It will be a kingdom that cannot be described, but only made known in metaphors: as the new covenant, the seed springing up, the ripe harvest, the great banquet, the royal feast.

It will therefore be a kingdom—wholly as the prophets foretold—of absolute righteousness, of unsurpassable freedom, of dauntless love, of universal reconciliation, of everlasting peace. In this sense therefore it will be the time of salvation, of fulfillment, of consummation, of God's presence: the absolute future.

INITIAL DRAFT

CRITERION NO. 5

- Original Text:

We will bring lay people to a sense of mission by helping them to appreciate their roles as coworkers with Christ in His Ministry of service.

Reformulated Text:

All Christians by virtue of Baptism and Confirmation are coworkers with Christ. We will endeavor to awaken in all an awareness of the proper roles to which the Holy Spirit is calling us, and to integrate all the ministries and charisma with which the Lord graces His Church.

Meaning:

Lay people and we are all by Baptism and confirmation coworkers with Christ. Let us foster and respect all the ministries in the present day church.

INITIAL DRAFT

CRITERION NO. 7

We will strive to form communities that are purposeful, ie characterized by communal prayer, ~~x~~ sincere & mutual concern, and ~~of~~ unity of purpose, and not merely supportive and task orientated communities. *be*

No reformulation

Because it was felt we did not have enough feedback from the group.

Meaning:

Community should include:

1. Communication (sharing)
2. A program of life and prayer best suited to its purpose & Apostolate.
3. Mutual concern and support.
4. unity of purpose.
5. Acceptance.
6. Love.

VOTING DRAFT

Criterion No. 6

We will maintain a life style that reflects a spirit of simplicity, challenging the false absolutes of money, power and exploitation.

Meaning: We live a life style that reflects a spirit of simplicity by not confiding in ourselves, but seeking to live the poverty and availability of Jesus as radically as possible.

VOTING DRAFT

CRITERION NO. 7

We will strive to form communities that are characterized by communal prayer, a sincere and mutual concern, and ~~of~~ unity of purpose.

Meaning:

In consideration of the fact that many of us live alone, special emphasis should be given to the district level community and this community should include:

1. Communication (sharing)
2. A program of life and prayer best suited to its purpose and Apostolate.
3. Mutual Concern and support.
4. Unity of purpose.
5. Acceptance
6. Love.

VOTING DRAFT

CRITERION NO. 8

We will have
~~That there be~~ a continuous on-going formation program in the Province.

MEANING

The concept of "on-going formation" is two-fold:

The first aspect being the PERSONAL growth and development of the individual and of the community in all its dimensions: spiritual, intellectual, emotional, psychological etc.

The second aspect of "on-going formation" is the PROFESSIONAL dimension. In a rapidly changing world all professions, individually and collectively, have a solemn obligation to keep abreast of the progress in their fields. Therefore it is imperative that the Province initiate an on-going formation program.

I will soon learn to find gospel values in human events—values that are the measure of progress in the building of the Kingdom: man's struggle for greater freedom, justice, responsibility, and dignity for all individuals and all nations; everything that has to do with human progress, from unionization of workers to the organization of markets, construction, and so forth, to education and art; everything that works toward peace, unity, treaties, the peaceful settlement of conflicts . . .

VISION-MISSION STATEMENT OF THE VICE PROVINCE OF JAPAN

We the Oblates of Mary Immaculate of Japan are called by the Holy Spirit, as a Christian Community (C. 37-44, R. 23-28), for the proclamation of, and witness to Jesus Christ. (C. 2)

In a spirit of interdependence amongst ourselves and with all around us: C 6

- we seek and embrace the Kingdom values in the people, their religions, traditions and culture. (C. 8, R. 8)
- we foster and work with christian communities and other Kingdom building communities. (C 6)
- we proclaim the Good News to those who have never heard God's word, especially the most abandoned. (C. 5, 7, 9)

WE DO ALL OF THIS TO BRING ABOUT THE KINGDOM OF GOD. (C. 5, 7, 9)

INITIAL DRAFT

CRITERION NO. 8

That there be a continuous on-going formation program in the Province.

Meaning:

In conscience every professional needs to study continually in order to keep up with the demands of the changing society and the progress made in his field. Therefore, every member of the province should be given the chance to refresh himself spiritually and intellectually.

periodically

VOTING DRAFT

CRITERION NO. 1

In order to better determine what the Spirit is calling us to here and now, we will submit our works to prayerful discernment on the local, district or provincial level.

Meaning:

The above statement includes the following elements:

1. All meaningful communal discernment must be based on personal discernment.
2. Discernment includes present and future works and life style.
3. The integration and coordination of works must also be submitted to discernment.

INITIAL AND VOTING DRAFT

CRITERION NO. 2

WE WILL SEEK OUT AND GEAR OUR WORKS TO THE MOST ABANDONED.

No reformulation

MEANING:

With renewed zeal we will seek out, befriend and respect as brothers the abandoned poor with their many faces --- the weak, the illiterate, the unemployed, victims of alcohol or drugs, the sick, the marginal masses in less developed countries, immigrants, and minority groups in all countries who are excluded from the benefits of development, etc., etc. (pg. 16 of MISSIONARY OUTLOOK, Orange Pamphlet).

VOTING DRAFT

Criterion No. 3

We will embrace a life style which reflects an open and respectful attitude toward the Japanese and their culture.

Meaning:

A life style which reflects an open and respectful attitude can include the following:

- 1-proficiency in the Japanese language
- 2-deeper understanding of the Japanese culture by studying
- 3-developing a Christ-like critical approach to Japanese values

VOTING DRAFT

CRITERION NO. 4

We will stand up against injustice and will work to foster kingdom values in order to transform society.

MEANING:

Since being Prophetic is of the essence of the Church, we feel it imperative as a group of religious to stand up against all forms of injustice. This stance naturally must begin at home, among ourselves and the people around us, and will also take the positive form of cooperating with all the groups working for true justice and peace. At other times it may even imply helping to initiate such movements.

VOTING DRAFT

CRITERION NO. 5

Lay people and we are all by Baptism and Confirmation coworkers with Christ. ~~Let us~~ ^{we will} foster and integrate all ministries in the present day Church.

Meaning:

All Christians by virtue of Baptism and Confirmation are coworkers with Christ. We will endeavor to awaken in all an awareness of the proper roles to which the Holy Spirit is calling us, and to integrate all the ministries and charisma with which the Lord graces His Church.

•

Guiding Criteria Japan



Guiding Criteria for Oblate Apostolate

1. In order to better determine what the Spirit is calling us to here and now, we will submit our works to prayerful discernment on the local, district or provincial level.
2. We will seek out and gear our works to the most abandoned.
3. In our work, we will always cultivate an open and respectful attitude toward the Japanese and their culture.
4. We will stand up against injustice and will work to foster Kingdom values in order to transform society.

Guiding Criteria for Christian Community

5. We will bring lay people to a sense of mission by helping them to appreciate their roles as coworkers with Christ in His Ministry of Service.

Guiding Criteria for Oblate Community

6. We will maintain a life style that reflects a spirit of simplicity, challenging the false absolutes of money, power, and exploitation.
7. We will strive to form communities that are purposeful, ie characterized by communal prayer, a sincere & mutual concern, and of unity of purpose; and not merely supportive and task orientated communities.

	OMI APOSTOLATE	CHRISTIAN COMMUNITY	OMI COMMUNITY
FROM CONGRESS Group 1	# 1	# 3	# 2
	# 5		# 4
Group 2	# 1	# 2	# 4
	# 3		# 6
	# 5		
	# 7		
Group 3	# 1	# 5	# 6
	# 2		
	# 3		
	# 4		
Proposed working paper (12)	# 7	# 1	# 2
	# 10	# 3	# 4
	# 11	# 6	# 5
	# 12		# 8
Final Grouping	# 1 - 4	# 5	# 9
			# 6 - 7

Crit. 1. In order to better determine what the Spirit is calling us to here and now, we will submit our works to prayerful discernment on the local, district or provincial level. 1.

I Bible Texts:

1. Proverbs 16,21

"He whose heart is wise is proclaimed discerning; sweetness of speech makes words the more persuasive."

2. Philipians 1;9

"My prayer is that your love for each other may increase more and more and never stop improving your knowledge and deepening your perception so that you can always recognise what is best."

3. Galatians 5, 16-26

"Let me put it like this: if you are guided by the Spirit you will be in no danger of yeilding to self-indulgence, since self-indulgence is the opposit of the Spirit, the Spirit is totally against such a thing, and it is precisely because the two are so opposed that you do not always carry out your good intentions. If you are led by the Spirit no law can touch you. When self-indulgence is at work the results are obvious: fornication, gross indecency and sexual irresponsibility; idolatry, and sorcery: fueds and wrangling, jealousy, bad temper and quarrels: disagreements, factions, envy: drunkenness, orgies and similar things. I warn you now as I warned you before: those who behave like this will not inherit the kingdom of God. What the Spirit brings is very different ":love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control. There can be no law against things like that, of course. You cannot belong to Christ Jesus unless you crucify all self-indulgent passions and desires."

II Church Documents:

1. Vatican II

Perfectae Caritatis 4. "Effective renewal and right adaption cannot be achieved save with the cooperation of all the members of an institute."

14. "Let chapters and councils... express each in its own way the fact that all members of the community have a share in the welfare of the whole community and a responsibility for it."

III Documents of the Congregation:

1. Constitutions and Rules

C. 26 As individuals and as a community, we have the responsibility to seek the will of God. Decisions which express this will are best reached after community discernment and prayer.



C. 68 "God is ever at work in the world: his life-giving Word seeks to transform mankind, to build his People. WE are instruments of that Word. We have thus to be open and flexible, learning how to respond better to new needs, how to find answers to new questions, discerning all the while the movement of the Spirit who renews the face of the earth (cf. Ps 104:30)."

C. 72 "...All of us are coresponsible for the community's life and apostolate. As a body, therefore, we discern the Spirit's call and seek to achieve consensus in important matters, loyally supporting the decisions taken. Such shared decision making can best take place in a collegial and trust-filled atmosphere."

R. 18 "In major decisions and in matters concerning the life and mission of the whole community, there will be a process of discernment conducive to consensus."

Iv Meaning

We must never lose sight of the fact that it is the Holy Spirit who inspires and leads the way. It is necessary then to discern our works on all levels as there is a constant risk that the spirit of the world may be mingled with the action of the Holy Spirit. In this process we will benefit from our past experience and from present reflection in order to strengthen our evangelical, mission and community life.

V Bibliography:

1. Perfectae Caritatis
2. The Congregation Renewed, commentary 1968.

Crit. 2. We will seek out and gear our works to the most abandoned.

I Bible Texts:



1. Matthew 11,5

"The blind see, and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised to life, and the Good News is proclaimed to the poor."

2. Luke 4, 18

"He has sent me to bring the good News to the poor, to proclaim liberty to captives and the blind new sight to set the downtrodden free."

3. Luke 14,21

"Go out quickly into the streets and alleys of the town and bring in here the poor, the crippled, the blind and the lame."

II Church Documents

Vatican II

1. Missionary Activity 6. "The special undertakings in which preachers of the Gospel, sent by the Church, and going into the world, carry out the work of preaching and implanting the Church among people who do not yet believe in Christ..."

12. "As Christ went about all the towns and villages healing every sickness and infirmity, as a sign of the Kingdom of God had come, so the Church, through its children, joins with men of every condition, but especially the poor and afflicted..."

III Documents of the Congregation

1. Constitutions and Rules

C. 5 " We are a missionary Congregation. Our principal service in the Church is to proclaim Christ and his Kingdom to the most abandoned. We preach the Gospel among people who have not received it and help them see their own values in its light. Where the Church is already established, our commitment is to those groups it touches least.

