

# JAPAN VICE PROVINCE

## MISSION MEETING

### PASTORAL INVOLVEMENT

#### Moderators

Richard Bonang, OMI

David Ullrich, OMI

Angelo Siani, OMI



## Kochi

## May 27-28, 1974

# PREPARATORY PHASE



1974



IN RE: MISSION MEETING, MAY '74



As a result of various consultations and discussions, May 27, Monday and May 28, Tuesday have been chosen as the dates for the provincial gathering; the place, Hamayu-kaikan, Shinhon-machi, Kochi. This communique will serve to update you with the progress of the steering committee, as well as to solicit your ideas.

PURPOSE OF THE MEETING

- 1) to learn: a) rationale of the men working in parishes; that is, objectives, goals, theories, operational principles.  
b) how are the men working in parishes implementing this rationale.
- 2) To make a community effort to evaluate the present province<sup>PASTORAL</sup> involvement.
- 3) to dialog with the new provincial team:  
a) a statement by each participant concerning his expectations of the provincial team.  
b) a statement of guiding principles by the new provincial team.
- 4) to determine what topic to consider at the next province-wide gathering.

QUESTIONNAIRE

To facilitate progress at the meeting and to improve communication in the province, each man who considers himself involved in parish work is asked to answer the following two questions and send them to Dick Bonang by April 20.

I. What is the rationale upon which you base your pastoral ministry. (Again let us point out that 'rationale' is used here as the principles, objectives, goals or theory underlying your pastoral activity.)

II. Explain how your ordinary activities in the parish are related to the rationale you espouse. That is, explain concretely how you are trying to implement your rationale.

Please answer as clearly as possible. Please type, or if you answer by hand be sure to write in black ink on white paper.

The answers to this questionnaire will be copied directly as you write them and sent as soon as possible before the meeting in the form of a booklet to everyone on the mission. So we ask you to answer as soon as possible.

TENTATIVE SCHEDULE

Monday, May 27

- 9:00 First Session: 10 min. clarification by each respondent to the above questionnaire.
- 10:30 Break
- 10:45 Second Session: questions directed to those who made statements in the first session.
- 12:15 Lunch
- 1:15 Third Session: Evaluation A -- negative aspects of provinces's present pastoral involment.  
(N.B. SEE "METHOD" BELOW).
- 2:45 Break
- 3:00 Fourth Session: Evaluation B -- positive aspects of province's present pastoral involvement.
- 4:30 Break
- 4:45 Eucharistic Celebration

Tuesday, May 28

- 9:00 Fifth Session: Dialog with provincial team; 3 min. statement of expectations.
- 11:15 Break
- 11:30 Sixth Session: Discussion of topics for next meeting.
- 12:15 Adjournment; lunch

METHOD TO BE USED AT MEETING

The steering committee feels that the best way to discuss these issues is the adapted form of the 'communal discernment of God's will' approach, as explained by Fr. Toner in the paper distributed prior to the December 1973 meeting. (There are still several copies available; if you need one, write to Dave Ullrich.) Note especially pp. 146-149 in Toner's paper. But please re-read the entire paper.

A special word about the Third Session. Unlike the first and second sessions, what will be under consideration here is not individual involvement as such but that of ~~the~~ the province. What is being sought after here are the weak points and deficiencies of the theory and practice of the province's pastoral involvement as a whole. For that reason, any use of names (person and/or place) will strictly be ruled out of order. Should one wish to make a comment about an individual's involvement, this should be done during free time.

As Fr. Toner says in his paper, the key to this approach is the willingness of each participant to bring up reasons against his present way of thinking and acting in a parish. Those who feel reluctant to do this should perhaps consider the possibility that they are over-opinionated and thus perhaps are hindering their own efficiency in the ministry.

■ The purpose of this session is to help us re-think what we are doing and why. The chairman will not allow the sessions to turn into a debate. No time will be given for rebuttals. If necessary, these can be given during the break. If the participants formulate their criticism in this spirit, and if we accept the comments of others with this in mind, we could very well reach a new step in living together as a community, one that searches together.

As for the Fourth Session, people are asked to honestly give possible reasons supporting the present way of thinking and acting in the parishes staffed by the province. Again, this is a global, not an individual evaluation.

Raymond Bourgoin will act as secretary for the meeting. The remaining members of the steering committee will rotate the chairmanship of the meeting.

We ask ~~you~~ the cooperation, understanding and ideas of all the members of the province to help bring this meeting to fruition.

Sincerely,  
Ray Bourgoin  
Dick Jonang  
Angelo Siani  
Dave Ullrich



April 13, 1974

### I. Rationale of my Parish Ministry

The determined objective of my parish ministry has been to work for a well-knit, imaginative Community that enjoys itself, can plan and work together. My goal has been to make myself a very involved unit in this desirable growth, at times a leader, but oftentimes a fellow-participant. Leadership on the part of the laity is my much sought-after goal, getting them to feel and undertake their responsibility as a Catholic individual and as a parishioner with others. -Another objective is to stimulate the parish as a whole to be missionary-minded, concerned as I am concerned about those outside our community.



### II. Implementation of my Rationale

Building a well-knitted, imaginative Community is a long-drawn out project. It's a life-time work. Although I feel we're well on the way to this goal, still there are too many loose ends. I certainly feel that on my part the more involved I am with each person, each family, each group, the more I exemplify my own depth of faith and faith convictions most importantly through a devotional life and a prepared sermon, I can expect a like reaction from the Community itself. Certainly home visitations are needed, and in this I have not done enough, perhaps accounting for our yet imperfect parish unity. As leader of the parish, I have sought the opinions of all, and have tried to implement these accordingly, and this has been most helpful.

Working for the growth of a Community is one thing, but there's more to it than this. Each one should be fired with a missionary spirit. There's been some happy results along this line through the St. Vincent de Paul Society, but this outlook has yet to pervade to any extent our block program. As yet, there's been no ecumenical activity here, but I do feel we're close to going in this direction.

In all, I can report good progress in a formed Community that is seeking to work within and outside itself. However, I realize that only a solid beginning has been struck.

Pick Barr

April 11

L. Anan is a missionary parish that is a small Christian Community in the midst of thousands of non-Christians. It is the role of the members of that community--by members I refer to the missionary priests and the missionary Christians--to try to witness for Christ to make Christ present in the local community--to try to be of service to the community.

2. As the missionary pastor and/or leader of the Christian community, it is my role to make the members aware of their role as mentioned in number one by my preaching and instruction. And of course in our discussion in the meetings of the Shinto Tai and at other gatherings. At the same time I myself must personally do this work of witness. I strive to do this in my work in the kindergarten with the parents, the children and the teachers. I try to do this through the continuing education program in the Saturday English-Footoku School. I try to do this in the work of teaching students in Anan Josen. In the work with the Lions and also in the gatherings of the various Shigen singing groups.

John Tenney Mahoney, D.D.I.

Ikeda, April 10, '74

1. Rationale: To provide pastoral care of the 12 Shinja's living in the Ikeda quasi-parish, according to canons 451, 452 § 2, and 215 § 3, etc.
2. The pastoral care is given on Sundays for the few ones who can come (2 or 3, but not each time the same people); and also through visits once a month (bringing church literature, e.g. Seisho to tenrei of the past month) to the Shinja's living far away. As my main task is missionary work, I try to combine both pastoral work and fukyo as well as possible.

Gerry Stevens, D.II

Parish Schedule

Sunday 9:00 A.M. Sunday School  
9:30 Confessions  
10:00 Mass  
11:00 Parish meetings  
2:00 P.M. (2nd Sun. Mass in Seto danshi  
3rd Sun. Mass in Susaki  
Monday 12 noon Daily Mass  
Tuesday 9:50 A.M. to 11:40 A.M. Nishi High School  
12 noon Daily Mass  
2:00 P.M. to 4:30 P.M. Prison:kojin nensetsu  
Wednesday 8:40 A.M. to 12:30 P.M. Koan Tec. College  
12 noon Daily Mass  
2:00 P.M. Legion of Mary  
Thurs. 8:50 A.M. to 11:40 A.M. Nishi High School  
12 noon Daily Mass  
4:00 P.M. to 5:00 P.M. Teacher's English Club  
7:00 P.M. to 8:30 P.M. Bethel Bible Study  
Friday 8:50 A.M. to 11:40 A.M. Nishi High School  
12 noon Daily mass  
Afternoon (Communion calls twice a month)  
Sat. 1:30 P.M. to 3:00 P.M. Bethel Bible Study  
3:20 P.M. to 4:30 P.M. Prison  
6:30 Confessions  
7:00 P.M. Mass

"Rationale" in general: -Old and New Testament

-Constitutiones et Regulae Congregationis O.M.I.

-"For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Mat 25:35-36

"Rationale" in particular: -O.M.I. Rule: Through the ministry of the word and the sacraments the members will continually work to develop and to educate true Christian communities that they may be as leaven, vitally animating the society in which they live.  
They will always be readily available to the people.

-Liturgical program (see schedule)

-Sunday School

-Bethel Bible study

-Visitation of the sick

-Parish visitation (not begun yet in an organized way)

-O.M.I. Rule: .....collaborate....with the laity in the work of evangelization

-Shintokai: daihyoshakai

yakuinkai

chikukai

-Legion of Mary

-O.M.I. Rule preface: ..to lead men to act rationally, then in a Christian manner and finally to help them to become saints.

The missionary Oblate will cherish with a special affection those who are poor, those who are harassed by hunger or by the fear of insecurity.

He will be all things to all men, with a preference for the poor. He will enter into the mentality of those to whom he is sent and living in their midst he will endeavor to understand their way of life and their longings, so as to make them all sharers in the hope of the heavenly kingdom.

The members will strive to establish the kingdom of Christ within this network of human relations, with due respect for the intrinsic worth and the uniqueness of every individual.

-School work:

- relation with teachers and those who work in the schools
- relation with students

-Prison work

- relation with the prisoners
- relation with those who work at the prison
- relations with other prison chaplains
  - Protestant
  - Buddhist
  - other sects

-work with people who wish to be married in the church

-contact with any and all others regardless of occupation or profession.

Thomas T. Langer D.D.I.

April 20, 1974

The rationale upon which I base my apostolic work is negatively stated as follows:

I have not come to plant, foster and bring to maturity Christianity in Japan.

This same rationale can be positively stated as follows:

I have come to plant, foster and bring to maturity a Japanese Christianity.

The implications of this negatively-positively stated rationale are obvious. I do not want to establish or form a western culture-bound Christianity in Japan, rather one in accord with the God-given sensibilities, mentality, customs, religiousity, social structure and environment of the Japanese people.

To accomplish this end personal reading, searching, questioning and reflection are necessary. Therefore I consider 'study time' not only an important but also an integral part of my apostolic work. More concretely, I try to integrate all the above mentioned reading, searching, questioning and reflection into the human experience manifested in present-day Japan.

At present the 2 major outlets for my apostolic work are sermons given on alternate Sundays and monthly family-meetings (katei shukai). Recently in my sermons--through which I try to teach, not moralize--I find people's reactions to Christ's teachings and scripture in general, as well as other anthropologically orientated points coming to the fore. During the katei shukai--where a more leisurely approach can be taken--I endeavor to emphasize the indigenous religiousity of the Japanese. It is a well known fact that people are usually unable to give reasons for accepted forms of behavior and thought. This inability is due to a lack of serious reflection and guidance. Therefore I try to awaken an awareness of the presence of God among us in Japan.

