

JAPAN VICE PROVINCE KOREA MISSION

SPRING MEETING

SCRIPTURE

Input
Paul Fachet, OMI



Munakata

Fukuoka

April 1-2, 1997

THE ORIGIN OF THE CHRISTIAN FAITH
Paul Fachet, OMI



(Spring gathering OMI in Munekata, April 1-2, 1997)

What is the first feeling the believers had when they spoke of Jesus?

Jo.20:19-23: In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you', and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you.'

*As the Father sent me,
so I am sending you.'*

After saying this he breathed on them and said:

'Receive the Holy Spirit.

*For those whose sins you forgive,
they are forgiven;*

*for those whose sins you retain,
they are retained.'*

When did Christianity begin?

It starts with the Resurrection. On the first day of the week must not be taken chronologically, but as (kairos), time of God. (For the Jews the last book of the Bible (OT) is not Malachi, but Chronicles, with its last chapter on Cyrus (2 Chr. 36:21 : *This is how the word of Yahweh was fulfilled that he spoke through Jeremiah, 'Until this land has enjoyed its sabbath rest, until seventy years have gone by, it will keep sabbath throughout the days of its desolation'.)*)

Going up is the chronology of the Jews.

For us Christ is our fulfilment.

We recapture all that in the Easter Vigil.

The Rabbinic belief is that after Yahweh has rested He starts the End Times (Eschaton).

For the disciples it all had political connections. That was why they all scattered in Gethsemani. Christ is executed as a political rebel. Cf. Paul in Gal.3:13 : *Christ redeemed us from the curse of the Law by being cursed for our sake, since Scripture says: Cursed be everyone who is hanged on a tree.* This quote is from Deut.21:23, and curse has the meaning of being cut off from God. See also 2Cor.5:21 : *For our sake God made the sinless one into sin, so that in him we might become the goodness of God.*

For the disciples Jesus is a "nothing", he is a failure, a nothing, even a sinner, condemned by the Sanhedrin in the name of God. And they locked themselves up, not only out of fear, but in disillusion. Lost! And then Jesus bursts in on them. And from then on they fall in love; and only then there can be commitment. Cf. Mc. 10:35ff. (sitting at Christ's right and left).

From then on (i.e. Easterday apparition) they became Christians, which means having Commitment, be a Community around Christ, with a Commission. THEN you become an Apostle.

That love (agape) gives clarity of vision, and accuracy of response.

FEAR <-----> Commitment

CONFUSION <-----> Community

SELFISHNESS <-----> Commission

The above shows THAT we have Christian Faith.

Now we start thinking about WHAT we believe as CHRISTIANS.

cf. 1 Cor.15:3 : *Well then, in the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the scriptures;*

On the first day, through his resurrection, Christ gave proof that He was not a sinner but a saint. That was a 180° turn.

Where did the disciples get that?

1. one is the Resurrection; that is here and now (cf. Luc Timothy Johnson: *The Real Jesus*, M.Glazier, 1995.-- His position is lopsided: not balanced nor completed).

These two pillars support each other. The resurrection re-interprets, powers Christ's death, while the death clarifies, illuminates the resurrection.

Part of Christianity is HISTORICAL REMEMBERING. We must adopt our addition, and adapt it, i.e. confessing faith, give it identity and relevance. That we do if we preach JESUS --- CHRIST.

OVERVIEW

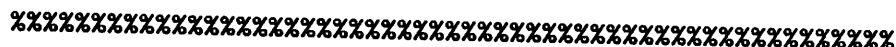
! upholding

and

forming a "VORTEX"

of

Christianity and the Christian Faith.