Wherever we work, our mission is especially to those people whose condition cries out for salvation and for the hope which only Jesus Christ can fully bring. These are the poor with their many faces: we give them our preference."

R. 2 " Preaching missions at home and sending missionaries abroad have been traditionally central to our apostolate. There is no ministry however, which is foreign to us, provided we never lose sight of the Congregation's primary purpose: to

evangelize the most abandoned."

IV Meaning

We are called by the Congregation to be missionary and our principal service is to proclaim Christ and his Kingdom to the most abandoned, that is those who are "farthest away", those who have never heard the liberating Word of the Gospel. "The congregation has always deemed itself specially for the 'poor' in the strict sense of the word. But it seeks them out because of their spiritual destitution, opening to them the possibility of full access to the spiritual riches of the Church." (the Congregation Renewed)

V Bibliography

1. Missionary Activity
2. the Congregation Renewed, commentary 1968.

VI Helpfull Knowledge

NO.

2. Exod 20:1-17

Fifth. The Hebrew word for "honour," in the commandment to honour one's father and mother, has the sense of "to give weight to" or "to acknowledge the importance of." This commandment is addressed to adults whose parents are getting on in years. To ~~give weight~~ "give weight" to them means to take them seriously, to listen to what they have to say. It also says that the aged are not to be left on the periphery of society, but they are to be integrated into its life. Thus their wisdom will be preserved in society. To "honour" also includes the duty to provide financial support for the parents.

2. Deut 24:17-22

Here we have four concrete examples of ways to practice charity towards the poor person. Notice the stress on those whose rights could be easily denied, the stranger, the orphan, the widow.

2. ~~Deut 6:5~~/Lev 19:33-34

The sacred author ~~se~~ uses the same word (ahab) for love of neighbour and stranger as was used for love of God.. in Deut 6:5/.

2. Deut 10:18 tells ~~to~~ the People to give food and clothing to the needy stranger.

2. Exod 23:4f orders the People to help their enemy when he is in need.

2. Sir 28:1-7 urges his readers to forgive the neighbours who have sinned against them

Tobit 4:15 ~~propose~~ proposes that we should not do to others what we do not want done to ourselves.

2. 1 Samuel 22:1-5 in vs 2 we have the best description of the type of people who made up the lowest in the social class of the day. "All the oppressed, those in distress, all those in debt, anyone who had a grievance..."

2. Amos is the prophet of the poor speaks out against the ~~rich~~ rich who use religion for their own end who suppress the poor.

2. Justice is the prime concern of Amos, especially justice for the poor (Exod 23:68)

2. For Amos, the real problem at the root ~~of~~ of the society is injustice; therefore, to seek the Lord is to seriously desire to know what is just and to do it. No amount of liturgy can substitute for the pursuit of justice in daily life; that is what "seek the Lord and Bethel" means.

2. Micah 2:6-11 (8-10) Micah, like Amos, is violent with indignation at the innocent victims of the greed and lust for power of the upper classes: people left without anything, women robbed of their homes, children ~~de~~ deprived of their dignity, the freedom God intended for every one of his children. The wealthy have become God's enemies and he will treat them as such.

2. Micah is the poor man's prophet.

Love is based on justice and cannot ~~exist~~ exist without it.

Zephaniah 3:11-13

The poor were always the object of the Lord's special concern. In the Law they are mentioned time and time again. The prophets speaking in the name of God, condemn all those who take advantage of the poor. The needy, the stranger, the orphan, the widow were always the touchstone of the People's fidelity to the way of the Lord. All of the prophets were defenders of the rights of the oppressed. Somehow with all this attention given to the poor, something of the truth of the Exodus had not been appreciated: God had made a people out ~~of~~ of the poor. The ragged band of slaves were not merely the object of God's pity; they were the object of his ~~hope~~ hope. He saw a future for them. It was not because they were great, powerful, influential, brilliant that they became God's People. It was because, lacking all hope, all means of saving themselves, of relying on their own resources, they were able to look to the Lord and receive his help. They were capable of doing nothing more than to "be still" and wait for the salvation of the Lord.

For Zephaniah, poverty and its consequences--unimportance, lack of influence, powerlessness--brought about, or.....
HUMILITY

#: 3:2 2:3 Num12:3 Matt5:3 Mark10:23-27

Ezekiel 34:1-10 places the blame squarely on the shoulders of the upper classes

Luke gives many levels of meanings to this theme: the economically poor are ~~ex~~ especially important. Persons are poor also in the sense that they look to God for their salvation. One is poor if one admits sinfulness truthfully and knows the need for forgiveness. the humble are poor.

Karl Rahner

- Concern for the Church
- The Christian of the future

Hans Kung

- On Being A Christian

Journey - Guided Study Programs in the Catholic Faith

Old Test

New Test

Printed in Canada

CRITERIA

1.

Crit. #3 IN OUR WORK, WE WILL ALWAYS CULTIVATE AN OPEN AND RESPECTFUL ATTITUDE TOWARD THE JAPANESE AND THEIR CULTURE.

I BIBLE TEXTS



Genesis 1: 20-27

(22) "God saw that it was good."

(26) "Let us make man in our own image, in the likeness of ourselves..."

Mt. 3: 13-15

(15) "But Jesus replied, 'Leave it like this for the time being, it is fitting that we should, in this way, do all that righteousness demands'. At this John gave in to him." (cf. footnote in Jerusalem Bible)

Mt. 5: 17-19

(17) "Do not imagine that I have come to abolish the law or the Prophets. I have come to complete them." (N.B. The Hebrew people believed that salvation came through fulfilment of the law in all its details and eventually the law and their culture were considered one and the same." (cf. Introduction to Pentateuch, Jerusalem Bible, page 11)

John 5: 9-10

(9) "The Word was the true light that enlightens all men;"

John 8: 57-58 "The Jews then said, 'You are not yet fifty and you have seen Abraham! Jesus replied 'I tell you most solemnly, before Abraham ever was, I Am'."

John 20: 19-21

(21) "As the Father sent me, so am I sending you."

Acts 8: 4-25

(5-6) "Philip went to a Samaritan town and proclaimed the Christ to them. The people united in welcoming the message Philip preached."

Acts 8: 26-40

(35) "Starting, therefore, with this text of scripture Philip proceeded to explain the Good News of Jesus to him. Further along the road they came to some water, and the eunuch said, 'Look there is some water here; is there anything to stop me being baptised?'"

Acts 10-11

(45-48) "Jewish believers who had accompanied Peter were all astonished that the gift of the Holy Spirit should be poured out on the pagans too... Peter then gave orders for them to be baptised in the name of Jesus Christ."

(17) "I realized then that God was giving them the identical thing he gave us when we beleived in the Lord Jesus Christ; and who was I to stand in God's way."

Acts 15: 1-35

(1-2) "Then some men came down from Judaea and taught the brothers, 'Unless you have yourselves circumcised in the radition of Moses you cannot be saved'. This lead to disagreement...."

(28) "It has been decided by the Holy Spirit and by ourselves not to saddle you with any burden beyond these essentials..."

Acts 17: 23-34

(23) "'Men of Athens, I have seen for myself how extremely scrupulous you are in all religious matters, because I noticed, as I strolled round admiring your sacred monuments, that you had an altar inscribed: To An Unkown God. Well, the God whom I proclaim is in fact the one whom you already worship without knowing it."

I Cor. 3: 5-9

(9) "We are fellow workers with God;..."

II CHURCH DOCUMENTS

1. Vatican II

Lumen Gentium 48 "The Church ... will attain her full perfection only in the glory of heaven. Then will come the time of the restoration of all things (Acts 3:21).

Gadium et Spes 4 "To carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the gospel."

44 " For, from the beginning of her history, she has learned to express the message of Christ with the help of the ideas and terminology of various people, and has tried to clarify it with the wisdom of philosophers, too.
Her purpose has been to adapt the gospel to the grasp of all as well as to the needs of the learned, insofar as such was appropriate. Indeed, this accommodated preaching of the revealed Word ought to remain the law of all evangelization. For thus each nation develops the ability to express Christ's message in its own way. At the same time, a living exchange is fostered between the Church and the diverse cultures of people."

57-60 (These sections are worthy of careful reading.)

Ad Gentes 4 "Doubtless, the Holy Spirit was already at work in the world before Christ was glorified. (cf. footnote #10)

8 "Missionary activity is closely bound up too with human nature itself and its aspirations."

o "Missionary activity is nothing else and nothing less than a manifestation or epiphany of God's will... But whatever truth and grace are to be found among the nations, as a sort of secret presence of God, this activity frees from all taint of evil and restores to Christ its maker... "

Nostra Aetate 1 "The Church gives primary consideration in this document to what human beings have in common and to what promotes fellowship among them."

Nostra Aetate 2 "The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that Truth which enlightens all men. ...
The Church has this exhortation for her sons: prudently and lovingly, through dialogue and collaboration with the followers of other religions and in witness of Christian faith, acknowledge, preserve, and promote the spiritual and moral goods found among men, as well as the values in their society and culture."

5 "We cannot in truthfulness call upon that God who is the Father of all if we refuse to act in a brotherly way toward certain men, created though they be to God's image. "He who does not love does not know God." (1 John 4:8)

Dignitatis Humanae 2 "The Vatican Synod declares that the human person has a right to religious freedom. And further declares that the right to religious freedom has its foundation in the very dignity of the human person."

4 "All is to be taken into account--the Christian duty to Christ, the life-giving Word which must be proclaimed, the rights of the human person, and the measure of grace granted by God through Christ to men, who are invited freely to accept and profess the faith.

2. Apostolic Exhortation

EVANGELII NUNTIANDI 18. "For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new: 'Now I am making the whole of creation new'.

Meaning:

19. "Strata of humanity which are transformed: for the Church it is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and as it were upsetting, through the power of the Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life which are in contrast with the Word of God and the plan of salvation."

53." This first proclamation is also addressed to the immense sections of mankind who practice non-Christian religions. The Church respects and esteems these non-Christian religions because they are the living expression of the soul of vast groups of people. They carry within them the echo of thousands of years of searching for God, a quest which is incomplete but often made with great sincerity and righteousness of heart. They possess an impressive patrimony of deeply religious texts. They have taught generations of people how to pray. They are impregnated with innumerable 'seeds of the Word' and can constitute a true 'preparation for the Gospel,'..."

3. FABC I (First Plenary Assembly of the Federation of Asian Bishops' Conferences)

#12 "Thus we become a church in continuous, humble and loving dialogue with the living traditions, the cultures, the religions-- in brief, with all the life realities of the people in whose midst it has sunk its roots deeply and whose history and life it gladly makes its own. It seeks to share in whatever truly belongs to that people: its meanings and its values, its aspiration, its thoughts and its language, its songs and its artistry.-- Even its frailties and failings it assumes, so that they too may be healed."

4. Pastoral Instruction

COMMUNIO ET PROGRESSIO (On the means of Social Communication)

#122. The Church does not speak and listen to her own members alone; her dialogue is with the whole world. By virtue of a divine command and by the right to knowledge possessed by the people whose lot she shares on earth, the Church is in duty bound publicly to communicate her belief and her way of life. Moreover, as the Second Vatican Council teaches, she is "to read the signs of the time," for these too reveal the message of God and indicate the unfolding of the history of salvation under the Divine Providence. This is another reason why the Church needs to know contemporary reactions to ideas and events, whether they be Catholic or not.

III DOCUMENTS OF THE CONGREGATION

1. Missionary Outlook (Orange pamphlet)

#16 b. We will always cultivate an open and respectful attitude toward the people among whom we live, as well as toward the values imbedded in their culture. We will be especially sensitive to the way in which the mass media in our day are changing man's cultures, shaping new attitudes and ways of life, and thereby creating new missionary demands.

#16 d. Especially in areas where the great non-Christian religions are a living reality our evangelization should include a common search for Truth in dialogue, and the common discovery of the seeds of the Gospel hidden in these religions. In all cases we commit ourselves to being present in the midst of men, there to share in their struggle for a truly human life...