Richard Jonang, omi

## I RATIONALE

Development of persons and communities by being a servant to them, especially through direct proclamation of the gospel:

- calling for conversion
- thinking, learning and guiding one another
- exhortation and encouragement in our daily lives.

This is a firm belief that gospel-inspired communities are missionary in their essence.

## II ORDINARY ACTIVITIES

-my first ordinary activity has been, doing my utmost best to give sermons that are faithful to the gospel and to the people waiting for the gospel, or many times already living it. This helped to make Sunday mass the center of community life. (One sermon takes usually 5-6 hours preparation.)

-small groups with whom I'm reading the New Testament and trying to see what it implies for our life now. (mainly the gospel of Mark and The Acts)

Monday evening 4:45-6:15 Kindergarten teachers. Free to come after work.

Tuesday evening 7:30-9:00 JJC Boys

Wednesday afternoon 3:00-4:30 mothers

Wednesday evening 7:30-9:00 JJC girls

Thursday morning 10:00-12:00 Mothers Kindergarten group II

Friday morning 7:30-9:00 married men (2 times a month) evening

Friday morning 10:30-12:00 Mothers Kindergarten Group II

Sunday afternoon 1:00-3:00 leaders Sunday school, once a month

1:00-4:00 married working families A.C.D.; once a month



- Out of Sunday mass and these groups (catec. included) one sees growth similarly into two directions
  - growing in depth: they come to speak about and relate their whole life to the gospel (personal, family, as worker, political, etc.)
  - growing horizontal relations towards one community, one family.
- That type of community takes its responsibility
  - inside the church-community: it is a sharing community, with a real spirit of poverty, cf. financial report, independent from any funds; able to share on a local level (when people are in need) and internationally (through Caritas Japan)
  - inside society: labor movement, neighborhood, family, politics (trend is strongly left, when it comes to voting mainly socialist and communist); also in the case of Koga, we took responsibility for re-orientation of the kindergarten: as a service to the local community, especially the lowest income-families still trying to buy righteous wages.
- Jesus preference for poor and sick people makes me weekly visit the hospital.  
(Friday 3:00-4:30)
- Sharing ~~the~~ of family life and free time, relating with people where I'm invited  
(esp. Sunday nights)
- Other home visits only in case of sickness, poverty or special problems.
- In the sense of poverty I try to earn some income by teaching English (2 hours a week) although I may drop it in the future when the community asks for it.

These hastily notes were made in 2 hours. Tuesday 19 April W. Berudder, S.J.

April 19, 1974

#### I Statement of Pastoral Ministry Rationale

It seems to me that the two fundamental needs of our time are social illumination and understanding of self. As important as the former is, the latter is even more so. Without an understanding and respect of man, social reform faces the danger of merely replacing one set of injustices with another more subtle one.

That is why I feel that my main objective in parish ministry is to facilitate the discovery of what man is and what he is called to be in the light of the Gospel. People nourished on the values of love-courage-justice (can we dare separate them?) cannot help but be socially conscious. It's my belief that a people that discovers how much they are valued and loved (the whole Christian message in a nutshell) will have a healthy sense of self-esteem. People with that will not allow themselves to be oppressed, & or anyone else for that matter. If we can succeed in helping the people who already come to us find a solid sense of value and meaning in their lives, then we won't have to fight their social battles for them...they will fight for themselves.

In this sense I suppose my objective in the parish ministry could be called 'religious re-education.' By religious re-education I certainly don't mean a simple re-ordering of the 'let's get to heaven' syndrome, but rather a personalistic translation of the gospel message in to terms that are meaningful now. To the extent that this objective can be realized, our people will have the foundation and the energy to join in the undertaking that is staring this generation in the face--the re-organization of society.

I'd like to state here, while I'm at it, my further bias that we have very few qualifications for changing society, Japan, or anything else if we can't even succeed in changing the local parishes we staff. (By 'change' I mean taking the 'good news' a vital force in our parishes.) Our missionary efforts in this country, our hopes for sparking social reform, etc. will be no more successful than our pastoral efforts. Who will take us seriously if can't even succeed in exciting our own 'shinjos'? That's why I see myself (at least today) as a parish priest, using my training and skills to facilitate and be a part of a Christian community.

#### II Implementation of Rationale

a) Scripture-Discussion Groups. Of course, one of the best ways to get across gospel values is to spend time ~~tt~~ with the people studying scripture. At present there are approximately four or five sessions of scripture a week for what I have going. Occasionally there are special scripture sessions held in the hall after Sunday mass, e.g., during Lent and Advent. I've spent most of my time on the New Testament, preferring a pedagogical order to a chronological for academic one.

b) Michiyo-akko. To make the gospel meaningful to the children requires spending a great deal of time and effort working with their parents and the Sunday school teachers. For the past year, as the head of the Yokoi-gakko program, I've held at least monthly meetings with the teachers, sharing experience and opinions. Just now is there sign of a team-spirit among the teachers. Hammering out a common curriculum and deciding what points to emphasize to the students have been our major concern in these meetings.

Correlated with the teachers' meeting is another meeting held for parents every month. The idea here has been to get across to the parents that the primary responsibility for the religious education of their children belongs to them and not to us. There is usually a printed sheet on some topic that would be helpful to the parents in speaking to their kids about Christianity and its everyday implications.

c) Sermons. There was a time when I really didn't think that anyone paid attention to the sermon, no matter how well prepared it was. But I found I was overly sceptical and have since had my faith renewed in sermons as a very important means of translating the gospel in to terms helpful for self-understanding.

d) Personal Contact. There is an amorphous, hard to define category of activities that embraces home visitation, inviting people in for tea (or beer, as the case may be), and simply associating with them in general. Good theories about community are very nice but useless if we don't treat the people well. The people must feel valued and esteemed by us even when they haven't reached some ideal level of involvement that we feel they should be at. If we fail on this point then I think it's doubtful how effective any of the other means would be. At any rate, I still have to really fight to get this personal contact a secure place in my weekly activities.

Dave Ulrich

Re: Pastoral Ministry in Tokushima

A. Rationals upon which the pastoral ministry is based:

We are trying to develop a Christian community in which all the members--priests, sisters, and laity---work together, sharing responsibilities and tasks in order to strengthen the community. We are endeavoring to bring each member to an understanding of what a Christian community is supposed to be. By trying to lead the people to worship, work and recreate together with true love we hope that the Christian community here will gradually be strengthened and developed and through this praying, working and recreating together with love and joy it is hoped that they will give moving witness to the non-Christians with whom we come into contact. We are trying to build a community in which all realize well their responsibilities and obligations towards others and in a spirit of true love and generosity fulfill these responsibilities and obligations towards others.

B. Ways through which we are trying to implement the above rationals:

1. Katei-Chukai--The parish is divided into four sections and each month the Christians of each area meet at the home of one of the Christians for common prayer, singing, study, discussion, and social talk. The main purpose of these gatherings is to increase the knowledge of the Christians and to help them to be able to explain to others the Faith that is theirs. The topics of the discussion vary from year to year. For two or three years the documents of Vatican II were used; at times novels are discussed; at other times texts of the Sacred Scripture are used; at the present time the new catechism, Katorikku Nyūmon is being used. At the beginning of each month the topic of discussion is published and each one is asked to do the necessary reading and to prepare his thoughts and ideas so as to be able to take an active part in the discussion. With the Katorikku Nyūmon, after discussions have been held for about six months a review is held and each one is asked to explain how he would answer certain questions regarding the contents were those questions raised by a non-Christian. The number of Christians who gather for these meetings averages about two or twelve. Since they meet each month they naturally come to know each other quite well and in such a relaxed atmosphere they feel free to talk and discuss without any bashfulness or fear. After the assigned discussion is completed there is time for discussion of other topics which anyone might wish to introduce. By presenting problems at this time and hearing how the other Christians would handle them, the people have found great encouragement and help in living their Christian lives.

2. Bible Class --- With the hope of increasing the Scripture knowledge of at least a segment of the Christian community and in this way increase their love and appreciation of their Christian heritage, the Bethel Bible course is conducted with twelve Christians presently attending the classes each week. The course demands much effort from all the participants &/ but those taking the course have all found it well worth while and it is hoped that their enthusiasm for the Bible will spread and be a means of moving others in the parish to attend the classes when the course is started anew.

3. Sunday School ---Realizing that the future of the Christian community here is in the hands of the present youth and children, we have been trying to develop an interesting and well-organized series of instructions for the children and students of the parish. The Notre Dame Sisters have recently taken over this responsibility and it is believed that with their experience in this type of work they will be able to organize and conduct an efficient Sunday School program for the children and students of the parish.

4. Kyojo-kumiai ---This was started in January of last year and the members, numbering about ninety, come from all the parishes in the prefecture. The aim of course is to enable the members to help other Christians financially by making a sizable loan at a very low rate of interest. When the kyojo-kumiai was started here it was impressed upon the people that this was a way in which they could help each other in a material, financial way.

5. Fukushi-kai ---This society helps the poor of the area in various small ways, especially at the end of the year when large quantities of rice, futons, clothes, etc. are purchased and distributed to the poor through the local social welfare office. Also during the year if anyone mentions that he knows a person who is in need of medical assistance, this society will do what it can to aid the individual. The women of the parish go once a week in turns to a local orphanage where they help with the cleaning, sewing, laundry, etc.. A few years ago this society sponsored a charity show, the proceeds of which were given to help the retarded children of the area.

6. Boy Scouts ---Tokushima dai-go-dan is sponsored and run by the men of the parish. The facilities of the church are at the disposal of the scouts and the leaders are all Catholic men. They spend considerable time directing and leading the scouts.

7. Ecumenical Activities ---For the past seven or eight years the members of the parish have had contact with the members of the other Christian communities of the area and during those years they have been meeting occasionally to pray together and to discuss the issues and interests together.

8. The usual parish kais are all found here--shinto-kais, leagues of Mary, etc.. The shinto-kais meet four times a year, with an official meeting every month and various parish activities and projects are all decided and organized by them. The league of Mary, though the numbers are few at present, are a big help in the prayer work and also in the official work which has to be done here at the church.

9. Better World Movement ---Plans have been made to have a Better World Movement Retreat here in late August and it is hoped that it will be successful in instilling in the people an even more lively spirit of praying, working and reaching together.

10. Daily Eucharistic Service ---In order to give the people of the parish the opportunity to attend the Eucharistic Service on days when that service is not offered, the daily mass here differs each day--early in the morning, mid-morning, late afternoon, evening, etc.. The attendance is very small but there is no doubt that more people are able to be present than would be the case if the mass were at the same time every day.

11. Junkai-kyokais ---For the convenience of the Christians in the outlying areas junkai kyokais are maintained in two places. In Komatsubara a small home is rented and mass is offered there every week. In Kurojima the hospital of a Christian doctor is used and mass is offered there once a month but the sisters go there when a word is to be said in various classes.