OVERVIEW

1. The RESURRECTION -- historical (points of the Christian Faith.
theological(

2. EXALTATION CHRISTOLOGY see Acts 2:17-33 32-36
Acts 2:17-33

In the days to come - it is the Lord who speaks -
I will pour out my spirit on all mankind.
Their sons and daughters shall prophesy,
your young men shall see visions,
your old men shall dream dreams.
Even on my slaves, men and women,
in those days, I will pour out my spirit.
I will display portents in heaven above
and signs on earth below.
The sun will be turned into darkness
and the moon into blood
before the great Day of the Lord dawns.

All who call on the name of the Lord will be saved.

Men of Israel, listen to what I am going to say: Jesus the Nazarene was a man
commended to you by God by the miracles and portents and signs that God worked
through him when he was among you, as you all know. This man, who was put into
power by the deliberate intention and foreknowledge of God, you took and had
crucified by men outside the Law. You killed him, but God raised him to life,
freeing him from the pangs of Hades; for it was impossible for him to be held in
its power since, as David says of him:

*I saw the Lord before me always,
for with him at my right hand nothing can shake me.
So my heart was glad
and my tongue cried out with joy;
my body, too, will rest in the hope
that you will not abandon my soul to Hades
nor allow your holy one to experience corruption.
You have made known the way of life to me,
you will fill me with gladness through your presence.*

'Brothers , no one can deny that the patriarch David himself is dead and
buried: his tomb is still with us. But since he was a prophet, and knew that
God had sworn him an oath to make one of his descendants succeed him on the
throne, what he foresaw and spoke about was the resurrection of the Christ: he
is the one who was not abandoned to Hades, and whose body did not experience
corruption. God raised this man Jesus to life, and all of us are witnesses to
that. Now raised to the heights by God's right hand, he has received from the
Father the Holy Spirit, who was promised, and what you see and hear is the
outpouring of that Spirit.

- a. raised up
- b. exalted (Ps.110:10) = enthroned.
- c. Spirit poured out (Gift)

Christ is not a failure, not a scandal, he is your King. This is already
visible in his earlier life.

Acts 2:32-36 : Lord and Christ he became = enthronement ceremony.

God raised this man Jesus to life, and all of us are witnesses to that.
Now raised to the heights by God's right hand, he has received from the Father
the Holy Spirit, who was promised, and what you see and hear is the outpouring
of that Spirit. For David himself never went up to heaven, and yet these words
are his:

*The Lord said to my Lord:
Sit at my right hand
until I make your enemies
a footstool for you.*

'For this reason the whole House of Israel can be certain that God has made this Jesus whom you crucified both Lord and Christ.'

Acts 5:30-32 Shift from political to spiritual:

it was the God of our ancestors who raised up Jesus, but it was you who had him executed by hanging on a tree. By his own right hand God has now raised him up to be leader and savior, to give repentance and forgiveness of sins through him to Israel. We are witnesses to all this, we and the Holy Spirit whom God has given to those who obey him.'

Acts 13:32-33 (see Ps 2:7)

'We have come here to tell you the Good News. It was to our ancestors that God made the promise but it is to us, their children, that he has fulfilled it, by raising Jesus from the dead.

(Ps2:7 : Let me proclaim Yahweh's decree; He has told me, 'You are my son, today I have become your father).

Rom 1:1-6. Paul uses an early Christian creed to confirm his unity with the Christian movement in Jerusalem:

From Paul, a servant of Christ Jesus who has been called to be an apostle, and specially chosen to preach the Good News that God promised long ago through his prophets in the scriptures.

This news is about the Son of God who, according to the human nature he took, was a descendant of David: it is about Jesus Christ our Lord who, in the order of the spirit, the spirit of holiness that was in him, was proclaimed Son of God in all his power through his resurrection from the dead. Through him we received grace and our apostolic mission to preach the obedience of faith to all pagan nations in honor of his name. You are one of these nations, and by his call belong to Jesus Christ. To you all, then, who are God's beloved in Rome, called to be saints, may God our Father and the Lord Jesus Christ send grace and peace.