#16 e. We will habitually examine what other Christians are doing in our area before initiating new projects or programs; we will do everything with them which faith does not oblige us to do separately. To accomplish this more effectively we will make ourselves aware of the characteristics of these Churches, their particular problems and ways of thinking. In this way we will attempt to heal old divisions and present a unified witness to the non-Christian world.

2. Constitutions and Rules (CCRR)

C 5: We are a missionary Congregation. Our principal service in the Church is to proclaim Christ and his Kingdom to the most abandoned. We preach the Gospel among people who have not yet received it and help them to see their own values in its light.

C 6 We coordinate our missionary activity with the overall pastoral plan of the local Churches where we work, and we collaborate in a spirit of brotherhood with others who work for the Gospel.

Our efforts will be characterized by a genuine desire for unity with all who consider themselves followers of Jesus, so that, according to his prayer, all may believe that the Father has sent him. Finally, in our hope for the coming of God's reign, we are united with all those who, without acknowledging Christ as Lord, nevertheless love what he loves.

C 7 ... We have as our goal to establish Christian communities and Churches deeply rooted in the local culture and fully responsible for their own development and growth.

C 8: We will always be close to the people with whom we work, taking into account their values and aspirations.

C 9: ... We will hear and make heard the clamour of the voiceless, which is a cry to God...

C 25: By Obedience we become the servants of all. Challenging the spirit of domination, we stand as a sign of that new world wherein persons recognize their close interdependence.... Our life is governed by the demands of our apostolic mission and by the calls of the Spirit already dwelling in those we are sent to.

R 7: In proclaiming the Word, it is our tradition to be simple and direct and to speak a language adapted to and easily understood by our hearers. In all our ministry, but especially in that of reconciliation, we will reflect the understanding, patience and compassion of the Saviour.

R 8: ...We must always be sensitive to the mentality of the people, drawing on the riches of their culture and religious traditions.

R 29: The proclamation of the Word to all peoples requires a deep rooting of the faith in their respective cultures. While formation opens the Oblate to an appreciation of all cultures, it will especially help him to be formed in and through the authentic values of the people among whom he lives and works.

R 37: During their first formation, aspirants and young Oblates are encouraged to keep in close contact with the cultural values of the milieu from which they came. This will permit them to see themselves in the light of their heritage and to deepen their understanding of their Oblate missionary vocation.

R 59: Studies are centered on Christ the Saviour. Firm roots in the Scriptures, the living tradition of the Church and the teaching of the Magisterium will enable the scholastics to reflect critically on the major trends of their time and the values of their culture. They will come to appreciate convictions and experiences other than their own, especially those of the other Christian traditions and the great world religions.

R 61: Since the means of social communication profoundly influence attitudes and values, Oblates should understand how public opinion is formed and out to develop their talents in the field of communications. They can thereby help to make Gospel values present and powerful in society.

3. OTHER JAPAN OMI CONGRESSES

NARUTO July 1968 resolutions:
Adaptation to Japanese Culture...

IV. BE IT RESOLVED that the knowledge of Japanese culture be accepted as equally important as the knowledge of the Japanese language. (Vote: accepted 19-1)

V. Whereas there was not sufficient time to complete the discussion on adaptation to Japanese culture,
 BE IT RESOLVED that this be retained as a topic for future discussion on the district level. (Vote unanimously accepted)

VI. BE IT RESOLVED that further resolutions on cultural adaptation be taken on the district level (Vote accepted 18-2)

IV HELPFUL KNOWLEDGE

1. J.H. Sasaki Inculturation processes in the Japanese Context
 Missionary Bulletin December 1983 pp.686-695

"Dialogue, therefore, is a very essential process of evangelization itself, because it is a common search for authentic values and a fulfillment of God's Kingdom in the concrete context."

"Christ's Incarnation is the principle, the model and the motive of evangelization of the local Church."

(The whole article merits close perusal. Ed.)

2. Samuel Ruiz Garcia The Incarnation of the Church in Indigenous Cultures Missiology Vol 1, No.2 pp.21-30

The Church's mission is to perpetuate Christ's incarnation - to be "made flesh" in terms of human life and culture, leading to the full humanization of men within a pluralism of persons and cultures. Based upon Biblical precedent, this will lead to a church which is truly indigenous in its leadership, in its forms of worship and in its effect upon the lives of people.

• • •

Direction from Vatican II

The Second Vatican Council (1963-65) was conscious of the depth of the problem underlying the evangelizing and missionary action of the church; conscious of the duty of safeguarding human freedom and respect for human culture, it was therefore conscious of the danger of being felt to be foreign. The Council documents

on the Church's Missionary Activity (*Ad Gentes*), on the Church (*Lumen Gentium*), on the Church in the Modern World (*Gaudium et Spes*), and others,¹ shed light upon this.

It is a fundamental truth that God wills the *efficacious* salvation of all men in all ages, of all races and cultures. This means that he has mercifully worked in a saving way not only in his chosen people, in the preparation of the incarnation of his divine Son, but also in the surrounding peoples, as also today he works in a saving manner in peoples and cultures that are outside of Christianity (*Lumen Gentium*, Secs. 16, 22).

This active presence of God is manifested in cultures in two ways: (a) through religious values which are *preparatory* to Christianity, as a schoolmaster leading to Christ (*Lumen Gentium*, Sec. 16; *Ad Gentes*, Sec. 3), as a sort of Old Testament within each culture; and (b) as an activity which is already salvific in its nature although *implicit* (the "seeds of the Word" spoken of by Justin Martyr), but active within each culture (*Ad Gentes*, Sec. 9).

Besides this, before the Word became flesh, this Word was already in the world as a light which lightens every man (Jn. 1:9-10; see *Gaudium et Spes*, Sec. 57). It is therefore not surprising that within certain cultures one finds mystic, ascetic, and contemplative gifts which may lead to the enrichment of the religious life of the Christian (*Ad Gentes*, Sec. 18).

From this it follows that the first step in the missionary task is not to preach a message which no one has ever heard of before, but to investigate the cultures to discover what God is already doing and saying in men's hearts. Under strong theological motivation, this investigation should be carried out seriously and scientifically, so that its results may then be analyzed from a theological point of view in order to discover what God has done (*Ad Gentes*, Sec. 11).

The Christian message is "Good News." It should therefore speak to the anxieties, problems, and questions of the man who lives in a culture which, as in the cases we are considering, is very different indeed from the culture of the missionary. This fact in turn reminds us that we cannot speak of a "message," as something ready-made which we are going to deliver, but rather a discovery, together with those to whom the missionary goes, and in reflection with them, of those truths which our Lord may wish to make explicit or to emphasize in that situation. As Good News, the gospel should speak to their problems, not just to the problems of someone who lives in the missionary's own culture. Furthermore, this Good News will come to its recipients as something that will affirm their own character as persons; they will discover that to be a Christian does not mean ceasing to be what one is. They will discover that Christianity can energize their culture and free them from their fears and cultural oppression (*Ad Gentes*, Secs. 9, 11; *Lumen Gentium*, Sec. 17).

An important role of the missionary Church is its testimony. The missionary who himself becomes incarnate in the cultural sense, without denying his own culture, is a disturbing influence which leads to questioning, but within a position of respect and acceptance of the person as he is. This testimony cannot be fully valid unless the missionary work springs from the Christian community whence the missionary himself comes, in order that he may be free from any negative testimony of oppression and injustice. Therefore the Vatican Council strongly emphasized that the missionary work of the Church is not a mere sideline or special

activity, but that it is the Church's first and foremost task (*Ad Gentes*, Secs. 2, 5).

God will then continue doing his own work; men will hear his voice and, without pressure, in a sublime act of acceptance of that "unknown God," will orient their lives toward Him. That is what is meant by conversion.

Then will spring forth a Church which is truly incarnate, a Church which can be said to be autochthonous

in its form, in its members, in the presentation of the Christian message, and in its ongoing development. —

- • • This will lead not only to a cultural pluralism within the church (*Lumen Gentium*, Sec. 23), but also to a pluralism of ways in which people formulate their faith, quite differently from our scholastic language and with a different theological connotation. This will be to the profit and enrichment of the Christian message, not by way of changing its content, but by letting it appear in different kinds of cultural dress.

Challenge and Hope

• • • Pastoral work based on the incarnational principle is a challenge both anthropologically and theologically, as well as from a pastoral point of view and from the standpoint of liberation. It is a challenge to our responsibility at the present moment in history, now that science today offers help which was not available in previous eras;

3. Frank Ponsi, Contemporary Concepts of Mission, *Missiology* Vol. VI, No. 2, April, 1978

" . . . These writers operate on the premise of the unity of the natural and supernatural order, They take for granted M. Blondel's, Yves de Moncheuil and Henry de Lubac's claim that historical man is moving in a world permeated by the supernatural. . . " (p. 143)

" . . . They argue that Christ did not come to found a religion, much less a new religion, but rather to fulfill all justice and to bring to its fullness every religion of the world (Mt. 3. 15). . . " (p. 150)

"The Reality of Religious Experience" by Shibayama Zenkei

"Dr. Daisetsu Suzuki would often say that once one is Awakened to Oneself existent before the birth of Abraham, for example, as might be expressed in the words 'I tell you most solemnly before Abraham ever was, I Am!', there cannot be any essential difference between Christianity and Buddhism, nor between the Zen Sect and Catholicism after all."

"Though there are various ways to climb up the mountain from the bottom, on reaching the summit, all enjoy the same moon."

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10. Quoist, Michel, I've Met Jesus Christ

1.

Crit. 4 WE WILL STAND UP AGAINST INJUSTICE AND WILL WORK TO
FOSTER KINGDOM VALUES IN ORDER TO TRANSFORM SOCIETY

I BIBLE TEXTS:

1. Isaiah 58, 6-12

Is not this the sort of fast that pleases me
- it is the Lord Yahweh who speaks -
to break unjust fetters
and undo the thongs of the yoke,

to let the oppressed go free,
and break every yoke,
to share your bread with the hungry,
and shelter the homeless poor,

to clothe the man you see to be naked
and not turn from your own kin?

. . . .

If you do away with the yoke,
the clenched fist, the wicked word,
if you give your bread to the hungry,
and relief to the oppressed,

your light will rise in the darkness
. . . Yahweh will always guide you
. . . He will give strength to your bones

. . . You will rebuild the ancient ruins,
build up on the old foundations.
You will be called 'Breach-mender',
'Restorer of ruined houses'.

2. Mt. 5, 1-12

Seeing the crowds, he went up hill. There he sat down
and was joined by his disciples. Then he began to speak.
This is what he taught them:

How happy are the poor in spirit;
theirs is the kingdom of heaven.
Happy the gentle:
they shall have the earth for their heritage.

. . . .
Happy those who hunger and thirst for what is right:
they shall be satisfied.

Happy the merciful:
they shall have mercy shown them.

. . . .
Happy the peacemakers:
they shall be called sons of God. . .

3. Mt. 25, 40

And the King will answer, "I tell you solemnly, in so
far as you did this to one of the least of these brothers
of mine, you did it to me".



4. Lk. 4, 18

The spirit of the Lord has been given to me,
 for he has anointed me.
 He has sent me to bring the good news to the poor,
 to proclaim liberty to captives
 and to the blind new sight,
 to set the downtrodden free,
 to proclaim the Lord's year of favour.

5. Lk. 16, 19-31

There was a rich man who used to dress in purple and
 fine linen and feast magnificently every day. And at
 his gate there lay a poor man called Lazarus . . .

6. Mt. 22, 39

You must love your neighbor as yourself.

7. I Cor. 7, 31

. . . and those who have to deal with the world should
 not become engrossed in it. I say this because the world
 as we know it is passing away.