Ed Lowrey



### A. Rationale

A parish should become a Christian community for a group of Christian communities) in which the members, clerical or lay or religious, all gradually deepen their awareness of Christian love, flowing from the Eucharist and other sacraments. They should express this love amongst themselves and radiate it outward toward all around. And in this community all should take up their appropriate work, the priest as the heart of the community, its animator; the religious, those who give their full time and possessions for the development of the community; certain expert laymen, employed full time to work for the above. Other laymen in their various capacities, and according to their training and available time and dispositions.

### B. Reflection of above in our parish activities

#### 1. Liturgy

Almost all masses at Itami are concelebrated. We try to make them as dynamic and happy as possible. The number of masses has been reduced to one on Sunday, one on Saturday-night, in order to bring the members of the community into more constant contact with one another. (Our numbers have risen slightly--10 to 15%--since this was put into operation, but we can not be sure that this is exclusively the result of the reduction of masses. Other elements enter in: increase of Catholic population, constant emphasis on community, etc.).

Common celebration of penance is held four times a year. Each time there are two, one at night for adults, one on a Sunday morning before Mass for children and those who cannot get out at night.

Baptism is usually celebrated in the presence of the community.

Funerals: Itami has obtained a funeral set which enables everyone to have a wake and funeral of great dignity, while saving a considerable amount in undertaker's expenses.

Variety in Mass is rather difficult to obtain in Itami church but we have the last Saturday night of each month in the church hall. This Mass varies, we had a Latin High Mass (Requested by the young people), and have a guitar music Mass scheduled for the end of April.

We have had the Better World Movement teams here for five week-ends, to try to raise awareness among our general people, 160 people attended, 40% men, 52% women. With the exception of six High School boys all were adults.

#### 2. Additional Christian Communities

We are hoping to develop at least two more Christian communities within our present parish structure. One of these is in or near Higashi-Kushiro, a somewhat removed part of the parish. Father John Iwo has been asked to begin looking, making plans and discussion this with appropriate people in the area. The other community in our present plans is to be a workers community in the Tsukaguchi area of the parish. It is extremely densely populated and has a rather heavy concentration of workers, and a handful of these are Nagasaki Christians. This community will be given over gradually to a layman for development. Naturally, this has been cleared with, and is much favored by the Bishop's House. At the time of this writing negotiations are being carried on with the layman involved. When this point is settled the Catholics of the area will be more formally consulted, places will be considered, and a schedule for establishment formalized. It is our hope that these communities when they are finally come into being will be financially self-sustaining after a short period. Expenses will be: rental and salary of the layman. The idea behind the above is that eventually the layman will become the prime-mover of this community. It is obvious that in the early stages the priests here will predominate, since the standing and finances, but as the years pass the person who is always present there, and whose sort of "shunin-shinto" experience become more developed, will in fact begin to take over as

#### 3. Credit Union

Our Credit Union is at present limited to our Christians and their families. There are about 2,500,000 yen on deposit; practically all of this is out on loan at any given time. The Credit Union is run entirely by a board of directors. The only thing I do is belong, and as a member make deposits, and occasional complaints about lack of advertising, etc..

We have sent a young man (27) to Tokyo for full time training in the movement. Itami pays his full time salary through the Credit Union Center at Sophia University. (By Itami in this context is meant funds from the English School we run). We have contracted to be patron for three full years. We are hoping that work in this and associated fields will be gradually enough to support him as he works in western Japan, the Oblates, the Osaka Archdiocese. At present there is not enough of such work, but the future seems likely to constantly develop more of it. This has been cleared with the Oblate Provincial, and the Osaka Archbishop's House. Also we are applying, at the suggestion of Father Forbes, to the Oblate sharing fund to help defray the expenses of the years ahead. (1,500,00 yen per year.)

#### 4. Staff

Itami (2) -8-

a) Catechist. Itami has a full time male catechist. He teaches catechism several times a week at the church. He spends one day a week in visitations and teaching catechism in people's homes.

b) Sisters. Three Sisters, two Spanish, one Japanese, work in Itami Parish. They live in an apartment, and are supposed to be full time parish workers. Their principal work is visitation and care of Nagasaki Christians. One of these Sisters teaches Spanish two full days a week, another is physically weak and on half time. She is able to teach some piano, and play the organ, beside helping at the church. Their support comes from Spanish teaching, piano lessons, organ, plus 600,000 yen from Itami (English class money).

c) Rosario Convent's Kindergarten. The Dominican Sisters (all Japanese) maintain a rather typical convent. They also administer a very good, 400 child kindergarten, but have little other visible effect here. We are trying to draw them out of the convent, and into the community. Their work schedule is very heavy; consequently, the above is a slow, tedious business. Four or five of them attended our Better World Movement week-ends and two are on the parish council. They attend Mass occasionally at the church, and pay their monthly support. A young Spanish, student-priest is their present chaplain.

d) Our own kindergarten. This is in its 26th year. We have 220 children, 3 teachers and two other staff-members. The kindergarten has been faithfully maintained by Tomikawa Sensei, but largely neglected by the pastor. Most of the children are well-off children from the neighborhood. So far, there is no problem to cost. The apostolate is very slight.

e) We have a parish council of about sixteen members, including Sisters, priests, young people, women, men. There is a four person financial committee. The above is only two years old, and still in a very undeveloped state. Some of the difficulty lies in the lack of time on the part of mature men as well as a general lack of realization of the nature of a parish, a mission, a layman's position, etc.. However, we are gradually improving. There is a constant urge to leave it all to the priests and hired staff.

#### 5. English School

This school with about 450 children meets two days per week, and three nights. We have eight Japanese teachers, plus Jan and I. One afternoon of English held at our kindergarten, one afternoon at Rosario kindergarten. At present we are in our fourth year. The work is extremely tiring, but allows us to eat and to develop what would not be possible from parish funds. It also has at least a small apostolate value. About ten mothers and children of this school attend Mass regularly at the church.

#### 6. Wedding apostolate

This is a service to the non-Christians around us, many of whom want to be married in a Christian setting. Weddings have run to a bit more than 60 couples for each of the past two years. And this year should reach about eighty couples. Rather Iwo has prepared talks and given them, two per couple, before every wedding. Besides being a service to our people this also provides one more door to the church. We send the mail-order course in Christianity to each couple for about six months after their wedding. So far, none that we know of have become Christians, but almost all are very happy to have had the experience here, and are extremely well disposed to the Church. Several thousand people attend these weddings in the course of each year. The funds from weddings are a big help to church finances.

#### 7. Notes

In the church hall are held: French embroidery, knitting, doll making, haiku and flower arranging classes. Most of the people who attend these are non-Christians.

All employees of the church, rectory, including the Sisters are on a few day week.

The church at present pays all the salaries, but has not arrived at the point where it can provide salaries and living for the three priests.

Itami, in spite of its building size, is gravely inconvenienced for lack of space. We are hoping that the addition of a second floor to the church office area will alleviate this condition.

Edward J. Willaims  
Jan Van Noydonck  
John Iwo

PASTORAL RATIONAL:

NARUTO

-9-

Bert Silver, O.M.I.

The pastoral rational that, at present, fits into our missionary life is encompassed under the following; namely; forming Christian Community, teaching and service.

In the words of the Founder "...in keeping with the spirit of our Institute you should constantly devote yourselves to the care of souls and especially to the most abandoned souls, repeating frequently, and with an eager and joyful heart, the words of St. Paul: "I will most gladly spend and be spent myself for souls..."

Ange Siani, O.M.I.

I would sum up my pastoral rational in the words forming Christian community, a community which would serve as the leaven in society and one which would produce its own leadership.

The rest of this paper was worked on by both Bert and myself.

What is the situation in which we find ourselves? That of animators of a small mission Christian community. This community is composed of a closely knit group of some fifty Christians, including children. The life styles of these few families and other members are quite varied. The main characteristic of the community seems to be its quality of being extremely reserved. The group gathers faithfully for the weekly celebration of the Eucharist. Contacts are made with those living at a distance from the mission by ourselves and by the Christians too.

As animators of the Christian community we have made attempts to understand each one - his family, work, joys and sorrows. With this understanding each individual is respected and brought into contact as a member of Christ with his brothers and sisters. When the Christians gather at the mission they show a genuine interest in each other. It is hoped that from the strength of the community they will be able to be true witnesses for Christ in their daily lives. As Christian missionaries they are filled with the desire of bringing others into contact with our community. Growth in spiritual living, increase of the members of the community, visible signs of the presence of Christ living in the community are our hopes.

How is teaching accomplished in this small Christian Community?

At the celebration of the Eucharist; at group meetings; by correspondence - would be simple answers to this question. At the time of the weekly gathering homilies are applied to the individual's life situation. From listening and applying the words of Christ in their daily lives it is hoped that they will be the leaven that Christ wants them to be in Japanese society. Over the years a concern has been shown to adapt the Christians to the changing scene. This renewal or change of outlook has been attempted by monthly gathering of the men and women groups. The basis of the teaching is directed to making each individual a capable leader in the community. Teaching is also accomplished by the Christians themselves ... informing members of the community who are unable to come regularly of what is being discussed at the various meetings.



The community should be a community of service. This is accomplished by the spiritual dedication of an informed and deeply dedicated community. Some of the Christians are able to bring about social service more than others. Those of our Christians who are teachers, business men, housewives (with a modicum of time) and some of the young people are making attempts to apply the teachings of Christ in society... concern for laborers and their conditions of living, the sick, the problems of youth, etc. In their relationships with each other they show a willingness to be of help in any way they can.

#### Application of rationale:

In order to have a solid Christian community that follows through with service we feel that the weekly celebration of the Eucharist is the center of their Christian living. Attempts have been made to bring the Christians into dialogue in the manner in which they would like to have the Eucharist celebrated. Before the present chapel was decided upon we had long discussions about the decor and furnishings. The finished product was, for the most part, their desires. The warmth of the setting added a feeling of being at home and in accordance with their local characteristics they are able to participate well. Gradual changes have been introduced in the singing, the reading, and the offertory procession. After the Mass we have weekly gatherings (discussions). Once a month there is the "study group", the parish Credit Union office hour, the Parish Council Meeting (general meeting). In the Fall of last year we had discussions on Faith (Faith in the family), God (God in the family) Christ (Christ in the family). This year we hope to use the pamphlets put out by Seido for these discussions. The parish credit union was started as a prefectural project. Karuto is a branch of it and it is completely run by the officers. The Parish Council meets monthly to plan the parish activities and to offer suggestions for the liturgy etc. The Legion of Mary is still functioning. It is small but quite active. The members cooperate in the propaganda work of the parish, visit the sick of the parish, correspond with the Christians living at a distance from the mission. The annual summer camp for the Catholic children is run and directed by the parish council members themselves. These are but a few of the activities that take place in the parish that pertain to pastoral. There are also occasional informal visits to the parishioners.



During the past weeks the steering committee has gathered information for the May meeting. We are now sending two 'rationales' which due to the mail slowdown arrived to late to be posted with our previous communique concerning rationales.

At this time we announce that the tentative schedule has been accepted. In case you misplaced your schedule, it is written below. Finally, we again encourage all the members of the Province to actively cooperate through open and frank discussion in helping to bring this meeting to a fruitful conclusion.