3. Circa 50 CE (=common era): see Phill.2:6-11 (Pre-Pauline)

LITURGY

His state was divine,
yet he did not cling
to his equality with God,
but emptied himself
to assume the condition of a slave,
and became as men are;
and being as all men are
he was humbler yet,
even to accepting death,
death on a cross.
But God raised him high
and gave him the name
which is above all other names
so that *all beings*
in the heavens, on earth and in the underworld,
should bend the knee at the name of Jesus
and that every tongue should acclaim
Jesus Christ as Lord,
to the glory of God the Father.

"He emptied himself" (this is the *kenosis*-hymn)
cf. Wisdom 2:21-24 :

This is the way they reason, but they are misled,
their malice makes them blind.

They do not know the hidden things of God,
they have no hope that holiness will be rewarded,
they can see no reward for blameless souls.

Yet God did make man imperishable,
he made him in the image of his own nature;
it was the devil's envy that brought death into the world,
as those who are his partners will discover.

PATTERN OF THE CAREER OF CHRIST

Stage I
JESUS emptied

Stage II

death of a slave
(God does not reward, God graces, i.e. gives more than...).

- Elaborate enthronement ceremony:
1. ascension to the throne
(the throne = the whole world).
 2. bestowal of the royal title
(in Jesus' case: The Lord)
 3. proclamation.
 4. prostration.
 5. acclamation from the people.

The above is one turning point.
The Christian proclamation is this pattern. See Col.1:15-20 , the baptismal hymn)

4. PAUL.

The bulk of Paul's teaching is on the "here and now", only fragmentarily on the "there and then".

In the early years after Christ's Resurrection, the center is the LAW, and the Messiah is the promoter of the LAW. (E.P.Sanders: Paul and Rabbinic Judaism)

Covenant precedes LAW.

PAUL preaches GRACE + CHRIST.

Paul never calls himself converted. He stays a JEW. He does not regret the LAW; the Law is there to lead to Christ.

Phil.3:4b-12: Take any man who thinks he can rely on what is physical: I am even better qualified. I was born of the race of Israel and of the tribe of Benjamin, a Hebrew born of Hebrew parents, and I was circumcised when I was eight days old. As for the Law, I was a Pharisee; as for working for religion, I was a persecutor of the Church; as far as the Law can make you perfect, I was faultless. But because of Christ, I have come to consider all these advantages that I had as disadvantages. Not only that, but I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the Law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead. Not that I have become perfect yet: I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me.

(Note: ...my Lord; this is the only place where Paul calls Jesus MY Lord!)