8. II Cor. 8, 9

Remember how generous the Lord Jesus was: he was rich,
 but he became poor for your sake, to make you rich out
 of his poverty.

9. Jas. 2, 15

If one of the brothers or one of the sisters is in need
 of clothes and has not enough food to live on, and one
 of you says to them, 'I wish you well; keep yourself
 warm and eat plenty', without giving them these bare neces-
 sities of life, then what good is that? Faith is like that:
 if good works do not go with it, it is quite dead.

10. I Jo. 4, 8

Anyone who fails to love can never have known God, be-
 cause God is love.

II CHURCH DOCUMENTS:

1. Vatican II

GAUDIUM ET SPES (THE CHURCH TODAY)

No. 24 "God, who has fatherly concern for everyone, has
 willed that all men should constitute one family and treat
 one another in a spirit of brotherhood. For having been
created in the image of God, who 'from one man has created
 the whole human race and made them live all over the face
 of the earth' (Acts 17, 26), all men are called to one and
 the same goal, namely God Himself."

No. 25 "Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on each other."

No. 26 "This social order requires constant improvement. It must be founded on truth, built on justice, and animated by love; in freedom it should grow every day toward a more humane balance (Pacem in Terris: AAS 55('63), p. 266)".

No. 27 "Coming down to practical and particularly urgent consequences, this Council lays stress on reverence for man; everyone must consider his every neighbor without exception as another self, taking into account first of all his life and the means necessary to living it with dignity, so as not to imitate the rich man who had no concern for the poor man Lazarus."

No. 30 ". . . It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life."

No. 42 ". . .when circumstances of time and place create the need, she (the Church) can and indeed should initiate activities on behalf of all men. . ."

No. 63 "In the socio-economic realm, too, the dignity and total of vocation of the human person must be honored and advanced along with the welfare of society as a whole. For man is the source, the center, and the purpose of all socio-economic life."

No. 72 "Christians who take an active part in modern socio-economic development and defend justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and the peace of the world."

No. 74 "Individuals, families, and various groups which compose the civic community are aware of their own insufficiency in the matter of establishing a fully human condition of life. They see the need for that wider community in which each would daily contribute his energies toward the ever better attainment of the common good (Mater et Magistra: AAS 53, p. 417)."

No. 75 "Prudently and honorably let them fight against injustice and oppression, the arbitrary rule one man or one party, and lack of tolerance. Let them devote themselves to the welfare of all sincerely and fairly, indeed with charity and political courage."

No. 78 "Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship. Instead, it is rightly and appropriately called "an enterprise of justice" (Is. 32, 7). Peace results from that harmony built into human society by its divine Founder, and actualized by men as they thirst after ever greater justice."

DIGNITATIS HUMANAЕ (RELIGIOUS FREEDOM)

No. 7 "In the exercise of their rights, individual men and social groups are bound by the moral law to have respect both for the rights of others and for their own duties toward others and for the common welfare of all. Men are to deal with their fellows in justice and civility."

2. APOSTOLIC LETTER OF PAUL VI TO CARDINAL MAURICE ROY (Pres. of the Pontifical Commission Justice and Peace).

No. 1 " The eightieth anniversary of the publication of the encyclical "Rerum Novarum", the message of which continues to inspire action for social justice, prompts us to take up again and to extend the teaching of our predecessors, in response to the new needs of a changing world. The Church, in fact, travels forward with humanity and shares its lot in the setting of history."

No. 4 "It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church."

No. 6 "It is necessary to situate the problems created by the modern economy in the wider context of a new civilization. These problems include human conditions of production, fairness in the exchange of goods and in the division of wealth, the significance of the increased needs of consumption and the sharing of responsibility."

No.17 "It is everyone's duty, but especially that of the Christians, to work with energy for the establishment of universal brotherhood, the indispensable basis for authentic justice and the condition for enduring peace."

No.48 "Let each one examine himself, to see what he had done up to now, and what he ought to do. It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action."

3. ENCYCLICALS

POPULORUM PROGRESSION (Paul VI)

No. 3 "Today, the principal fact that we must all recognize is that the social question has become worldwide" No. 1 "A renewed consciousness of the demands of the Gospel makes it the Church's duty to put herself at the service of all. . ."

REDEMPTOR HOMINIS (John Paul II)

(We could quote at length from this Encyclical but in the interest of brevity we give only the pertinent titles)

10. The Human Dimension of the Mystery of Redemption
11. The Mystery of Christ as the Basis of the Church's Mission and of Christianity
12. The Church's Mission and Human Freedom
13. Christ United Himself with Each Man
14. For the Church all Ways lead to Man

(In these areas especially we find very much pertinent to the subject at hand.)

LABOREM EXERCENS (John Paul II)

(This encyclical is based on the dignity of man and his work to argue for justice in many areas)

4. In the Book of Genesis
6. Work in the Subjective sense: Man as the subject of work
7. A Threat to the right order of values
8. Worker Solidarity
9. Work and Personal Dignity
16. Within the Broad Context of Human Rights
18. The Employment Issue
19. Wages and Other Social Benefits
20. Importance of Unions
21. Dignity of Agricultural Work
22. The Disabled Person and Work
23. Work and the Immigration Question etc.etc.

III DOCUMENTS OF THE CONGREGATION

1. Missionary Outlook (orange pamphlet)

No. 15

- a) With renewed zeal we will seek out, befriend and respect as brothers the abandoned poor with their many faces . . .
- b) We will never forget that the worst form of poverty. . . is not to know Christ . . .
- c) . . . we will strive to be ever more effectively present in vital international bodies and in the key forums of world opinion, where the destiny of the poor is planned and decided.
- d) Since the equitable development of all peoples is a major issue of our day, we pledge our fraternal collaboration toward changing the structures of power and of economic domination by every means compatible with the Gospel.
- e) Since integral development is the effort to help all men know more, do more and have more in order that they may be more, it will always be an essential part of our evangelization.
- f) We commit ourselves to the movement toward authentic liberation that so characterizes our times. Jesus labored throughout his life to free men from everything that enslaved them . . .

No. 16

- a) . . . Our special ambition as Oblates is to be part of the world of the poor - by listening to their voices, by coming to understand them, by allowing ourselves to be enriched by them, by working not just for them but with them so that they may liberate themselves.

2. Constitutions and Rules

No. 5 "We are a missionary Congregation. Our principal service in the Church is to proclaim Christ and his Kingdom to the most abandoned . . ."

No. 9 "We are members of the prophetic Church. While recognizing our own need for conversion, we bear witness to God's holiness and justice. We announce the liberating presence of Jesus Christ and the new world born in his resurrection. We will hear and make heard the clamour of the voiceless . . ."

Rule 9 "Action on behalf of justice is an integral part of evangelization. Responding to the call of the Spirit, some Oblates identify themselves with the poor, sharing their life and commitment to justice; others are present where decisions affecting the future of the poor are being made . . ."

IV MEANING1. Hans Kung, *On Being a Christian*, p. 215

This expression, extremely popular in Jesus' time, acquires a more exact meaning when it is used to silence his opponents. What is the kingdom of God for Jesus? Briefly summed up, in the light of what we have already said:

It is not merely God's continuing rule, existing from the dawn of creation, as understood by the religious leaders in Jerusalem, but the future eschatological kingdom of God.

It is not the religio-political theocracy or democracy which the Zealot revolutionaries wanted to set up by force, but the immediate, unrestricted rule of God himself over the world, to be awaited without recourse to violence.

It is not the avenging judgment in favor of an elite of the perfect, as understood by the Essenes and the Qumran monks, but the glad tidings of God's infinite goodness and unconditional grace, particularly for the abandoned and destitute.

It is not a kingdom to be constructed by men through an exact fulfillment of the law and a higher morality in the sense understood by the Pharisees, but the kingdom to be created by God's free act.

More positively, what kind of kingdom will this be?

It will be a kingdom where, in accordance with Jesus' prayer,⁴ God's name is truly hallowed, his will is done on earth, men will have everything in abundance, all sin will be forgiven and all evil overcome.

It will be a kingdom where, in accordance with Jesus' promises,⁵ the poor, the hungry, those who weep and those who are downtrodden will finally come into their own; where pain, suffering and death will have an end.

It will be a kingdom that cannot be described, but only made known in metaphors: as the new covenant, the seed springing up, the ripe harvest, the great banquet, the royal feast.

It will therefore be a kingdom—wholly as the prophets foretold—of absolute righteousness, of unsurpassable freedom, of dauntless love, of universal reconciliation, of everlasting peace. In this sense therefore it will be the time of salvation, of fulfillment, of consummation, of God's presence: the absolute future.

2. Michel Quoist, *I've Met Jesus Christ*, p. 23

I will soon learn to find gospel values in human events—values that are the measure of progress in the building of the Kingdom: man's struggle for greater freedom, justice, responsibility, and dignity for all individuals and all nations; everything that has to do with human progress, from unionization of workers to the organization of markets, construction, and so forth, to education and art; everything that works toward peace, unity, treaties, the peaceful settlement of conflicts . . .

By the same token, I will also discover obstacles: certain political, economic, and social events; unjust imprisonments; restraints on freedom of expression or simply of freedom itself; striking examples of injustice; unemployment, lack of housing and of schools, the breaking off of relations between individuals and among nations, violence—and innumerable other things.

3. Mat 1.1 - 1.17 The purpose of putting this quote of the genealogy of Jesus is the following. God worked with "outsiders" in bringing forth the salvation of the world - Jesus Christ. He had also worked with the "outsider" Cyrus to bring salvation to Isreal.

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 - b) Quadragesimo Anno
 - c) Mater et Magistra
 - d) Populorum Progressio
 - e) Laborem Exercens
 - f) Redemptor Hominis
3. Apostolic Letter of Paul VI to Cardinal Maurice Roy (Pres. of the Pontifical Commission Justice and Peace)
4. Kung, Hans "On Being a Christian"
5. Quoist, Michel "I've Met Jesus Christ"

Crit.5

WE WILL BRING LAY PEOPLE TO A SENSE OF MISSION BY
HELPING THEM TO APPRECIATE THEIR ROLES AS COWORKERS
WITH CHRIST IN HIS MINISTRY OF SERVICE.

I Bible Texts:



1. I Corinthians 12, 12-30

"Just as a human body though it is made up of many parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptized, Jews as well as Greeks, slaves as well as citizens and one Spirit was given to us all to drink.

Nor is the body to be indented with any one of its many parts. If the foot were to say 'I am not a hand and so I do not belong to the body', would that mean that it stopped being part of the body? If the ear were to say, 'I am not an eye, and so I do not belong to the body', would that mean that it was not part of the body? If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything?

Instead of that, God put all the separate parts into the body on purpose. If all the parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, 'I do not need you', nor can the head say to the feet, 'I do not need you'.

What is more, it is precisely the parts of the body that seem to be the weakest which are the indispensable ones; and it is the least honourable parts of the body that we clothe with the greatest care. So our more improper parts get decorated in a way that our more proper parts do not need. God has arranged the body so that more dignity is given to the parts which are without it, and so that there may not be disagreements inside the body, but that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it. If one part is given special honor, all parts enjoy it.

Now you together are Christ's body: but each of you is a different part of it. In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after them the gift of healing; helpers, good leaders, those with many languages. Are all of them apostles, or all of them prophets, or all of them teachers? Do they all have the gift of miracles, or all have the gift of healing? Do all speak strange languages, and all interpret them?"

2. John 15, 1-17

"I am the true vine,
and my Father is the vinedresser.