FINAL SCHEDULE:

Monday, May 27

9:00 First Session: 10 min. Clarification by each *to 10:10 PM.*  
respondent to the 'rationale' questionnaire

10:30 ~~break~~

10:45 Second Session: questions directed to those who made statements in the first session.

12:15 Lunch

1:15 Third Session: Evaluation A--negative aspects of Province's present pastoral involvement.

2:45 Break

3:00 Fourth Session: Evaluation B--positive aspects of Province's present pastoral involvement.

4:30 Break

4:45 Eucharistic Celebration

Tuesday, May 28

9:00 Fifth Session: dialog with provincial team;  
3 min. statement of expectations.

11:15 Break

11:30 Sixth Session: discussion of topics for next meeting

12:15 Eucharistic Celebration; adjournment; lunch

Akaoka

1. The Rationale: When I read the question I started by asking myself what in fact

I was doing and what the reason was for doing so and for doing it the way I was doing it. The next question that came to my mind was: Who's work am I doing and for whom am I doing it. I tried very hard to believe that Moved by the Spirit I'm working for the building of a community around, for, and with Christ, which is in society as the leaven in the dough.'

2. Implimentations: A. The Christian Community

1. The assembling Christian community. Daily during Mass and talking together after Mass.

2. The not assembling community. Regular mail and personal contacts.

3. Little celebrations for different occasions, ex. old people's day; graduation.

4. For different actions there is a working together with other communities, ex. kokoro no tomoshibi; summer camp.

B. Hoikuen

1. Contact with the children and their education.

2. Building up the contact with the parents.

3. Deepen contact with the other hoikuen and through there try to cooperate in the doowa-mondai.

C. Individual

1. Try to be part of the local community (ensoku, undokai).

2. Regular contact with the children in the Hakuaian and occasionally with other institutions through films.

3. Other contacts through social welfare.

Leonard Simons

Mission Meeting Questionnaire

Makamura

1. The underlying principle of my pastoral ministry is to proclaim the Gospel message to the world. In this way I can reveal Christ to the world and in so doing build his Kingdom and the Church. My structure is the Church, specifically the Diocese of Ebikoku working as an Oblate missionary in that Diocese. I'm presently geographically located in the southwest end of Kochi-ken in an area called Hata-gun with three small cities forming the principal population concentration of that gun. I live in Makamura the largest of these three.

My overall objects are: 1. Christian witness

2. Preaching the Gospel and assembling the People of God.

3. Forming the Christian Community.

All three are going on simultaneously and I don't think I can separate them in my present situation. I could perhaps go into these objectives more specifically, and break these down into more immediate goals, but I think it will come out in the answer to the second question sufficiently.

2. Concretely my schedule is this: (these numbers more or less correspond to the overall objectives)

1. trying to become as much a part of the cultural and social life of the place in which I live.

a. neighborhood contacts, shopping, softball, fishing, Rotary.

b. teaching English for 10 hours a week. I do it for three reasons, all on an equal plain in my eyes--self support

--meeting people or making contacts

--service to the community (it's something they want from me)

c. one of the Catholics (a cripple herself) teaches braille on Sunday afternoons here at the Church. And every third Sunday we have a meeting of the cripples people's club, and the volunteers that help us here at the Church. She started both these and I've been able to act as an annimator on the side lines for her.

2. The Bethel Bible course has been started; Catechism is taught on Wed. nights; Poyogakkoo; 100 Kokoro no Tomoshibi handed out a month; 10 Priens Posters put up by the Catholic Church and 10 by the Protestants each month.

3. Mass and 'hanashiai' with the Catholics of Nakamura area every Sunday. The same with the Shimizu group every 2nd. and 4th Sunday in the afternoon.

Even though I can't claim too much success in either, my priorities are:

--trying to build an indigenous leadership; trying to instill a sense of

responsibility in the Catholics. The Sunday School teaching and pushing the reading of good books. Pushing adult education. Soap sales to provide money for building.

--Continuing education of myself.

After all is said and done one of the biggest factors in objective and goal making, in a situation like this, is the will of the Holy Spirit who gradually and in various and sundry ways shows us what he wants done. I think very often that many of my failures are a result of overplanning and in so doing overlooking many things in front of my nose. In other words I think it often helps to start with the question, 'what has he given me?' (in the line of committed Christians and their talents and possibilities and my own talents and possibilities. As well as the situation that exists in a given place before I ever arrive.)

Then after taking the movings of the Holy Spirit into consideration I must continue to renew myself, think adapt, and organize my pastoral activities and choices.

Bill Maher, omi



# 宣 教 (宣教師の立場から)

## X. デルポート

### 一、日本の社会は

#### 福音を知らない

福音、或は教会が日本の社会にまだ知られていない、という事を、繰り返す云う必要があるでしょうか？

もし、キリストが今日人となられたとしたら、どのような姿で日本にあらわれるでしょうか？

もし、キリストが、平凡な日本人の姿で現われたら、私たちは彼を見出すことができるでしょうか？

また、私たちが今住んでいる社会は、キリストご自身にとつて住みよい社会でしょうか？

カトリック教会は、日本の社会に融合しているとはいえませんが、日本の社会はキリスト教に違和感を持っています。どうしてでしょうか？

教会の今までのアプローチ（やり方）に何か欠けていた、というより、根本的に適切ではなかったのです。

日本の社会の完全な回心（改宗）を願っている人は、一般市民の中に入り、生活を共にすべき

です。福音は、人々が現実的な事情の中から物心両面の目的をみつけるように助けられないならば空しく、不確実で、値打ちのないものになってしまう。

### 二、宣教のスタート

キリストは人類を回心させるために、まず、ご自分が人となられました（ご託身）。同じように、キリストは教会を通してご自分をまだ知らない国民や文化の一部となるべきです。それがご託身、すなわち、土着という意味です。つまり、キリストは、日本においては日本人の姿をとるべきだ、ということです。ユダヤ人にはユダヤ人のようになられ、弱人々には弱人々となられました。（日本人には日本人のようになられました）（パウロの言葉）これは、何とかして幾人かでも救うためです。愛に基づく「ご託身・土着」は、宣教の不可欠なスタートです。それはすべての民族の性格と国民性を尊重する精神だからです。宣教を導く法

はそれなのです。イエズス・キリストにならつて、福音を伝える第一歩は、まだ福音を知らない人々と生活を共にすることです。

非キリスト教的な環境に、プレハブ（完成された）宗教の証し、つまり、習慣、おきて、組織、制度などを提供してはならないのです。布教地では、私たちは地元の人々をありのままに評価して、かれらと一緒に自分の信仰を生かすようにつとめます。そこで、司祭や宣教師たちが、日本の社会に完全に受け入れられることが大切です。福音だけをもちてその社会に入らねばなりません。多くの布教地では「教会」は他国人（ヴァチカン帝国の役人）のように動いています。一般市民はカトリック司祭の必要性を全然感じていません。私たちがその人たちのための司祭牧者でありたいならば、羊たちを彼らの住んでいるところに探しに行かねばなりません。教会、つまり、司祭、宣教師自身が一般の人々に受け入れてもらいたいならば「司祭として」受け入れられることよりも、まず、一般市民の仲間として認められることが必要です。

例えば、日本の社会の半数以上は労働者です。教会はこの労働者の

社会の中のどこにあるのでしょうか？ 私たちは「エリート」のために学校を、病人のために病院を建てました。しかし、いまでは、日本の政府がそのことをやっています。そこに教会の使命が完全に終わったとはいませんが、日本の労働者の社会は、キリストが死んだということだけでなく、キリストが貧しい人たち、不正に苦しむ人たちのために生きたという事を、少しも知らないのです。労働者は日本の唯一の面ではありません。けれども、社会の大部分を占めているのだから、労働者の社会、労働組合、共産主義を無視し、又、偏見に取り扱って布教するのは空しいことです。

「若い司祭たちよ、あなたの安住の地、司祭館を出て、労働者の生活を味合つて下さい」と声を大にして叫びたい。

### 三、司祭職と宣教

「それも私が異邦人のためにキリスト・イエズスの仕え人となるために、ゆからめぐみをいただいているからです。」（ローマ十五）

私はこの福音をもつて司祭の務

めを果しています。司祭職は互いと関係しています。秘跡をさずける前に、信仰を提供しなければなりません。神の福音を伝えるのは、司祭を含むすべてのクリスチャンの第一の務めです。異邦人と一諸に住んで、彼らと同じ生活をおくる宣教師（神父）は、牧師のために時間はないかも知れません。しかし、それは決して時間を無駄に使ってはいけません。宣教師はまず「異邦人」を教会のさくの中に入れる政策ではありません。まず一般市民と交わり（コミュニオ）が必要です。（だが、司祭館の中で毎日二十二時間坐っている司祭や宣教師には市民と生活を共にすることはできない）。私たちの仕事と生活は、祭壇の前に行なわれるものの続きではありませんか？。ご聖体に対して宣教師は責任を感じます。ごミサにおいてキリストの体がわけ与えられ、また、神の子の一致が実現されるのです。宣教師はすべての生活をもつて、主からいただいた精神を分け与え、そうして、世が一致するよう協力します。一般の市民との交わりがないならば、本当のご聖体はありません。地元の人々は、司祭や宣教師を、彼らの言葉と教えてなく、日常生活において、

彼らと接する経験をもつて評価します。異邦人と生活を共にすることによって、宣教師は聖書の朗読においてと同様に、一般の人々の中にも、キリストを見い出すことをならいました。「この最も小さいものにしてくれたことは、つまり、私にしてくれたことです」。異邦人と交わることが出来ないならば、神と交わつても何の益があるでしょうか。日常生活が行なわれているところに教会は根を下ろすべきです。それは、宣教師のつとめです。宣教師は、その生活をもつて預言者のように、先ず平凡な人たちの中で、貧しい人たちの中で福音的に暮します。

#### 四 宣教師の信仰の現わし方

宣教師は、群衆の中で神を見い出すべきです。それは難しい。生活から断絶した祈りは教えられたけれども、聖堂や祭壇の前での祈り、働いている「場所」、生活している「場所」で祈るべきです。宗教と日常生活は一致しなければなりません。それはたやすいことではありません。とにかく、宣教師は具体的に地上の生活から信仰の新しい現わし方を探すべきです。

宣教師は福音を第三のデイモン・シオンで読むべきです（第一のデ

イモン・シオン、歴史的なキリスト、第二のデイモン・シオン、弟子によつて解釈され伝えられたキリスト、第三のデイモン・シオン、今生きている人たちの中に生きているキリスト。福音を読むとき、第一と第二のデイモン・シオンだけでなく、第三のデイモン・シオンで読むべき）すなわち、宣教師は神のみ言葉を読み、そして、現在の出来事において、人の話において、福音が今日行なわれていることがわかります。神は（日本の）社会の中に存在し働いておられます。聖霊は宣教師を待つておられますでした。世の始めからここで働いておられます。

多くの人々が（日本人）教会以外で救われていることは疑いようのない事実です。目上は宣教師に、日曜日に教会で手伝わっているかを聞かず、彼の信仰生活、彼の福音からのならいかた今日の貧しい人に対しての福音の生かし方について質問しなければなりません。すべての宣教師にとつて一番重大な問題は今日私たちがどのようにして普通の人がわかるように信仰を現わすことができるか、ということです。それがために、宣教師が司祭館から出る必要があります。つたら司祭館を去るべきです。