5. The G O S P E L S.

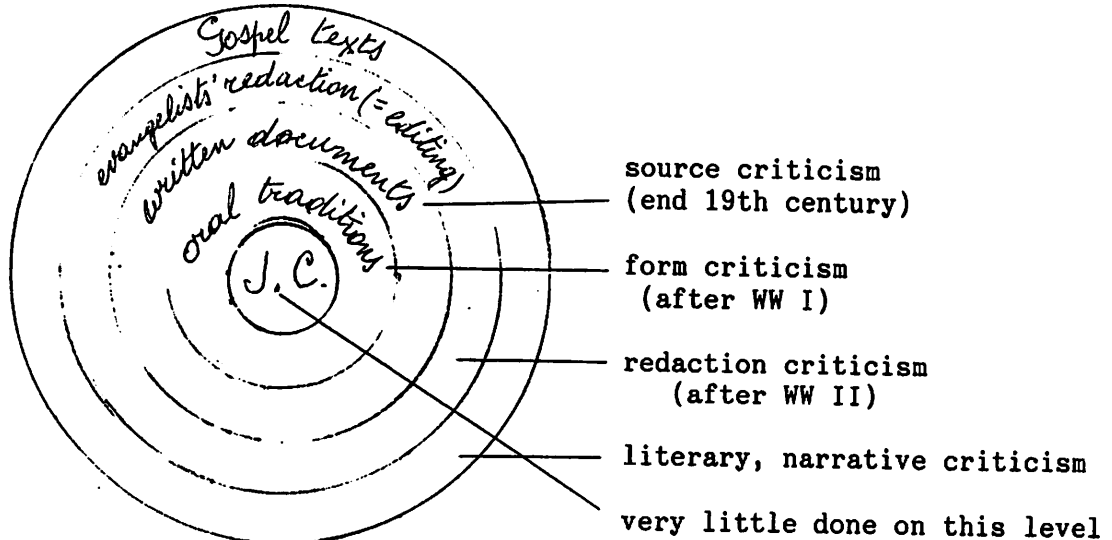
a) from GOSPEL to GOSPELS

the verb is found in Is.52:7 *How beautiful on the mountains are the feet of one who BRINGS GOOD NEWS.*

The word EVANGELION comes from the Emperor Cult.

The Christians took over that word for Christ. And therefore they were hated by the Romans. See Mc.1:14f: After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. 'The time has come' he said 'and the kingdom of God is close at hand. Repent, and believe the Good News'. Jesus is the object of the Good News.

b) Development of the Gospel Traditions.



MARK

The last word of Mk's message is really **FEAR** (Mk 16:8). But something has been added against that fear.

STRUCTURES: 1. ONE JOURNEY

-- intra Galilee (1:16 - 8:21)

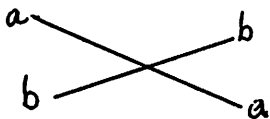
one journey (8:22 - 10:22)

JERUSALEM (11:1 - 16:8)

(hint: go to GALILEE)

2. DIPTYCH structure

Note: All the Gospels are written in chiasmic structure:



MS = Messianic Secret

6:52; 8:17,21

Mk. is an extremely refined theologian.
His setup is most logical.

1st prediction of
the passion

2nd 9:31

3rd 10:33

10:45

8:27-33 smack in the middle; through
stychometric method

Up to this point Jesus refused to have his
identity revealed.

Then, turning around, he asks: Who do people say
I am, who do you say I am. Peter says: You
are the Christ. But his opinion is only
half right. Jesus corrects him: Christ who
has to suffer.

Mk expresses here a Christian confession of faith.
Starting again from the beginning;

"MS motif"= messianic secret motif.

(1) acts of power and authority
(in a synagogue!) Mk 1:21-27.

(all the synoptic gospels start Jesus' activity in a synagogue,
but not in the same but in different ones).

keep his identity secret
(contradictory way of acting)

(2) Reason for teaching in parables: in Mk's Hebrew background a
parable is MASHAL, and this has as one of its meanings *riddle*,
in which sense it must be taken here, cf Mk 4:10-12. The riddle
here is Jesus himself.

(3) The disciples' failure to understand:
Mk 6:52, their hearts were hardened = PHARAOH
Mk 8:17, 21 idem.

Mk prepares his readers for the behavior of the disciples in the
second part of his gospel.

Then comes the revelation in the middle that Jesus cannot be understood
except in suffering

The 1st prediction comes right on in 8:33.

The 2nd and 3rd follow like clockwork.

Then comes 10:45 giving the leidmotif of the Passion: The Suffering Servant
(Is.53).

In Mk. the decision to kill Jesus is made very early, in 3:6.

Mk.1:9-11

I send my messenger before you (cf. with Malachi). We are getting into the
I and you dialogue. Like everyone else Jesus comes from a town to be baptized.
He saw the heavens open, and heard

You are my son in whom I am well pleased.

(Ps 2:7)

(Is.42:1, Gen 22 (Isaac))

Only through his suffering is
Jesus going to be Messiah.

Note: there are four songs of the suffering servant:

Is.42:1-4

Is.49:1-6

Is.50:4-9

Is.52:13-53:12

Before the Prologue there is a Superscription 1:1

The beginning of the Good News about Jesus Christ, the Son of God.