Every branch in me that bears no fruit
he cuts away,
and every branch that does bear fruit he prunes
to make it bear even more.
You are pruned already,
by means of the word that I have spoken to you.
Make your home in me, as I make mine in you.
As a branch cannot bear fruit all by itself,
but must remain part of the vine,
neither can you unless you remain in me.
I am the vine,
you are the branches.
Whoever remains in me, with me in him,
bears fruit in plenty;
for cut off from me you can do nothing.
Anyone who does not remain in me
is like a branch that has been thrown away
-he withers:
these branches are collected and thrown on the fire,
and they are burnt.
If you remain in me
and my words remain in you,
you may ask what you will
and you shall get it.
It is to the glory of my Father that you should bear much
fruit, and then you will be my disciples.
As the Father has loved me,
so I have loved you.
Remain in my love,
If you keep my commandments
you will remain in my love,
just as I have kept my Father's commandments
and remain in his love.
I have told you this
so that my own may be in you
and your joy be complete.
This is my commandment:
love one another,
as I have loved you.
A man can have no greater love
than to lay down his life for his friends.
You are my friends,
if you do what I command you.
I shall not call you servants any more,
because a servant does not know
his master's business:
I call you friends,
because I have made known to you
everything I have learnt from my Father.
You did not choose me,
no, I chose you;
and I commissioned you
to go out and to bear fruit,
fruit that will last;
and then the Father will give you
anything you ask him in my name.
What I command you
is to love one another."

3. Luke 10, 1-20

"After this the Lord appointed seventy-two others and sent them out ahead of him, in pairs, to all the towns and places he himself was to visit. He said to them, 'The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest. Start off now, but remember, I am sending you out like lambs among wolves. Carry no purse, no haversack, no sandals. Salute no one on the road. Whatever house you go into, let your first words be, "Peace to this house!" And if a man of peace lives there, your peace will go and rest on him: if not, it will come back to you. Stay in the same house, taking what food and drink they have to offer, for the labourer deserves his wages: do not move from house to house. Whenever you go into a town where they make you welcome, eat what they set before you. Cure those in it who are sick, and say, "The Kingdom of God is very near to you." But whenever you enter a town and they do not make you welcome, go out into its streets and say, "We wipe off the very dust of your town that clings to our feet, and leave it with you." Yet be sure of this: the kingdom of God is very near.' I tell you, on that day it will not go as hard with Sodom as with this town.

'Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. And still, it will not go as hard as with Tyre and Sidon at the Judgement as with you. And as for you, Capernaum, did you want to be exalted high as the heaven? You shall be thrown down to hell.

"Anyone who listens to you listens to me; anyone who rejects you rejects me, and those who reject me reject the one who sent me.'

TRUE CAUSE FOR THE APOSTLES TO REJOICE

The seventy-two came back rejoicing. "Lord," they said 'even the devils submit to us when we use your name.' He said to them, 'I watched Satan fall like lightning from heaven. Yes, I have given you power to tread underfoot serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you. Yet do not rejoice that the spirits submit to you; rejoice rather that your names are written in heaven.'

4. Matthew 28, 18-20

"He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.'

5. 1 Peter 2,9

"But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light.

II CHURCH DOCUMENTS:

1. Vatican II

DECREE ON THE APOSTOLATE OF LAY PEOPLE 2. "The Church was founded to spread the kingdom of Christ over all the earth for the glory of God the Father, to make all men partakers in redemption and salvation, and through them to establish the right relationship of the entire world to Christ. Every activity of the Mystical Body with this in view goes by the name of "apostolate"; the Church exercises it through all its members, though in various ways. In fact, the Christian vocation is, of its nature, a vocation to the apostolate as well. In the organism of a living body no member plays a purely passive part, sharing in the life of the body it shares at the same time in its activity. The same is true for the Body, the Church: "the whole Body achieves full growth in dependence on the full functioning of each part". (Eph. 4;16). Between the members of this body there exists, further, such a unity and solidarity (cf. Eph. 4;16) that a member who does not work at the growth of the body to the extent of his possibilities must be considered useless both to the Church and to himself.

In the Church there is diversity of ministry but unity of mission. To the apostolate and their successors Christ has entrusted the office of teaching, sanctifying and governing in his name and by his power. But the laity are made to share in the priestly, prophetic and kingly office of Christ; they have therefore, in the Church and in the world, their own assignment in the mission of the whole People of God. In the concrete, their apostolate is exercised when they work at the evangelization and sanctification of men; it is exercised too when they endeavor to have the Gospel spirit permeate and improve the temporal order, going about it in a way that bears clear witness to Christ and helps forward the salvation of men. The characteristics of the lay state being a life led in the midst of the world and of secular affairs, laymen are called by God to make of their apostolate, through the vigor of their Christian spirit, a leaven in the world."

2. Evangelii Nuntiandi 70 "Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must for this very reason exercise a very special form of evangelization.

Their primary and immediate task is not to establish and develop the ecclesial community - this is the specific role of the pastors - but to put to use every Christian and evangelical possibility latent but already present and active in the affairs of the world. Their own field of evangelizing activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes other realities which are open to evangelization, such as human love, the family, the education of children and adolescents, professional work, suffering. The more Gospel-inspired lay people there are engaged in these realities, clearly involved in them, competent to promote them and conscious that they must exercise to the full their Christian powers which are often buried and suffocated, the more these realities will be at the service of the Kingdom of God and therefore of salvation in Jesus Christ, without in any way losing or sacrificing their human content but rather pointing to a transcendent dimension which is often disregarded.

II Church Documents cont.

3. Canon Law Can. 225 #1 Since lay people, like all Christ's faithful, are deputed to the apostolate by baptism and confirmation, they are bound by the general obligation and they have the right, whether as individuals or in associations to strive so that the divine message of salvation may be known and accepted by all people throughout the world. This obligation is all the more insistent in circumstances in which only through them are people able to hear the Gospel and to know Christ.

2 They have also, according to the condition of each, the special obligation to permeate and perfect the temporal order of things with the spirit of the Gospel. In this way, particularly in conducting secular business and exercising secular functions, they are to give witness to Christ.

III Documents of the Congregation

1 Constitutions and Rules

R6 We shall support lay people in the discernment and development of their own talents and charisms, encouraging them to undertake ministries and apostolic commitments and thus to shoulder the responsibilities which are properly theirs in the Christian community.

R27 In various places lay people feel called to participate directly in the Oblate mission, ministry and community. The terms of their association can be drawn up at the provincial level, in agreement with the General Administration

IV Meaning

Christ entrusted the Good News to his people, a community of volunteers of love. This community called the church continues to proclaim it through its members. In all these members there are various charisms and services granted by the Holy Spirit. The Oblates will bring lay people to a sense of their mission and incorporate them in our mission wherever possible. We can never say, "We don't need the others". St. Paul has given us the answer by using the analogy of the body: "There are indeed, many different members but one body. The eye cannot say to the hand, 'I do not need you', anymore than the hand can say to the feet, 'I do not need you'. If anyone member suffers, all the members suffer with it; if one member is honored, all the members share its joy."

The characteristics of the lay state being a life led in the midst of the world and of secular affairs, laymen are called by God to make their apostolate, through the vigor of their Christian spirit, a leaven in the world.

V Bibliography

- 1 The Missionary Bulletin, Jan.-April 1978.
- 2 The Priesthood of the Faithful, Bish, DeSmedt, Paulist Press.
- 3 Lay People in The Church, Congar O.P.
- 4 Creative Ministry, Henri Nouwen, Doubleday

v Bibliography cont.

5 Apostolic Community is like this, Des. O'Donnell, O.M.I.

6 Parish Renewal, George Martin, Ann Arbor shared ministry
p 108

7 The Emerging Layman , D.J. Thorman, Image Book

Crit. 6 WE WILL MAINTAIN A LIFE STYLE THAT REFLECTS A SPIRIT OF SIMPLICITY, CHALLENGING THE FALSE ABSOLUTES OF MONEY, POWER, AND EXPLOITATION.



I BIBLE TEXTS:

1. Matthew 6,20

"But store up treasures for yourselves in heaven, where neither moth nor woodworms destroy them and thieves cannot break in and steal.

Matthew 6,33

"Set your hearts on his kingdom first, and on his righteousness, and all these other things will be given you as well."

Matthew 8,20

"Jesus replied 'Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head'."

Matthew 19,21

"If you wish to be perfect, go sell what you own and give the money to the poor, and you will have treasures in heaven; then come follow me."

II 2 Corinthians 8,9

"Remember how generous the Lord was: he was rich, but he became poor for your sake, to make you rich out of his poverty."

II CHURCH DOCUMENTS:

1. VATICAN II

RENEWAL OF RELIGIOUS LIFE 13. "Voluntary poverty, in the footsteps of Christ, is a symbol of Christ which is much esteemed, especially nowadays. Religious should cultivate it diligently and, if needs be, express it in new forms. ... The institutes themselves should endeavor, taking local conditions into account, to bear a quasi-collective witness to poverty.

... While institutes have the right, provided this is allowed by their rules and constitutions, to possess whatever they need for their temporal life and work, they should avoid any semblance of luxury, excessive wealth and accumulation of property."

2. THE CODE OF CANON LAW C. 282 #1 "Clerics are to follow a simple way of life and avoid anything which smacks of worldliness."

C. 634 #2 "They are, however, to avoid all appearance of luxury, excessive gain and the accumulation of goods."

C 635 #2 "...establish suitable norms for the use and administration of goods, so that the poverty proper to the institute may be fostered, defended and expressed."

C 640 ...They are to do all in their power to donate something from their own resources to help the needs of the Church and the support of the poor."

III DOCUMENTS OF THE CONGREGATION

1. C 21 "The Spirit prompted the first Christians to share everything. Under the influence of that same Spirit we hold all things in common. Our members adopt a simple lifestyle, remembering that it is essential for our religious institute to give collective witness to evangelical detachment.

We are to avoid all luxury, all appearance of luxury, all immoderate gain and accumulation of possessions. Subject to the common law of labour, and each in his own way contributing to the support of the community and its apostolate, we gladly accept the fact of not having at our disposal the comforts we might like."

R 15 "The houses and Provinces will be solicitous in sharing their resources with Oblates working in poorer areas and in missions with fewer material goods."

2. Community (Orange Pamphlet) 8. "Although we hesitate to pretend that we are examples for others, we wish in all simplicity and firmness to offer them "the sign of discipleship" (Jn.13:15). Because we are sure that the power of Christ's love is stronger than egoism and cupidity, we can contest the world's false absolutes, money, power and exploitation. This we do by our manner of life, not confiding in ourselves but seeking to live the poverty and availability of Jesus as radically as possible (Lk. 9: 57-62)"

15. "Simplicity in our lifestyle has become absolutely necessary. ...If we cannot become poor in fact as well as spirit, can we not at least become more simple in our way of life? This is necessary if we are to demonstrate that degree of detachment from material things which alone can provide the antidote to the rampant materialism of the day."

16. "The sharing of goods is a venerable Christian custom. ... We must guard against the temptation to spread more and more of our resources on ourselves and our institutions. If our resources and institutions are open to the needs of the communities around us and are freely made available to them, we will not excite envy and jealousy: our goods and equipment moreover, will be properly used along the lines of our missionary thrust."

IV MEANING To maintain a simplicity of life style each of us will take an inventory and assessment of the objects in his personal, communal, and professional use. This should be done every two years.

V Bibliography

1. Perfectae Caritatis.
2. The New Canon Law
3. Dictionary of Bible Theology, Xavier Leo-Dufour SJ, PP 386-388.
4. Essential Elements in the Church's Teaching ON RELIGIOUS LIFE as Applied to Institutes Dedicated to Works of the Apostolate, John Paul II, 1983.

Crit 7 WE WILL STRIVE TO FORM COMMUNITIES THAT ARE PURPOSEFUL, IE. CHARACTERIZED BY COMMUNAL PRAYER, A SINCERE AND MUTUAL CONCERN, AND OF UNITY OF PURPOSE, AND NOT MERELY SUPPORTIVE AND TASK ORIENTATED COMMUNITIES.