そうして、目上はそれを仕方なく許すのではなく、かえつてそれをすすめるべきです。

#### 五 教会はより宣教的に――

宣教師は、日本国民の生活との斗いにおいて、神の働きや聖霊を見い出すべきです。しかし、一人ではなく、市民と一諸にそれを見い出すべきです。宣教師は、よりよい社会建設のために斗争人たちと希望を共にすべきです。だが宣教師は如何なるイデオロギーをも支持してはなりません。宣教師は、すべての「主義」を超えて、圧迫されている人を守るために、自分自身の中立を保つべきです。

宣教師は、市民の自由をかりこむ制度と闘うべきです。例へば、日本の社会においては資本主義ですが、しかし、日本でも、外国人宣教師たちがこのような運動に参加するならば、直ちに国から追いつけられます。主義と政党の間、実生活においていつも区別することは難しいです。そこで、日本人の「宣教師たち」の役目がより重大となるのです。

宣教師は、一般市民と同じレベルで暮らすことによつて、地元の人々と生き生きしたつながりができ、対話をしはじめることができ、福音を宣言する前に、それ



を実行しなければなりません。愛について話す前に、愛を感じさせねばなりません。神について話す前に、神が存在しておられることを体験させるべきです。ご託身の意味もそこにあるのであります。キリストが私たちの住んでいるところに来られたように、私たちは異邦人が住んでいる所（文明の程度）で信仰を生かすべきです。

布教は余りにも組織的に考えられていくのを感じます。日本の司祭団は余りに「法律」とか「信心」とか「宗教的な習慣」などを考えているかのようには思えます。（例へば、ロザリオの信心は消える、聖堂の十字架の道行の絵がなくなつた、統計の数字が大分減つた、シスターになる女子の人数さえ減つてゐる。等々というような心配をしすぎてゐるのでは？）つまり救いというものが、まだ宗教的な信心と結ばれてゐます。教会の指導者たちは余りにも一般の人の実生活から離れて、一般のひとと苦勞や喜びを共に経験しないのです。

布教するということは、言葉においては勿論、それより実生活において使徒でなければなりません。この真理は、外国から来る宣教師と呼ばれてゐる人達のためだけでなく、日本の司教をはじめ、日本の司祭と一般の信徒のためにも、もつともなことです。教会内の信徒教育は宣教的なものではないでなければなりません。

#### 六、三つの結論

日本に長い間住めば住む程、教会が一般の人の生活から遠く離れてゐること、また、日本の政治、経済、福祉に全然（？）影響を与えないことがわかるように感じます。

1. 伝統的な布教を横において、新しい精神に基づく宣教のためにまず忍耐が必要です。すぐ効果を求めてはいけません。聖書による時、時にはいろいろあります。耕す時もあり、耕す時は何世紀もかかるかも知れません。いままで耕やさずに種を蒔いて収穫（統計）を求めたかのように思ひます。（一九七四年から全ての統計をやめよう！）

2. 一般の市民と一諸に暮らすことは重大です。それはまず、私たちでなく、神が歴史の中に働いてゐることを、実生活をもつて認めることです。それから、制服や特別なしるし、又は私たちがカトリック司祭として知られることは大切でなく、むしろ一般の人の

家庭や職場の苦勞、経済的な責任や心配、また彼らの喜びを体験することが最も重大です。キリストも生活のはじめから自分の本質を教へてはくれませんでした。しかし、キリストが何のためは私たちへつかわれたかは、彼の生涯によつて明らかになりました。

3. 宣教師は、地元の文化や習慣を通してご自分を現わす神の声を聞かねばなりません。私たちは教会と共に、聖書を通して神の声を聞いてゐます。しかし、神は一般の人を通して話しておられます。私たちはそこにひびく神の声を聞いてゐるのでしょうか？ある人は言いました。宣教師は教会が提供する神を信じない人です。そして、私たちは、平凡な人、特に貧しい人々の中に自分を見られる神を信じない人間です」と。私たちは、再びキリストの神を見出すべきです。市民の中に生きてゐる神に私たちの心を向けるべきです。

規則、制度は、このようなやり方から徐々に生まれてくるでしょう。しかし、現存のものとは大分違う形で流れ出てくるでしょう。

七、結びのことは

この様な宣教は、司牧を中心とするやり方とは違う「チャンネル」です。この様に、宣教を強調する私たちは、司牧を強調する司教団や多くの司祭にとつては理解されにくいでしょう。（しかし、私たちも、例へば、マリヤの被昇天の祝日や諸聖人の祝日を次の日曜日にするか、「守るべき祝日」という言葉をどうしても使うべきである、というような問題が、宣教地である日本の社会と、どのような重大な関係があるのか、理解することができません）

いま、司祭職は主に司牧のためです。つまり、教会内の活動と信徒の霊的な指導のためです。この考え方はせますぎると思ひます。それを大司祭と呼ばれてゐるキリストの活動と比べるならば、司祭という言葉の意味は歴史の途中のどこかで変つたようです。宣教師は伝統の司牧を言へてゐません。「救いは教会にかよふことによる」というこ

とは余りにも認められています。私たちは誰も救わないのです。人が何の助けで自分を救うべきです。宣教師は「救いのしるし」をたてねばなりません。伝統的な司牧は、典礼と信心を中心とする（典礼と信心をサンドウィッチにした）信仰を伝えます。宣教師は実生活に即応した信仰を伝えます。

いま日本に必要なのは、社会生活に直結した信仰です。「教会は社会に添加されたものではなく、日本の文化の中から再び生まれるべきものです。そしてこれは、教会の化粧を直すことや教会内の問題ではありません。要はミッショナー宣教の本質を理解することです。福音そのものを証しすべきである、ということです。福音的な方法でキリストの精神を証しすべきである、ということです。そして、その福音的な手段は単純なものです。すなわち、今日、福音を個人的に、共同的にどのように生かすべきか、ということです。すべての宗教は、社会制度となる傾向を持っています。すなわち、個人と宗教的な団体の生活を支配する式と思想と規則の網状組織となります。福音自身は学問や制度ではな

く、生活のおくり方です。（先にも述べたように、福音的な手段は単純なものです）。キリストの時代より今まで、福音と組織的な宗教の間には、いつも摩擦がありました。宣教師は宗教を廃止するつもりではありません。しかし、法律の重荷より、福音の精神は重大です。

この点について、今後二十世紀の理論じられるでしょう。……だが、昔のギリシャ人の言葉を繰り返して述べたい。すなわち、

「行く人よ、

ラケダイモンの人々に

ゆきつたえてよ！

おん身らが

このまにまに

われら死にき

と。



Dear Ron: See what you started by encouraging me to write!?



From

"My Pastoral Vision"

One of the reasons that I hesitated writing this report was that I was not quite sure 'how broad' or 'how all-encompassing' the word "pastoral" was meant to be? While being encourage by many to take it in its broadest sense and to write "something", I still hesitated for the simple reason that I did not want to "try" the patience of my brothers. After you read this, you may wish that I HAD hesitated!

Reading the reports of the brethren I have been encouraged to try and explain in some way the motivations and reasons behind my actions these past "two years" of my priesthood. If there are any deficiencies, and I know there are, it is my sincere hope that you my brothers will reach out to help and encourage me, so that we can all grow together.

First I will start by giving in detail the background to my present situation in Japan. This may prove rather long, and unnecessary to some but I ask you to be patient and bare with me. Within the personal experiences of these past two years, and along with the theological studies that I persued before that, some might doubt that point, I have come to the conclusions that are presented in the second part of this paper.

When I returned to Japan in 1972, after ordination, it was my intention to seek an opportunity to live with and help a Japanese priest for at least two or three years of my early ministry. I sought this opportunity for two reasons, namely: 1.) I wanted to improve my Japanese by living as much as possible in a 'totally' Japanese situation. 2.) I also wanted, at the same time, to find out what Japanese priests feel are essential for the spreading of the 'gospel' and for the building up of "community" here in Japan.

With these goals in mind I was granted permission and was assigned to the Ban-cho Catholic Church in the City of Takamatsu. There had been a request by the pastor there, Fr. Ikeda, for an American to come there and run an English program for the parish for the purpose of getting more people to come there freely, and become associated to the church. According to the agreement I was also to act as assistant in the parish, helping out with its activities whenever necessary or possible. For my activities in the parish I was to receive an allowance of ¥20,000 per month to cover travel expences and give me my 'pocket money'. I also received room and board and laundry services. Any English money that was made was to go directly to the parish. I estimate that the amount brought in was between ¥50,000-60,000 per month.

It was my understanding that this situation would continue for a couple of years, but in fact it lasted for only one, the understanding of Fr. Ikeda. The reasons ofr his decciding to discontinue the English program after one year are varied and complex, and really known only to him; but the reason given publically was that he felt that since I came to Takamatsu immediately after ordination it would be best for me to spend a couple of years working with my own men, you all, to see how you do things and to gain a better "Oblate spirit". He felt that if then I wished to return to Takamatsu we could then reconsider it at that time. Added to this 'stated' reason is the fact the the English program was not a great success. In numbers each class averaged only about four or five, the largest being 8, the smallest 2 or 3. Added to this was the fact that there was not much possibility for me to participate in the parish because of my English schedual and due to the fact that he ran things fairly closely. It is not easy for him to work with another. There was a great lack of communication, always a 'two-way' problem, and there was a generation gap and a difference in thinking and approach. For many reasons never spoken it was decided to discontinue there.



## "My Pastoral Vision"

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I would like to point out that Fr. Ikeda was never interested in the amount of money that came in each month, and that he was always very, very kind to me personally. Besides English I celebrated Mass and preached every third Sunday at the main Mass, and took the evening Mass every third week, different from the main Mass weekend. This left one weekend to do as I would. Toward the end I started to work up a Sunday school class for the middle school students, and later in conjunction with Fr. Shigeo Tanaka worked both with junior H.S. and High school students from both parishes. I also attended with him a weekly bible class at the home of one Catholic family, attended by about ten people in all. Anyway at the end of the year it was Fr. Ikeda's opinion that I was not needed at Ban-cho at this time.

Taking into consideration his thoughts I still felt however that if I was to be of any future value in Japan, than the best place to learn how was working with the Japanese priests themselves. I will readily admit that Fr. Ikeda is one such case and that I did not get too far, and very much of the reason was my fault, in trying to understand his thinking, and why he did things, but I know that if I'm going to be a "third or fourth man" in a parish anywhere, then I would rather have it someplace where I'm the only foreigner, and have something to contribute. I felt that I had spent sometime already in Takamatsu and that I had some contacts and I did not want these to go to waste. For these reasons and because I still wanted to improve my Japanese and my understanding of their mentality, I decided to see if there was any possible way I could continue in Takamatsu. In this vain I approached the Bishop and asked his advice, and after receiving his encouragement I went to speak to Fr. Shimoda, and then to both Frs. Tanaka. All these men were most encouraging and it was suggested that I consider coming to Sakura-machi.