I BIBLE TEXTS:

1. Matthew 18, 15-17

"If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: the evidence of two or three witnesses is required to sustain any change. But if he refuses to listen to these, report it to the community, and if he refuses to listen to the community: treat him like a pagan or a tax collector."

2. Matthew 18, 19-20

"I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them."

3. John 13, 1-15

"It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was.

They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands and that he had come from God and was returning to God, and he got up from the table, removed his outer garment and, taking a towel, wrapped it around his waist: he then poured water into a basin and began to wash the disciples feet and to wipe them with the towel he was wearing.

He came to Simon Peter, who said to him, 'Lord are you going to wash my feet?' Jesus answered, 'at the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter 'you shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'The, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are'.

When he had washed their feet and put on his cloths again he went back to the table. 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly: So I am. If I then, the Lord and Master have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you."

4. John 15, 12-13

"This is my commandment:
love one another
as I have loved you.
A man can have no greater love
than to lay down his life for his friends.

John 15, 17

"What I command you
is to love one another."

5. Romans 8, 14-17

"Everyone moved by the Spirit is a Son of God. The Spirit
you received is not the spirit of slaves bringing fear
into your lives again; it is the spirit of sons, and it makes
us cry out, 'Abba, Father!' The Spirit himself and our spirit
bear witness that we are children of God. And if we are
children we are heirs as well, heirs of God and coheirs with
Christ, sharing his sufferings so as to share his glory."

14, 7

"The life and death of each of us has its influence on others:"

6. I Corinthians 11, 17-34

"Now that I am on the subject of instructions, I cannot
say that you have done well in holding meetings that do
you more harm than good. In the first place, I hear that
when you all come together as a community, there are sep-
arate factions among you, and I half believe it - since
there must no doubt be separate groups among you, to dis-
tinguish those who are to be trusted. The point is, when you
hold these meetings, it is not the Lord's Supper that you
are eating since when the time comes to eat, everyone is in
such a hurry to start his own supper that one person goes
hungry while another is getting drunk, Surely you have homes
for eating and drinking in? Surely you have respect for
the community of God not to make poor people embarrassed?
What am I to say to you? Congratulate you? I cannot congratu-
late you on this.

For this is what I received from the Lord, and in turn
passed on to you: that on the same night that he was be-
trayed, the Lord Jesus took some bread, and thanked God for
it and broke it, and he said, 'This is my body, which is
for you; do this as a memorial of me', In the same way he
took the cup after supper, and said, 'this is the new covenant
in my blood. Whenever you drink it, do this as a memorial
of me.' Until the Lord comes, therefore, every time you eat
this bread and drink this cup, you are proclaiming his death,
and so anyone who eats the bread or drinks the cup of the
Lord unworthily will be behaving unworthily towards the body
of the Lord.

Everyone is to recollect himself before eating this bread and drinking this cup; because a person who eats and drinks without recognizing the Body is eating and drinking his own condemnation. In fact that is why many of you are weak and ill and some of you have died. If only we recollect ourselves we should not be punished like that. But when the Lord does punish us like that, it is to correct us and stop us from being condemned with the world.

So to sum up, my dear brothers, when you meet for the Meal wait for one another. Anyone who is hungry should eat at home, and then your meeting will not bring your condemnation."

7. Galatians 5, 13-15

"My brothers, you are called as you know, to liberty; but be careful or this liberty will provide an opening for self-indulgence. Serve one another, rather, in works of love, since the whole of the Law is summerised in a single command "Love your neighbor as yourself."

8. Ephesians 4, 1-6

"I the prisoner in the Lord implore you therefore to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism and one God who is Father of all, over all, through all and within all."

9. I Thessalonians 5, 12-18

"We appeal to you, my brothers, to be considerate to those who are working amongst you and are above you in the Lord as your teachers. Have the greatest respect and affection for them because of their work.

Be at peace among yourselves. And this is what we ask you to do, brothers: warn the idlers, give courage to those who are apprehensive, care for the weak and be patient with everyone. Make sure that people do not try to take revenge; you must all think of what is best for each other and for the community. Be happy at all times; pray constantly; and for all things give thanks to God, because this is what God expects you to do in Christ Jesus."

10. II Timothy 1, 6-10

"This is why I am reminding you to fan into a flame the gift that God gave you when I laid my hands on you. God's gift was not a spirit of timidity, but a spirit of power, and love, and self-control. So you are never to be ashamed of witnessing to the Lord, or ashamed of me for being his prisoner; but with me, bear the hardships for the sake of the Good News, relying on the power of God who has saved us and called us to be holy - not because of anything we ourselves have done but of his own purpose and by his own grace. This grace had already been granted to us, in Christ Jesus, before the beginning of time, but it has only been revealed by the Appearing of our savior Christ Jesus.

11. I Peter 1, 22-25

"You have been obedient to the truth and purified your souls until you can love like brothers, in sincerity; let your love for each other be real and from the heart - your new birth was not from any mortal seed but from the everlasting word of the living and eternal God. All flesh is grass and its glory like the wild flower's. The grass withers, the flower falls, but the word of the Lord remains forever. What is this word? It is the Good News that has been brought to you."

12. I Peter 3, 8-9

"Finally: you should all agree among yourselves and be sympathetic: love the brothers, have compassion and self-effacing. Never pay back one wrong with another, or an angry word with another one: instead, pay back with a blessing. That is what you are called to do, so that you inherit a blessing yourself."

13. I John 3, 10

"In this we distinguish the children of God from the children of the devil: anybody not living a holy life and not loving his brother is no child of God's."

14. I John 4 Love

II Church Documents

1. Vatican II

Perfectae Caritatis 2 (b) "It is for the good of the Church that institutes have their own proper characters and functions."

15 "Common life, in prayer and the sharing of the same spirit, should be constant, after the example of the early church, in which the company of believers were of one heart and soul. It should be nourished by the teaching of the Gospel and by the sacred liturgy, especially by the Eucharist. Religious as members of Christ, should live together as brothers and should give pride of place to one another in esteem, carrying one another's burdens. A community gathered together as a true family in the Lord's name enjoys his presence, through the love of God which is poured into their hearts by the Holy Spirit. For love sums up the law and by it we know that we have crossed over from death to life. Indeed the unity of the brethren is a symbol of the coming of Christ and is a source of great apostolic power.

Decree on Priesthood

8. All priests among themselves in an intimate sacramental brotherhood...co-workers in the same undertaking..."

III Documents of the Congregation

Constitutions and Rules

1. C. 3 The community of Apostles with Jesus is the model of our lives...
2. C 11 We fulfill our mission in community.
3. C 18 Fidelity in loving
4. C 28 Conform our lives to the Constitutions and Rules.
5. C 29 We will help each other find joy and fulfillment in our community life...
6. C 33 Eucharist .. Word of God ..Liturgy of the Hours...
- 7 C 35 Set aside time for community prayers, reflection ...
8. C 37 We fulfill our mission in and through community.. Legacy of the Founder: Charity...
9. C 38 Each community ... will adopt a program of life and prayer
10. C 40 Prayer together
11. C 42 Support for members in distress, sick, aged ...
12. C 48 Mutual evangelization ... supporting one another in a healing and empowering way ...
13. C 87 Local communities should help us become prayerful and reflective.
14. R 11 Help each other grow in maturity
15. R 12 Sincere friendship
- 16 R 18 Process of discernment in major decisions
17. New forms of personal and community prayer can help Oblates encounter the Lord.
18. R 22 Living conditions that favor inner recollection and prayer...

IV Meaning

Community life is essential to our Oblate way of life. In the words of the Founder, closely united in the bonds of fraternal charity, all under the direction of the superiors, will form but one heart and one soul.

V Bibliography

1. Cada, Lawrence, S.M. Shaping the Coming Age of Rel. Life The Seabury Press. 1979.
2. Letter of John Paul II to the Bishops of the U.S.A. and essentials on Rel. Life, 1983, Sacred Congregation for Rel.

CRITERIA NO. 1

IN ORDER TO BETTER DETERMINE WHAT THE SPIRIT IS CALLING US TO HERE AND NOW, WE WILL SUBMIT OUR WORKS TO PRAYERFUL DISCERNMENT ON THE LOCAL, DISTRICT OR PROVINCIAL LEVEL.

MEANING: the above statement includes the following elements:

1. All meaningful communal discernment must be based on personal discernment.
2. Discernment includes present and future works and life style.
3. The integration and coordination of works must also be submitted to discernment.

Voting: 18 ballots

15 acceptances

2 with modifications

& : 1 non acceptance (off the table)

MODIFICATIONS:

- In order to better determine what the Spirit is calling us to here and now, we will submit our works to prayerful discernment on the local, district and provincial level. and is appropriate as not to set up a dichotomy between the local & provincial levels.

UNDER MEANING: I still want to see some more emphasis on the communal discernment process. It is not based on just personal discernment but on personal and communal discernment.

2. I think what the group means by #2 in the section on meaning is "present and future works and life style will be submitted to discernment." Discernment is a process and to say that "discernment includes..." would mean 'evaluation' etc. which goes into the process of discernment. It's merely a word problem, but...
3. That it is added as a "General Guideline" for all criteria.

Non acceptance:

1. I believe that rather than a criterion, it should have the weight of POLICY which would guide or ^{not} "everything" we do... not only the other criteria.

CRITERION NO. 2

WE WILL SEEK OUT AND GEAR OUR WORKS TO THE MOST ABANDONED.

MEANING:

With renewed zeal we will seek out, befriend and respect as brothers the abandoned poor with their many faces --- the weak, the illiterate, the unemployed, victims of alcohol or drugs, the sick, the marginal masses in less developed countries, immigrants, and minority groups in all countries who are excluded from the benefits of development, etc. etc. (pg.16 of MISSIONARY OUTLOOK, Orange pamphlet).

Voting: 18 ballots

13 acceptances

5 with modifications

+ 1 (after count)

MODIFICATIONS:

1. I like to add "we will respond to the urgent needs of the Church, society and people.
2. with the reservation that the expression "most abandoned" will be taken up as the subject matter for some future seminar or congress to help us appreciate who "the most abandoned" are in the context of Japan; otherwise this criterion is not necessary since the spirit behind it is contained in C & R, our V.M. Statement, etc.
3. eliminate underlined mark, more need for specifying Japanese abandoned in pastoral and non-pastoral areas.
4. The meaning explains nothing for the Japanese scene - the most abandoned for me are clearly those who have not heard the WORD. In addition the work in Shikoku fulfills the definition as no other missionary groups wanted to come to Shikoku.
5. with the reservation that more study and research be done to clarify "most abandoned" to our Japanese situation.

CRITERION NO. 3

WE WILL DETERMINE A LIFE STYLE WHICH REFLECTS AN OPEN AND RESPECTFUL ATTITUDE TOWARD THE JAPANESE AND THEIR CULTURE.

MEANING:

A life style which reflects an open and respectful attitude can include the following:

1. proficiency in the Japanese language.
2. deeper understanding of the Japanese culture by studying.
3. developing a Christ-like critical approach to Japanese values.

Voting: 18 ballots

15 acceptances

3 with modifications

: 1 non acceptance (returned after ballots were counted)

MODIFICATIONS:

1. I strongly prefer the reformat text of the initial draft.
This is a very weak restatement that does not present me with any criteria that challenges me differently than an oreigner coming to Japan. We are here with a specific mission which colors our presense and being necessarily. That is not clear in this norm. Some such norm is necessary but...
2. More meat could go onto the meaning in time.
3. with the reservation that the "meaning" be worked over; as stated, it is vague and no one knows what they wanr from criteria. (I was in the group that read each paper) and no ideas were given.

Non acceptance;

1. This criterion only gives a part of the problem. Nothing is mentioned about the effort to be done to make Christianity a Japanese religion (if it is hecessary to have one more "religion" in Japan.)