Also at about this time, January and early February of this year, a request or should I say a feeler came from "Meizen" (the High school - Junior College I was teaching one day a week at in Takamatsu) to the effect that might I consider becoming a full-time associated teacher at there school, or if this would not be possible would I not at least give three full days to helping them. I informed them that I was much interested in trying such work, and that I was also looking for some way to be of help in Takamatsu, but I did say that I would prefer to work for the first year on a 3-day basis, as I was not sure if I wanted to be a "full-time teacher". I said that I would consider three days if it was agreeable with my superiors and the priests at Sakura-machi, where I would be living.

Having been told by Fr. Ikeda that that I was not need at that parish I was encouraged by the Oblates of the Tokushima area to consider the possibility of trying to open up a new mission either in the area between Awa-Ikeda and Tokushima, around Kamojima, or in the area around Hananoura, between Tokushima and Anan. I considered these suggestions carefully but came to the conclusion that I was not ready to try and work in an area where there was not an already existing christian body of some size, and or some existing facility to use. Also I prefer and feel more at home with city people than I do in the country. For these reasons and the views to be expressed in the 2nd half of this paper, I proceeded to make plans for staying here in Takamatsu City.

By the end of February, with the encouragement of the people at "Meizen" and the priests here at Sakura-machi I had just about made up my mind and was about to start planning a schedual when another proposal came to my attention. Namely, an offer from the Itami parish asking me to come and join their team with the aim of helping the future development of the parish into three separate districts with the hope of deepening and spreading out the present christian witness.

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As present, the offer was to spend the first year getting acquainted with the parish, its people and present activities. Then after the first year or so there would be definite moves to help me establish a new 'branch' of the parish in an area of the present parish called Tsukaguchi. I spoke very frankly with Ed about some reservations that I had about the plan and he was very open and honest with me as well. I must admit that it was a very nice feeling to be 'wanted' and I was grateful. But the fact was that I had committed myself to three days at the Junior College and that would mean that I would be commuting back and forth between Osaka and Takamatsu (Wednesdays-Fridays in Takamatsu, and the rest in Itami). I came to the conclusion that I would be working in two very different places and communities and therefore could not become a real part of either one of them. This means that I would then be of no value to anyone, including myself. After giving this explanation to Ed he accepted my decision.

I then proceeded to set up a full-time schedule working out of Sakura-machi. It should be carefully noted here that in being invited to come and live at Sakura-machi, I was not invited to do anything except come and live with them and help them and to participate in and activities that I wished. They invited me to come and share their lives with them and to learn from them and to give them what ever I might be able to contribute in ways of talents, time and support. It was later decided that I would be "officially" attached to the Chancery Office, but I am encouraged by Fr. S imoda to take a full participation in all of the parish activities. He merely stated that he was not inviting me to "teach English" for the parish, as such.

My present situation is this: I teach English under an "informal" contract at Meizen High School and Junior College from Weds.- Frids. during these days I am asked to devote my main concern to the concerns of the school. This however is not totally exclusive as I have one outside English class and one Catechism during this period. The times for employment at Meizen runs from 9:00A.M.-5:00P.M. on these days. During this time I am to teach 13 class hours and over and above that I should make myself available to the students to answer questions and for counseling if they should so desire. The informality of the contract is based on the fact that I receive no "official" salary from the school, but they agree to make a "contribution" of ¥80,000 per month to the Oblates through the Tokushima parish. In addition to this sum they add a special contribution of 80,000 in June and again in December. Since this is a contribution no taxes are taken out.

After various discussions with Fr. Kenichi Takaka, head of the Chancery, I volunteered my services to teach English at the church. This for two reasons. Many of those studying at Ban-cho wanted to continue and I wanted to earn some money to pay my way at Sakura-machi. Fr. Rodondo, a Burgos, had a few classes for sho and chu-ichi groups that I agreed to continue, one of them at a dan-chi near Yashi for about twenty children. (It is done as a service and is run like a doyo-kakko but its on Tuesdays from 4:30-7:00). Besides that I teach a total of 7 other classes at the church. The Following is an outline of my weeks schedule:

- Sat. night: 6-0'Clock Parish Mass and Sermon.  
8-0'Clock "catechetical group liturgy Mass"
- Sun. -There are two morning Masses 7 & 10. I usually take one of these.  
-From 11:00 0'Clock we have either the High School youth from both parishes (twice a month); or the Middle school group (once a month). This is run by Fr. Shigeo Tanaka, Mr. Miyake and myself.  
-from 1:00 I have a catechism class with a high school girl interested in learning about christianity.  
( After this I usually leave for Tokushima, where I spend Mondays with the boys!)

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- Mon. Night....I usually leave for Sanbonmatsu, a town half way between Tokushima and Takamatsu, where I stay so that I can say Mass early Tuesday morning(6:45) for the Sisters there.
- Tues.           -10:00- An adult class for housewives(1hr.  $\frac{1}{2}$ ). (10 people.)  
                  -The Dan-chi English from 4:30-7:00P.M. (20)
- Weds.           -From 9:00-3:00 Meizen classes(till 5 if teachers meeting.)  
                  -from 3:30-4:45 a catechism class.(college girl).  
                  -5:30-6:30 Sakura-machi Sho-6 English. (6)  
                  -7:00-9:00(?) "catechetical-bible vigil prayer service.)
- Thurs.           -8:45-11:35 Meizen H.S. English  
                  -1:00-2:40P.M. Meizen Junior College Eng. Conversation.  
                  -3:00-4:00       private women's class.(6)  
                  -5:30-6:30   Chu 2(middle school) Class (10)  
                  -6:30-7:30   Adult conv. class (6)  
                  -Soon after I go to a private home to join a bible study group composed of 4 or 5 young adults. Shizeo usually leads the group.
- Fri.            -10:45-2:35 Meizen Classes.  
                  -5-6P.M.     Private English(she's very pretty!)  
                  -6:30-8:00   Adult(advanced) class.(7 people)
- Sat.            -Morning free untill 2 (study time I hope!!!???)  
                  -2-4 High school english. (7)

I'm not writting the above to impress anyone. I know each of your scheduals as full or fuller, I feel mine is too full I don't have time for study and prepration like I would like but I'll have to solve that as I go. The money from the parish English(chancery English) goes to the diocese. I estimate that there is between ¥80,000-90,000 per month(as of April & May.). I give this money to the diocese and I have mentioned only that I hope its used to help projects for the poor or to support the poor parishes of the diocese. In return I receive my room, board, laundry and ¥20,000 per month for personal expences. The reason for the above is to let everyone know clearly where I am, and what I'm doing. I would like also to know the same about you. Through the activities we can see a little of one's priorities. In the following I am trying to set down the "rationale" for the above choices and schedual.

## Part II

Being forced to "stop" and "think" about the reasons why I have acted, and things have moved the way they have since my return to Japan after ordination I would have to explain the above as follows.

I feel that I, as a foreign missionary-priest, am primarily called to be a "cooperator" in and for the building up of the local christian communities here in Japan. I feel that it is my place in all cases and instances to encourage the Japanese people to "take the LEAD" themselves and to "RUN" their own parishes. I should be there, present, to encourage them and to serve them in anyway they may need or want. But in as much as possible I do not want to be the "head" of any Japanese christian body, at least one of any size. (The circumstances under which this would be necessary are very rare in fact.) Whereever there is a layman of deep faith and good sense I would like to see him or them take the lead and I would be there to serve, at the table or anywhere else, when necessary. My main concern would be to go out and proclaim the gospel as a missionary, using whatever means are available.

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It is for this very reason that I want to work with a Japanese priest, to live with him(singular) and to encourage THEM to stop living in "twos" and "three's". To encourage them to "break-up" and take charge of the larger christian communities in the diocese. I am willing to live with them, and to help them in whatever way I am capable as a person and as a missionary. I will try and make the ~~contacts, to raise the money for his support and for "our"(the christian communities')work).~~ By my presence I would try and call them to always look beyond their small immediate group to the larger body of the church and society as a whole both in Japan and through out the world. To be very blunt I would like to see priests like Fr. Kenichi Tanaka and Matsunaga, and Iwanaga go out to take charge of the larger parishes of the Oblates, Dominicans and Burges fathers. Frs. Yamashita and Shigeo Tanaka to take the lead in the largest yochi-ens and youth projects available. I would like to see them leave their small island parishes, and village schools to take the lead in the biggest and best establishments we have here on Shikoku. Then I would like to see the religious break out of their small "religious enclaves" and to 'cross enemy lines' and cooperate with each other as we are most capable, as each person or group has a talent to contribute, let it be used for the good of the most, and the greatest number. Let us sit in the chancery offices and type the letters, intriplicate, to Rome & Paris, in Latin, Italian, French, Spanish, or English. (We do have talents in this area!)(myself excluded..) Let it be our place to support the people by our presence and activity, but let that presence and activity remain in the background wherever possible.

I am not saying here that in every case a Japanese priest would do a better job than the foreigner, or that the people at first would want such a change, but what I am saying is its time to let the Japanese people carry the "ball" themselves! In other words I want to see the gospel "implanted", the "Word made Flesh" here in Japan in a very real and concrete way. It must stop being so in a "vicarious manner" through foreign substitutes, as it has often been, who perpetuate the "status quo" of the church as a foreign import. We must be ready to let the Japanese; encourage the Japanese, and when necessary to force them to carry the "ball"(the gospel) themselves! We must be willing to let them fall with it, drop it, fumble it, as we in the West have done for many years. Sure so and so might be a 'better pastor' than his Japanese counterpart but that's not the issue. We must have the courage, and more so the FAITH to allow the Holy Spirit the freedom to build up the kingdom here in Japan as He wills. We have to cease standing in the background like so many American, and I would imagine Belgian, mothers ready to jump and catch the baby should he seem as if he will fall. Should we not become more like the Japanese mother who gives the child great freedom to explore and even fall.- It seems to me that Japanese children cry much less when they bump their heads or fall than do western children.- No matter how much we tell ourselves 'they, or he, aren't(isn't) ready yet!' or that "They don't really understand the gospel yet!" the fact is we just don't want to let go of the child. We can not continue to use such phrases to continue to impede the "indigenization" of the church in Japan. We have to become like Christ who allowed Peter the right to 'fall' and to 'deny' Him three times before finally His Resurrection Spirit took hold of him, and made that "weak, ignorant fisherman" an instrument for the salvation of many. God always choses the weak to dumbfound the great..we're proof of that, but have we dumbfounded anyone yet?