CRITERION NO. 4

WE WILL STAND UP AGAINST INJUSTICE AND WILL WORK TO FOSTER KINGDOM VALUES IN ORDER TO TRANSFORM SOCIETY.

MEANING:

Since being Prophetic is of the essence of the Church, we feel it imperative as a group of religious to stand up against all forms of injustice. This stance naturally must begin at home, among ourselves and the people around us, and will also take the positive form of cooperating with all the groups working for true justice and peace. At other times it may even imply helping to initiate such movements.

Voting: 18 ballots

17 acceptance

1 with modification : 1 acceptance, after the count

MODIFICATION:

1. "Meaning" ... "at other times it may even mean initiating such movements." instead of ... it may even imply helping to ..

CRITERION NO. 5

LAY PEOPLE AND WE ARE ALL BY BAPTISM AND CONFIRMATION COWORKERS WITH CHRIST. WE WILL FOSTER AND INTEGRATE ALL MINISTRIES IN THE PRESENT DAY CHURCH.

MEANING:

All Christians by virtue of Baptism and Confirmation are coworkers with Christ. We will endeavor to awaken in all an awareness of the proper roles to which the Holy Spirit is calling us, and to integrate all the ministeries and charisma with which the Lord graces His Church.

Voting: 18 ballots

11 acceptance

7 with modifications : 1 with modification after count

MODIFICATIONS:

1. I strongly oppose the wording. If Canon Law has gone so far as to diminish the use of the term lay people when not necessary, I do not deny the valid distinction,,I find the first Sentence totally unnecessary. This criteria should read We will foster and integrate all ministries, on all levels, in the present day Church!
This present text wording is irresponsible to what is an important insight in the post Vatican Church & defeats the purpose for which it is written.
2. (Beginning:) All Christians are (by Baptism...)
3. Reference to Baptism and Confirmation aren't a criterion, they should be relegated to meaning. Another working might sound like "Be one with all Christians we will foster and integrate all ministries in the present day Church.
4. Delete the 1st sentence of the criterion.
5. Lay people and we...(this can be expressed better)
6. The first sentence is spiritual reading: can be ommitted.
What is meant by "integration" in this context?
7. The criterion be rewritten to incoporate the meaning of the explanation.
The criterion seems to be contradictory.
Meaning is clear.
8. that"MEANING" becomes "Criterion no. 5"

CRITERION NO 6

WE WILL MAINTAIN A LIFE STYLE THAT REFLECTS A SPIRIT OF SIMPLICITY, CHALLANGING THE FALSE ABSOLUTES OF MONEY, POWER AND EXPLOITATION.

MEANING:

We live a life style that reflects a spirit of simplicity by not confiding in ourselves, but seeking to live the poverty and availability of Jesus as radically as possible.

Voting: 18 ballots

17 acceptance

1 with modification 1 acceptance (after count)

Modifications:

1. must include the concept of accountability, especially in the use of money even if it is earned by the individual.

CRITERION NO. 7

WE WILL STRIVE TO FORM COMMUNITIES THAT ARE CHARACTERIZED BY COMMUNAL PRAYER, A SINCERE AND MUTUAL CONCERN, AND OF UNITY OF PURPOSE.

MEANING:

In consideration of the fact that many of us live alone, special emphasis should be given to the district level community and this community should include:

1. Communication (sharing)
2. A program of life and prayer best suited to its purpose and Apostolate.
3. Mutual concern and support.
4. Acceptance.
6. Love.

Voting: 18 ballots
18 acceptance ; 1 acceptance (after count)

CRITERION NO. 8

WE WILL HAVE A CONTINUOUS ON-GOING FORMATION PROGRAM IN THE PROVINCE.

MEANING:

The concept of "on-going" formation is two-fold:

The first aspect being the personal growth and development of the individual and of the community in all its dimensions; spiritual, intellectual, emotional, psychological etc.

The second aspect of "on-going" formation" is the PROFESSIONAL dimension. In a rapid changing world all professionals, individually and collectively, have a solemn obligation to keep abreast of the progress in their fields. Therefore it is imperative that the Province initiate an on-going formation program.

Voting: 18 ballots

16 acceptance

2 non acceptance ; 1 non acceptance (after the count)

Non Acceptance:

1. I reject this as a criteria because I feel it should be policy and also because it is something that flows naturally from pervious criteria. We could never implement the others if we don't have on-going formation. Policy would be stronger than these criteria. As has been repeated to often "entia non sunt mutiplicanda sine necessitate". We would be multiplying "entia" by another criteria.
2. It's a good idea and beneficial; however, it is not a criteria and I reject it for this reason only.
3. it is not a criteria of works, This is (or can be) a policy mostly needed.

FINAL DRAFT OF CRITERIA AND THEIR MEANING:



CRITERION NO. 1

IN ORDER TO BETTER DETERMINE WHAT THE SPIRIT IS CALLING US TO HERE AND NOW, WE WILL SUBMIT OUR WORKS TO PRAYERFUL DISCERNMENT ON THE LOCAL, DISTRICT AND PROVINCIAL LEVEL.

Meaning: the above statement includes the following elements:

1. All meaningful communal discernment must be based on personal discernment.
2. Discernment includes present and future works and life style.
3. The integration and coordination of works must also be submitted to discernment.

CRITERION NO. 2

WE WILL SEEK OUT AND GEAR OUR WORKS TO THE MOST ABANDONED.

Meaning:

With renewed zeal we will seek out, befriend and respect as brothers the abandoned poor with their many faces --- the weak, the illiterate, the unemployed, victims of alcohol or drugs, the sick, the marginal masses in less developed countries, immigrants, and minority groups in all countries who are excluded from the benefits of development, etc. etc. (pg. 16 of MISSIONARY OUTLOOK, Orange pamphlet).

CRITERION NO. 3

WE WILL EMBRACE A LIFE STYLE WHICH REFLECTS AN OPEN AND RESPECTFUL ATTITUDE TOWARD THE JAPANESE AND THEIR CULTURE.

Meaning:

A life style which reflects an open and respectful attitude can include the following:

1. proficiency in the Japanese language
2. deeper understanding of the Japanese culture by studying
3. developing a Christ-like critical approach to Japanese values.

CRITERION NO. 4

WE WILL STAND UP AGAINST INJUSTICE AND WILL WORK TO FOSTER KINGDOM VALUES IN ORDER TO TRANSFORM SOCIETY.

Meaning:

Since being Prophetic is of the essence of the Church, we feel

Criterion No. 4 (Cont'd.)

it imperative as a group of religious to stand up against all forms of injustice. This stance naturally must begin at home, among ourselves and the people around us, and will also take the positive form of cooperating with all the groups working for true justice and peace. At other times it may even imply helping to initiate such movements.

CRITERION NO. 5

WE WILL FOSTER ALL LAY MINISTRIES AND INTEGRATE THEM INTO OUR MISSION.

Meaning:

All Christians by virtue of Baptism and Confirmation are co-workers with Christ. We will endeavor to awaken in all an awareness of the proper roles to which the Holy Spirit is calling us, and to integrate all the ministries and charisma with which the Lord graces His Church.

CRITERION NO. 6

WE WILL MAINTAIN A LIFE STYLE THAT REFLECTS A SPIRIT OF SIMPLICITY, CHALLENGING THE FALSE ABSOLUTES OF MONEY, POWER AND EXPLOITATION.

Meaning:

We live a life style that reflects a spirit of simplicity by not confiding in ourselves, but seeking to live the poverty and availability of Jesus as radically as possible.

CRITERION NO 7

WE WILL STRIVE TO FORM COMMUNITIES THAT ARE CHARACTERIZED BY COMMUNAL PRAYER, A SINCERE AND MUTUAL CONCERN, AND OF UNITY OF PURPOSE.

Meaning:

In consideration of the fact that many of us live alone, special emphasis should be given to the district level community and this community should include:

1. Communication (sharing)
2. A program of life and prayer best suited to its purpose and apostolate.
3. Mutual concern and support
4. Acceptance
5. Love

CRITERION NO. 8

WE WILL HAVE A CONTINUOUS ON-GOING FORMATION PROGRAM IN THE PROVINCE

Meaning: The concept of "on-going" formation is two-fold:

Criterion No. 8 (Cont'd.)

The first aspect being the personal growth and development of the individual and of the community in all its dimensions; spiritual, intellectual, emotional, psychological, etc.

The second aspect of "on-going formation" is the PROFESSIONAL dimension. In a rapid changing world all professionals, individually and collectively, have a solemn obligation to keep abreast of the progress in their fields. Therefore it is imperative that the Province initiate an on-going formation program.

1

VISION-MISSION STATEMENT OF THE VICE PROVINCE
OF JAPAN

WE THE OBLATES OF MARY IMMACULATE OF JAPAN ARE CALLED BY THE HOLY SPIRIT, AS A CHRISTIAN COMMUNITY (C. 37-44, R. 23-28), FOR THE PROCLAMATION OF, AND WITNESS TO JESUS CHRIST. (C. 2)

IN A SPIRIT OF INTERDEPENDENCE AMONGST OURSELVES AND WITH ALL AROUND US:(C.6)

- WE SEEK AND EMBRACE THE KINGDOM VALUES IN THE PEOPLE, THEIR RELIGIONS, TRADITIONS AND CULTURE.
(C. 8, R.8)
- WE FOSTER AND WORK WITH CHRISTIAN COMMUNITIES AND OTHER KINGDOM BUILDING COMMUNITIES. (C. 6)
- WE PROCLAIM THE GOOD NEWS TO THOSE WHO HAVE NEVER HEARD GOD'S WORD, ESPECIALLY THE MOST ABANDONED.
(C.5, 7, 9,)

WE DO ALL OF THIS TO BRING ABOUT THE KINGDOM OF GOD.
(C. 5, 7, 9,)

ELEMENTS OF VISION/MISSION STATEMENT
OF THE JAPANESE VICE PROVINCE

1. Called by the Holy Spirit.
2. As a Christian Community (OMI) and in a spirit of interdependence amongst ourselves.
3. Proclamation of Jesus Christ.
4. Witness to Jesus Christ.
5. A spirit of interdependence with all around us, (with society, church).
6. We seek and embrace Kingdom values in the people, their religions, traditions and culture.
7. We foster and work with Christian Communities.
8. And other Kingdom building communities (non-christian).
9. We proclaim the Good News to those who have never heard God's Word.
- 10 Especially the most abandoned.
- 11 To bring about the Kingdom of God.

SUGGESTED STEPS FOR THE FOLLOW-UP OF THE MARCH '84 CONGRESS

- A. THAT ALL OBLATES IN THE PROVINCE WILL SET ASIDE TIME, ARRANGE THEIR SCHEDULES IN ORDER TO PARTICIPATE IN MEETINGS GEARED TO THE NEEDS OF OUR LIFE AND MISSION. (126 pts.)
- B. THAT WE LAUNCH A PROGRAM OF ON-GOING FORMATION WHICH WOULD INCLUDE OUR SPIRITUAL AND INTELLECTUAL RENEWAL, WITH EMPHASIS ON THE STUDY OF JAPANESE SOCIETY. (129 pts.)
- C. THAT PROCEDURES FOR DISCERNMENT BE STUDIED AND APPLIED TO OUR MINISTRIES AND LIFE-STYLES. (112 pts.)
- D. THAT WE WILL ENTER INTO A PROCESS TO DISCERN WHO THE MOST ABANDONED ARE FOR US, AND TO ARTICULATE OUR MISSION TO THEM. (105 pts.)
- E. THAT WE DRAW UP A CONCRETE PROGRAM OF STUDY TO REALLY UNDERSTAND THE CRITERIA WE HAVE CHOSEN IN THE CONGRESS. (81 pts.)
- G. THAT WE ENTER/CONTINUE DIALOGUE WITH THE DIOCESE ON PROBLEMS CONCERNING CRITERIA 2, 3, 4, 5. (16 pts.)

A DESCRIPTION OF PROVINCIAL CONGRESS '84



1

Since we did not have a secretary at our last two meetings, for your information, I wish to give a short description of the March '84 Congress.

Prior to the March Meeting:

1. In October '83 Jim Sullivan helped us, in his role as facilitator, to formulate a Vision/Mission Statement. This statement has 11 elements. These elements were then sent to the Districts for study and documentation. This work of documenting is still in process.
2. On the last day of the October Meeting work was begun on the formulation of criteria. Having completed the first step of personal reflection on the Vision/Mission Statement, each person was to come up with 4 or 5 criteria which he had prioritized. The next step was to work in small groups where after sharing on each others suggestions, they were to come up with a consensus on 4 or 5 criteria. Eighteen possible criteria were produced.
3. The original 18 were studied by Jim and the council. Duplications were eliminated and similarities were combined. This resulted in 12 possible criteria.
4. The 12 were sent to the Districts for comment, possible changes, and additions. The results of the work done in the Districts was returned to the council. They were studied and combined to produce a working paper for the congress. The council came up with 7 possible criteria.
5. The 7 criteria were sent to the district for documentation and that documentation was included in the working paper.

THE MARCH '84 CONGRESS

The meeting opened at 9:00 A.M. with the celebration of the Liturgy. At this Mass, we prayed for the success of the following three days during which we would be sharing and working on criteria. The Vision/Mission Statement was read during the Mass for reflection and also to put us back in touch with the work we had done in October.

After opening remarks by Chris in which he outlined the work for the congress, the rest of the morning was given to personal reading and reflection on the working paper giving particular emphasis so to the meaning of the criteria.

The afternoon was given to sharing, free exchange, clarification and a period of brain storming. Upon completion of this step, Chris asked if we accepted these 7 criteria as reflecting a general consensus. There was acceptance of the 7 from which we would work at this meeting. Chris then asked if there were any new criterion and 1 was added, that on on-going formation.

Vote to accept Criterion No. 8 ; Vote : 11 Yes
19 voting: 4 No
4 abstain

The group was then divided into 5 groups :

Group 1	Group 2	Group 3
Jack Deely	Ray Bourgoin	Ed Williams
Mike Yamazaki	Fran Hahn	Ange Siani
Tosa Yoshikazu	Leo Simons	Tom Maher
Bill Maher	Jan Van Hoydonck	John Iwo
Group 4	Group 5	
Dick Harr	Jose De Fruyt	
Wency Laguidao	Bert Silver	
J. K. Mahoney	Jerry Novotny	
Gerard Stevens	Ron La Framboise	

These groups worked on their assigned criteria taking into account the ideas shared at the plenary session. They were to come up with an initial draft which was to be presented to the group in plenary session on the next morning.

On March 28, the meeting was opened with a short prayer. Chris outlined the work for the day. The initial drafts were then presented. Suggestions and clarifications were asked for and after all 8 had been reviewed, were once^{again} returned to the small groups with the task of formulating a Voting Draft.

The Voting was done before the evening Liturgy and all were asked to return their ballots by 7:30 P.M.

There were three choices on the voting ballot:

1. Acceptance as presented.
2. Acceptance with modification.
3. Non-acceptance. Reason

Results of votation on criteria:

Criterion No.	Ballots	Acceptance	with modification	non acc.	Approved
1	18	15	2	1	yes
2	18	13	5		yes
3	18	15	3		yes
4	18	17	1		yes
5	18	11	7		yes
6	18	17	1		yes
7	18	18			yes
8	18	16		2	yes

One person returned his ballots at 8:45. The results are not included here but will be given to the Follow-up Committee.

March 29. After a short prayer, Chris outlined the work for the day. He asked the question "Where do we go from here?" Taking the criteria, we were asked to reflect on them and to come up with 3 or 4 suggestions. Having completed this step we were asked to go into group work.

Groups:

1	2	3	4
Jan	Mike	Ed	Jack
Fran	Xave	Leo	Ange
Bill	Ray	Tom	Dick
John Iwo	Wency	J.K.M.	Bert
Jerry	Ron	Gerard	Jose

The 4 groups came up with the following:

Group 1

1. Monthly day of renewal; spiritual and intellectual.
2. A concrete program of study to really understand the criteria we have chosen in our congress.
3. initiate dialogue with diocese on problems concerning Art. 2, 3,4,5.

Group 2

1. Launch a program of on-going formation which would include a serious study of Japanese society and its problems today.
2. Begin the process of discerning who the most abandoned are for us.
3. Discernment of our services, ministries, life style according to the results of No. 2.
4. Dismantle the Church's structures so that Christ becomes visible.

Group 3

Each house-district - and the entire province will plan days of gathering- possible for attendance of all OMI's - all Oblates are urged to arrange schedules so they are fully able to participate in these gatherings.

2. Each house-district and the entire OMI province will discern anew its program of life and prayer.
3. Prepare plans and procedures for discernment on various levels:
 - a. works
 - b. life style
 - c. integration of ministries.

Group 4

1. Corporate discernment of ministries and life styles.
2. Re-evaluate usage of financial resources.
3. Articulation of our mission to the most abandoned.

A lively discussion took place in the plenary session. An explanation was asked of group No. 2 as to the meaning of no. 4. After much discussion it decided to shelve No. 4 of Group 2.

Chris asked for a vote to shelve No. 4 of Group 2. He asked for a simple majority and the needed number of votes for shelving it were obtained.

The suggestions from the four groups were then give to the Steering Committee for rewoding and they were reduced to six in number. A.B.C.D.E. & G.

A vote was taken and the result was:

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- G. THAT WE ENTER/CONTINUE DIALOGUE WITH THE DIOCESE ON PROBLEMS CONCERNING CRITERIA 2, 3, 4, 5. (16 pts.)
- " F. Dismantle the Church's structures so that Christ becomes visible " was shelved for a later date, by vote of the Plenary Session.

The congress was closed with a Mass of Thanksgiving and Supper.

On the evening of the 29th, the council met with Chris and at that time we decided to add four members who along with the council would form the "Follow-through Committee.

ON

Crit. No.	Ballots	Acceptance	Acceptance with modif's	Not accepted	Approved
Criterion No. 1	18	15	2	1	Yes
Criterion No. 2	18	13	5		Yes
Criterion No. 3	18	15	3		Yes
Criterion No. 4	18	17	1		Yes
Criterion No. 5	18	11	7		Yes
Criterion No. 6	18	17	1		Yes
Criterion No. 7	18	18			Yes
Criterion No. 8	18	16		2	Yes

SUGGESTED STEPS FOR THE FOLLOW-UP OF THE MARCH '84 CONGRESS

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-

1st = B = 129 pts.

2nd = A = 126 pts.

3rd = C = 112 pts.

4th = D = 105 pts.

5th = E = 81 pts.

6th = G = 16 pts.

" F. Dismantle the Church's structures so that Christ becomes visible " was shelved for a later date, by vote of the Plenary Session.

What were the positive aspects of this congress for you?

- I found a deeper awakening as a group to the problems that face us.
- Welcomed an outsider as facilitator so that it kept us mostly on-line.
- My fear that some may fear "criteria" as non-negotiable was allayed as I saw those people get involved & seem to express hope.
- Good drinks and food - and good company.
- A rather relaxed atmosphere.
- The meaningful exchange.
- good to be with OMI for serious study & to bring everyone into the policy making process for the province.
- The excellent job Chris did in facilitating this meeting.
- Almost complete attendance of Oblates in Japan.
- Good spirit; friendliness, studiousness.
- cooperation in discussions.
- Positiveness.
- Very good moderator.
- 1st. class kitchen
- Logistics: prima!
- Time spent together with the others
- A realization that most of the criteria in some way reflect some concrete need of my life.
- The logistics, food and general service was very good.
- The fact of meeting.
- chance of seeing a few confreres I usually don't meet (because of distance)
- Very good service.
- There was a very good attendance (only 2 absent)
- First of all, the preparation for the Congress afforded me the opportunity for reflection & sharing, which was, the, actually continued at the congress.
- The preparation was excellent especially on the part of the leader, the method of procedure was followed= there was positive participation and cooperation by all, the prayer & liturgies were well done.
- Asking the men to arrive the night before as well as going to 5 the closing day was a good idea.
- We got together.
- We discussed meaningful material.
- Printing equipment saved a lot of time.
- Food and house arrangement superlative.
- Being with the Oblates was very refreshing.
- More experience of Oblate Apostolic Community, working, praying and enjoying together and finding in a very humanly fallible way the working of the Spirit in our own group.
- The good attendance.
- The chance to be together
- much of the work was done by everybody.
- Active participation
- a chance of resourcing
- Chris - o tsukare-sama
- last but not least, the kitchen, the food was good kokoro komete
- Excellent facilitator.
- good attendance
- After 3 days "criteria" came a little clearer.
- Gave us ways to realize the Vision-Mission Statement in our lives.
- "voting" made decisions faster to make



What were the positive aspects of this congress for you.(cont.)

- We are definitely moving ahead in one direction. This is "a first" for this mission. And due to this unique process, we are together. (I hope so anyway). I feel a great debt to Jim Sullivan & Chris for this untiring effort on our behalf. We now have a concrete direction to move in. I'm grateful!
- We as a group were able to arrive at general guidelines. I feel most of the guidelines are possible to accomplish.
- There was a relaxed atmosphere.
- It was a meeting that will make it easier for us in the not to distant future to address ourselves to making important priority decisions.

2. What concrete suggestions can you make for future meetings of this kind in the province?

- That they continually be held after a deepening on the district level ie so that people come prepared.
- That our next congress, rather than being a search for self-identity, deal with concrete problems of Japanese society ie out-cast problem, buraku problem, the call for educational changes etc
- That at least the first session be used for in-put by an expert.
- I hope there aren't any more of this kind- we have had them since 1971.
- Appointing a secretary
- Fully satisfied if the future ones equal the quality of the present one.
- If we can establish a way that the monthly retreat days prepare us for these meetings or establish another day that would do that. We might be better prepared to enter into a process of dialogue.
- Hang in there see you in Sept.
- no smoking in the meeting rooms.
- that the steering committee be appointed before the Congress so that the members of the committee will be better able to contribute towards it
- Everything went so well I can't think of anything right now, but if anything comes to mind I will tell Ange.
- More free time in the afternoon, maybe evening sessions if not too long and quieter in the house after 10 PM or 10:30 PM
- To avoid as much as possible misconceptions on varied conceptions of meaning of words - clear definition of these be used at that meeting - be decided at the beginning.
- could logistic matters, voting procedures etc. be prepared before and printed up to save a bit of time.
- To really make the Vision-Mission Statement and criteria meaningful for the Province as a whole, after several months of continuing to document and study them in the Districts have a general meeting at which the men are given a chance to express their feelings, opinions, and ideas before the general body. And discuss them to come to an understanding of what the terms mean for the various men of the province. Even if conflict arises in a meeting of that type we should not fear it. But perhaps a facilitator who knows how to deal with conflict would be needed.
- To incorporate more Japanese culture by having some community silence especially at the beginning.
- have more reports on works in the context of the overall mission of the church, How the person does his work in context to mission of the church
-

2. What concrete suggestions can you make for future meetings of this kind in the province? (cont.)

- Methodology: We should make more effort on areas where we find ourselves weak, eg. our understanding of discernment and how to go about it. Concrete procedure "C" is something we can look at.
- House: personally, I found the food a bit rich (in cream etc) can we have a little variety of simpler food?
- At this point I really don't know. Perhaps, at retreats and gatherings to study, we can make individual and district reports on progress in regard to the criteria.
- A more informative meeting
- a meeting with in-put on the area of the most abandoned - for Japan and the Oblates.

3 Others:

- less cholesterol in the meals (is that possible?)
- Very well chaired and hosted - arigatoo!