It is for such a reason that I did not feel that I should be the one to go and open up new missions in places like Hananoura, or Kamojima, or even Itami-Tsukaguchi. As long as the parent parish is still run, in the old cononical sense, by a foreign pastor then I see little sense in perpetuating the situation. Only after we have done everything that is possible to get the 'main communities' into the hands of Japanese leaders, ordained or when not possible non-ordained, only then do I feel we should consider taking the lead. In other words,



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the Chanceries should be asked to release their "secratery-priests" to take these parishes, or if no such animal exists then we have to take steps to ensure that they will be found. If their are not enough celibate priests then seek out the men in our parish who might be willing to do the job. Seek out the "Abe's", the "Kondo's" and the "Yamashita's" and if they are willing ordain them deacons or priests. In the early church Paul did this. He sought out men to lead and confirm the FA ITH he implanted and then went on to continue the proclamation. Was it not St Ambrose, who while still a catechuman, was asked to become the Bishop of his church? We here in Japan must force this issue! Let's stop asking "where are the vocations?", and if their arn't enough then let's get them. We are not ment to be "caretakers" sitting around untill Japanese priests appear out of the clouds( the present seminary system) to take our place so we can move on. We are called here to act as leaven in the church and society and to bring out these men. And then to move on. Our goal as Oblates and missionaries is not to stay but to move on, and this is not comatable with a "caretakers role"! Is there any excuse for our being able to celebrate '25 years of activity in one place?' (I am not criticisin individuals here or their great personal work or vast efforts, I'm talking about the future.)

If the present structures are not providing for this missionary activity then we have to force a change in the structure! If their not men present to run the big parishes then we have to show that there ARE. Let's stop thinking that we have to hang in our present parishes till these "replacements" are found. (either Japanese or American 'seminarians'). Let's realise that that there are really those who will and can take our place, and let's realise that its really the other way around- its not their takaking "our place", but is "we" who are stoping them from TAKING "their" place. This is what I mean by "handing the ball" to them. Let's stop thinking that its our job to do "preevangelization" here and now, and that we must wait for 50 or 100 years before "our efforts" bare fruit, as if the Holy Spirit can not raise "Sons" up from the very rocks of our gardens! His Spirit CAN and WILL bring forth leaders from His Body and these men will be the real "Word Incarnate" in Japan. Only they will be able to take the gospel and live it as "Japanese" with all the full implications that reality has to offer. Only they can bring out the Christ incarnate in this society from the beginning, and only they will then be able to turn and share this, till now, "lost treasure" with the whole Body which they are an Incarnate part. If we foster this kind of reality then and only then will we be able to get on with the "business" which is ours, namely of being missionaries like Francis Xavier, Charles DeWazano, Paul and all the others.

One of the reasons I decided to write this paper is that I had the opportunity to read the "reports" of my brothers. In them I felt a sincere effort to attain this above goal of implantin Christ here in Japan. I merely feel that too often we tend to think its a matter of what "we", as individuals or as a group, are doing to build up the community by 'our activity'. I couldn't help wondering if we're facing the real issue... "how do we get the Japanese people to start building up their own Body"? For me this is ~~only~~ the only "pastoral question" a missionary can properly face.

While we are all 'theoretically' aware of this fact in pratice can this be accomplished as long as we keep thinking that we are the one's who must do the "pastoral work"? I think we have used questions like "what esle can we do?" or statements like "It can't be helped! That's the present reality." to shy away from an issue that the whole church of Japan must face together. The problem of indigenization and the role of foreign missionaries, who at the same time are priests. Some of my opinions and statements here in may seem harsh or crash, but they are not ment to be. Neither should they be taken as judgemental on any-one's work or goo will. They are give by someone closer to the idealism of 25 than to the "mature wisdom of the 40's and 50's. They are given also, with the sincere belief that it is only in the spirit of true and frank and open dialogue between these two realiteies, a dialog carried out in LOVE and The Spirit, that a true understanding will be accomplished!

F. J. Halpin, *own*

イエスは シモンとその仲間に言われた、「ほかの、ふきんの町々にみんなで行って、そこでも教えをのべ伝えよう。わたしはこのために出てきたのだから。」  
そして、ガリラヤ全地をめぐりあちこち、諸会堂で教えをのべ伝え、また悪霊を追い出された。

イエスは、いたる所に行った。ユダヤ人の町も、異邦人の町も かく離されたライ病的な所も 密宮殿も 湖も 砂漠も、罪人・取税人の所も 議員・百夫長の所も 女性も、男性も 大人も、子供も……… みんなのところに行った。  
拒絶する町々、不信の町々、<sup>いざな</sup> 歓迎するが、<sup>いざな</sup> 眞のことを理解してくれない人々、敵意をもつ人々。

おびたしい病人・群衆はみんな幸わせにはなれないことは わかっていても 奇跡はその人を 眞に幸わせにはしないと 感じていても。  
なにも出来ななくても、ただ傍にいて、話をきき、話をし、たがいの幸わせ・不幸を感じる愛のために、いたる所に、~~あちこち~~ いたる人々のところに行った。

いろいろのところへ、まだであるように見えても 多くの人々のところへ。  
東京では 下宿して 小学生たちと一緒にいた。小学生のものの見方など わかったし、友達だとも言えた。いまは そこではないが。しかし 中学生 高校生・大学生と話しが出来るはじめた。高校生としての悩みなど理解・実感で きないが、傍にいて あるいは 高校生たちのつながりを見つめるものとしていた。幼児といえるのも たのしい。私が幼児をみているように、幼児は、"おやもと"として みてくれているようだ。

また、地域の子供たちと"ということ。かえるの学級と" ソーダー養 成のクラスへ …………… いろいろと。

ある人々は 私が早く司祭になるようにとすすめる。教会に行くとよく言われる。

しかし、彼らが考案している『司祭』はたぶん身分的・組織的なものであるような気がする。身分的・組織的な『司祭』には興味はない。キリストの司祭職は旧約の大司祭のような一身分ではないようだし、一教会の主任司祭というものでも、聖体をさぐり、説教をする権利をえる身分でもないようだ。

オフレートの Missionary というのも、司祭という身分には関係ない。創立時には、(フランスでは、Missionary は司祭である方が良かった)かも知れない。しかし、現代・日本では(高知では)その必要はない。(高松教区では)むしろ、司祭という身分的でない Missionary が求められるべきではないだろうか。

Pauper な人々は、いまどこにいるだろうか。一現代は一つの地域・国・年、一定の人々という風ではないようだ。pauper な人々は、若者全層であったり、ホワイト・カラー層であったり、施設の職員みんなであったりするようだ。(生きがいになるものがなかったり、仕事だけの日々だったり、何々の関係が重視されるのに機械的であったり etc) 小教区や小さな Community では、<sup>人間的な</sup>おおいとつくせぬカテゴリーのよう  
な気がする。

福音とは、共にいてく~~ま~~れるだけで、何もできないが、一緒に悲しみ喜びあうことだけのものかも知れない気がする。？

1974.5.24

宮本 匡士



MEETING



1974



MINUTES OF MEETING: May 27-28, 1974  
OBLATES OF JAPAN

May 27: 9:00 AM First Session: Chairman - Dick Bonang

The meeting opened with a prayer and scripture reading. The chairman once more stated the purpose of the meeting, as only an exchange and not a decision making meeting, as previously decided. That is, our PASTORAL INVOLVEMENT -- THE RATIONALE AND IMPLEMENTATION OF THIS RATIONALE.

Highlights of the first session

1) Giving pastoral leadership to Japanese: we as foreigners probably have been a hinderance to the flowering of indigenous ideas. A number of opinions were expressed on this topic:

- lack of qualifications among Japanese priests
- lack of qualifications on the part of the foreigners also
- some Japanese christians are qualified but we have never tried to find them
- a couple of ways to bring the qualifications about might be:
  - giving the Japanese the financial responsibility in an effort to bring out their responsibility
  - giving them responsibilities on other planes also, no matter how imperfect, eventually they will come up with able tools

2) Our lack of teamwork or common planning, not only among the priests but also with the laity and other people...there is no global vision.

3) If we are going to bring about change in society, we must first show that we are able to motivate our own christian communities based on Gospel values.

4) There should be less emphasis on "priests" and more on catechists and christian laymen, etc.

5) Pastoral ministry should not be confined only to Christians but to the society at large.

6) We should work toward a Christianity which has the spirit of the culture in which we live.

7) The methods of some of our pastoral activities do not seem to reflect the type of pastoral activity which Jesus undertook.

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May 27: 10:30 AM Second Session: Chairman - Dave Ullrich

After the scripture reading, questions were directed to those who had made statements in the first session.

Highlights:

- 1) questions, answers and discussion concerning local leadership:
- the basic reason for wanting such
  - no clear-cut answer emerged but the discussion revolved around the probability of a local leader being more aware of the nuances in language (ex: "sekinin" as opposed to responsibility) culture, intuition, problems etc.
  - stress was put on the need for more leadership on the part of the Japanese laity in the pastoral effort
  - concrete efforts of passing lay leadership in the pastoral effort were described:
    - Aki: bible and communion services conducted by the catechist
    - Itami: Better World renseikai (retreat) which was inspired by six seinen (young people)

- concrete ways of passing on this leadership should be worked on by:

- a) pressure on bishops
- b) education of our christians
- c) elimination of the chiku system in dioceses (district system)
- d) one of the "priest's" roles might be in searching and identifying these leaders along with the christian community
- e) work with what already exists in Japanese society, without creating new structures

2) Teamwork among the Oblates, among the Oblates and lay christians, among Oblates and other groups, religious and secular.

- the co-operative effort in the Daimyomachi, Church, Fukuoka was described

- how to move the shintokai (parish assembly)
  - a) first of all by understanding our role and then educating the christians in their role through gospel communities
  - b) giving more responsibility to the yakuin-kai (parish council)
  - c) since the Japanese seem to naturally make structures, establish an organic structure to which they relate; a structure in which clear-cut roles are set
  - d) cannot move too fast: patience is important

3) Planting Christianity in Japan and planting a Japanese Christianity. The core message of Christianity is the same in both cases. However in the latter the emphasis is on the God-given sensibilities, mentality, customs, religiosity, social structure, environment of the Japanese people especially as seen in Zen Buddhism and Shinran's writings and thought

4) John Iwo was asked to compare the experience he had in Brazil and in Japan on the pastoral level. The major difference is that the Brazilian hierarchy has come to grips with the pastoral problem whereas the Japanese hierarchy has not. Do to lack of time, John postponed further explanation until the evening, when he explained the "Core community" concept.

5) An elaboration of the Itami proposed Tsukaguchi plan. A layman, former seminarian, will become responsible for a "worker" centered community. His qualifications were summed up in the words, his Kokoro (heart) and his Seikaku (personality-character).

6) Fr. Matsunaga's reflections on his two year involvement with the Oblates in Kochi, Cooperation with the children and young people, Volunteer Seminar, Sunday School, Light of the Heart. There are other possibilities if "varu ki ga areba" which might be translated as, "if a mutual desire to cooperate existed on both sides".

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May 27: 1:15 PM Third Session: Chairman - Dave Ullrich

After the scripture reading, Evaluation A: negative aspects of the provinces present pastoral involvement. (About 40 were brought up, then each was asked to give what he thought was the most negative. The following surfaced as uppermost).

- 1) Lack of knowledge in general
  - lack of study and prayer
  - lack of knowledge of the language, culture, society in which we find ourselves, of ourselves and others etc.
  - problem of education on all levels
  - lack of imagination in attempting new methods.

- 2) Lack of teamwork
  - too clerically centered
  - no collegiality among members in the same place
  - no interplay of mutual growth with the people with whom we work, christians and others included
- 3) Local churches' lack of presence in society
  - separation of local problems from global issues at large
  - the pastoral hinders our role as missionaries
- 4) Lack of professional value of the pastoral role
  - we haven't become experts in the pastoral field
  - lack of real pastoral rationale

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May 27: 3:00 PM Fourth session: Chairman - Ange Siani

After the scripture reading, Evaluation B: positive aspects of the province's present pastoral involvement. (About 40 were brought up, then each was asked to give what he thought was the most positive. The following surfaced as uppermost: NB There were however differences of opinion as to the question of the following reflecting our present involvement as opposed to pastoral involvement as such).

- 1) Christian Community
  - the best way to form christian community
  - the best way to find and form leaders
  - the best way to evangelize
  - prime central place where Christ becomes incarnate
- 2) Contact with people
  - provides a place for broader contact with the greater number of various segments of society
  - visible commitment to the local
  - is a springboard for working with and thru a christian community in society
  - the physical structures we have, answer a psychological need the people have
- 3) New endeavors
  - attempts to implement new methods by the men
  - plurality of missionary methods
  - stimulating outlet for the zeal of the priests
  - the individual's freedom is recognised in his attempt in trying new methods
  - teamwork is possible

NB: At the end of the session individuals were asked to relate something that they used which seem to be effective. Here are listed only those who spoke and in one or two words the topic they spoke about.

1. Ed Williams: Renseikai (Better World weekend retreat)
2. Dave Ullrich: Sharing of the Gospel message in groups
3. John Iwo: Non-Christians weddings
4. Jose DeFruyt: Sermons given by the laity
5. Dick Harr: Yakuin-kai, adult education, Katei shukai (house gatherings)
6. Dick Bonang: Katei Shukai
7. Tom Maher: Bethel Bible course, prison work and its ecumenical aspects
8. Matsunaga: work with the chugakusei (junior high school students)
9. Ray Bourgoins: Letter apostolate
10. John Mahoney: Church as a sign
11. Len Inui: involvement in education--learned a sensitivity to people
12. Miyamoto: Work with High schoolers--the interplay of mutual education

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May 28: 9:00 AM Fifth Session: Chairman - Dick Bonang

After the scripture reading, dialogue with the provincial team.  
1st part: statement of the hopes and the desires of the men; 2nd part:  
statement of policy on the part of the team. (NB Here a summary of the  
1st part only: Ron will send the 2nd part with his next Newsletter)

- 1) "Animation" (in the sense of the vital force of a living body)
  - team consider our charisma and the men rather than the slots to be filled
    - men who draw out the good in us
    - men who believe in Christ who dwells in us, and also in his Spirit
    - spiritual and religious animators
    - stimulation and inspiration to unity
    - send at least important notices in Japanese too
    - frequent contact with all the men in order to head off crises before they arise in order to help men grow rather than alienate
    - prophets in the sense of agitators and consciences
    - systematic study programs whereby individuals feel the "pressure" to renew themselves
      - spur trust in ourselves and in each other
      - service to the men and men of faith
      - service to the poor
      - understanding of those who failed after taking risks
  - periodic bulletins with concrete rationales to specific problems

- 2) Teamwork:
  - that the Oblates think as a group rather than individually
  - grapple the question of co-operation with societies of other groups and with the laity
  - consider the whole local church
  - ecumenism
  - fundamental reason and overall purpose of our work
  - rethinking our pastoral effort
  - formation of real apostolic communities
  - each charisma to be used for all
  - communication between all among us and equipment for such
  - dialogue
  - men to whom we feel free to open ourselves
  - longer visits to each place to see the real goings-on of that place
  - make themselves available and create an atmosphere where we really can be what we are
  - spark the missionary thrust

- 3) New endeavors
  - expose ourselves to new experiences with corporate reflection
  - not afraid to take risks, dare to move ahead: not overly prudent
  - men of faith who incarnate Christ
  - concrete realisation of handing the Church to Japanese laymen
  - caring for new areas of mission fields in Shikoku

- 4) Miscellaneous
  - financial statements to reflect the finances diverted to various apostolates and not only to places
  - desire of increase in our teams: not just priests, but a huge variety of co-operators under different names
  - back to Canon Law as a framework for our life and action
  - clear-cut articulation of the context from which we work (=gospel)
  - continued analysis and articulation of the context in which we work (=society)

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NB The question of a layman assistant to the provincial bursar, under discussion in the context of "diakonia" was accepted in principle after the provincial opened the question to the floor.

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May 28: 11:30 AM Sixth Session: Chairman - Ron LaFramboise

Discussion of the next meeting

Topic: Transactional Analysis encounter

Time: December 26-30, 1974 -- (or December 16-20, 1974)

Place: Kochi-Hamayu-kaikan

Leader: Julien Mercure, OMI

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# FOLLOW-UP PHASE



1974



Third Session: Evaluation A — negative aspects of provinces' present pastoral involvement.  
Jose De Fauxt.



1) Separation of individual work from corporate reflection.

The newcomer in the district is confronted by an area composed largely of an aggregate of individual apostolates. Most priests, even those trained to work in a group effort have been either forced or have opted into an uncoordinated or individualistic apostolate because of the reality of the local situation. Area decision based on consensus interest and effort in total apostolate is a necessary support for the priest.

Leads to:

- Lack of flexibility, polarizations, lack of coordinated action for the future, lack of real cooperation in the apostolate, and even lack of charity.
- Because of the absence or ambiguity of community support, there is a great deal of dissatisfaction, frustration, and uncertainty as to a man's work and his future in it.
- Lack of vision of the church as a corporate body. Such work is not the same total of individual contributions. The church can only be spiritually fruitful if it functions as an organic body. A tree that stands in the cold in spring gets frozen blossoms.
- Too much individual caretaking. No living out of an overall caring structure.
- It is also a handicap for ecumenism. Freezes creativity.
- Overwork. Tiredness. Lack of ongoing education.

2) Lack of effective leadership training leads to reduces effectiveness of lay apostolate.

The local church still remains largely dependent on foreign leadership. If the parish revolves around the foreign pastor, then the development of the local church and especially fully creative indigenous leadership is hindered.

Radical rethinking of qualifications and of training methods for local leaders, e.g. with regard to local presbyters, married deacons, married priests, secular institutes, etc. seems required.

Some parishes are too small to be served by a fully established parish structure. These areas would be ideal challenges for the creative spirit of well nurtured and responsible laymen.

Catholic priests may be deeper indigenized than protestant missionaries, but they do not always apply the principle of subsidiarity with the same effectiveness.

Lack of effective leadership training leads also to a general lack of realization of the nature of a parish, a mission, a laymen's position and the constant urge to leave it all to the priests and the hired staff.

3) Over-emphasis of the internal dynamics of church without clear demonstration in external dynamics.

Leads to: lack of clear implications of the christian message for the total life, the relevance of the faith is not seen.

Over-emphasis of the spiritual leads to moralizing, while in fact teaching is required to relate the faith to the real life-problems.

The sacraments as rituals are over-emphasized at the expense of the word of possibility that makes the experience of daily life transparent for christian response.

DE FRUITS/ continued.

- Teaching must be geared at the liberation of the total man, churchwork must be related to the human condition (cultural, politic, economic). It is true that we must not fight the peoples social battles for them, but with them.
- Our goal is not a community that enjoys itself, but a community that learns to engage itself. The whole community must live and radiate the spirit of poverty and justice and solidarity with the men of our times: embrace the worldwide struggle for survival.
- question: does the better-world movement have a practical follow-up, or is it a big fire that gradually dies out afterwards?

4) Separation of local work from global issues leads to reduced effectiveness because of lack of distance to see the underlying real problems when totally absorbed by concrete immediate problems.

- One has a feeling of insecurity when he does not see the link between the local problem and the global issue. This is very actual for example in the problem of cultural adaptation: it becomes very difficult to make concrete adaptations when one doesn't see clearly that the church is universal and as such transcends cultures. The church must not only root itself in Japanese culture, but Japan must also internationalize and open up towards a more global engagement.
- Decentralization is important for the full development of the local church, but isolation hinders that development. There is an inconsistency for example between Rome's clearly stated policy on the need for planning and regional implementation of this policy. At the regional level an attitude against the policy of intelligent and comprehensive planning seems to prevail. This attitude seriously affects the work and morale of some of the men in the various districts who would like to take the necessary measures to intelligently implement Rome's policy on planning.
- Help the poor is very nice. But is it not a counterwitness to help the poor in various "small ways"? Teaching and corporate reflection is needed to bring about the social reformulation that can cope with the needs of vast masses in need of right understanding of self. The parochial mindset must be replaced by the urban mindset, enabled to care for the many, rather than the few.

5) Mobility. This is a very great problem in the Japanese church: Priests are totally ly absorbed by their local commitment, while a big part of the faithful is always on the move. There is a great need of a more common social and psychological structure in the basic christian community. First of all to provide the smooth transition of christians from one parish to another. They must be enabled to participate in the new parish and rediscover their role as soon as possible. Secondly: greater unity in the structural care of parishes would also enable the priest to move, sometimes to serve in many communities at the same time, since this has become necessary wherever the complexity of needs can only be met by specialized training.



1) Strong commitment to the local.

This is expressed for example in the concern for adaptation. Many of the men are really trying hard to trace the footsteps of God in the Japanese reality. The missionary-priest tries to enrich his faith so that he acquires that inner freedom and security so necessary for rooting the universal church in the local context. Study time is considered as an integral part of the apostolic work. By doing this, the priest in the local field is not merely a caretaker, but also a pioneer. Evangelization to the local community is always a challenge and requires continuously re-thinking and re-applying of one's faith to the here and now of the local needs.

2) Idealism: maintaining of a vision that life is more than just plain day to day living.

The internal dynamics of the faith are emphasised. There is a strong desire to form communities inspired by the gospel. Many men have taken a special bible course and are renewing their understanding of the divine pedagogy towards the people of God. There is belief in the power of the idea, more than in the idea of power. This fascination with the transforming power of the Logos incarnated in history must continue. Ongoing education for the whole community, spiritual re-motivation and contextual re-education is not effectively enough programmed, but sincerely intended and longed for. Reading of good books is not stimulated enough but available. Although there is continuous need to relate the faith to the human condition of contemporary men, the first steps for spiritual re-education have been taken.

3) Stability. Katai-shukai are a praiseworthy enterprise, for they establish the dynamics of parish structure in the neighbourhood, which has long been dealt with as if it were the periphery of the parish. (For House Church, see also: "On being the church in the world", by John A.T. Robinson, SCM London, 1964, pp. 83-95). Creative involvement of sisters in parishes is a promising step toward widening the participation in stable leadership and toward indigenization of that leadership, so necessary for rooting and solidifying the local community.

Contacts made with local population hold great promise for the future, if they can be further developed. Availability of church facilities to all kinds of humanizing enterprises further incorporates the church in all kinds of philanthropic motherly structural care. A serving church is bound to survive.

4) Continuing care and concern, even after long time of slow progress in the midst of a world where many people seem to care only for themselves. Concern for the poor, the prisoners, those rejected by society is not always implemented in the most efficient way, but it fills our mind all the time. There is definitely a will to bear with limitations and patience with insufficient cooperation and inadequacy to fully respond to the demands of this mission. Volunteers and those involved in dowan-murai and other social work need contextual re-education, but the input is great and ways toward more effective service are explored.