That leads to the end 15:39

*The centurion under the Cross, having seen all this suffering, recognizes
Jesus as the Son of God.*

MATTHEW

STRUCTURES

A. Structure 1.

Having a model (Mk) he enlarges, especially on the journey.
Mt.1 & 2 : Prologue.

GALILEE (ch. 3 - 8:26)

1st JOURNEY (8:27 - ch.20)

JERUSALEM (ch.20 - 28:15)

GALILEE (28:16 - 20)

B. STRUCTURE 2.

2 starting points:

1) 4:17 proclamation and healing.

in 3 chapters Jesus deepens the Torah.

Goes to a climax in 16:13-20 ecclesia

2) a new beginning (16:21)

Jesus ministry of passion, death and resurrection.

Culminates in 28:16-20 : Commission

C. STRUCTURE 3.

The 5 endings:

7:28ss

11:1

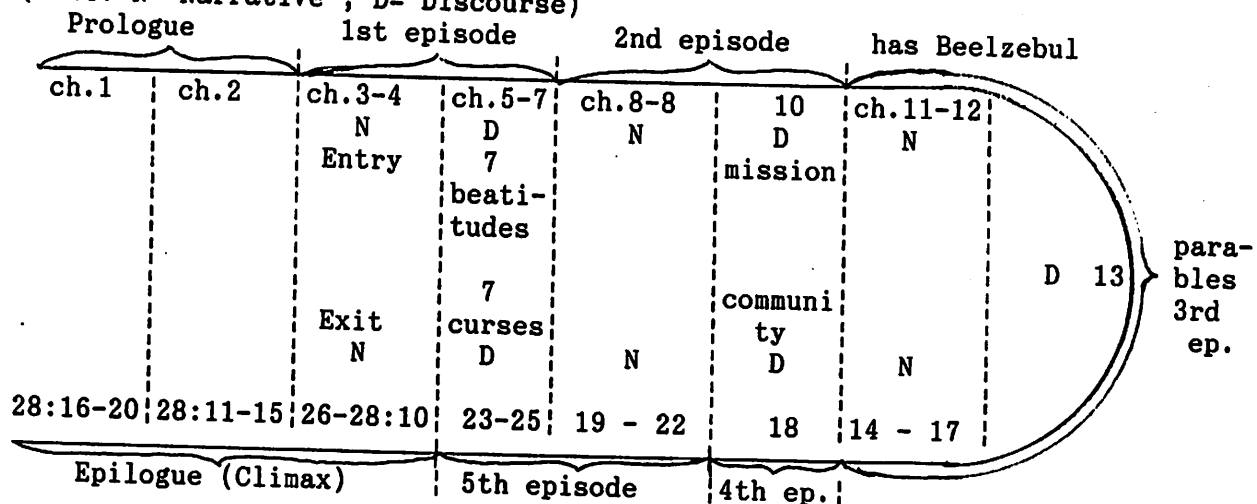
13:53

19:1

26:1

Jesus completes something in each of these ending statements.

(Note: N= Narrative , D= Discourse)



Historically it were the priests who did Jesus in. From 80-90 on it were the Pharisees who cut off the Christians. It were they who decided the Bible, and they left out 7 books (Wisdom etc.). This was done in Jamnia or Jabne (20 km west of Jerusalem, a small location)(Luther followed these)(The Amida or Shmoneh Esre ("18") was a blessing, thanking God for cutting off "Nozri" and the heretics.

(Matthew at this time lumped Pharisees, Sadducees and Scribes together, because the Pharisees who had then become the most powerful group kicked the Christians out of the synagogue. In reality these three groups hated each other).

Matthew's Gospel is a New Pentateuch. He does exactly what the rabbis do, not around Mozes, but around Jesus.

Matthew has upgraded theology. While Mark calls Jesus Master and Teacher((Mk 4:36-41: And leaving the crowd behind they took him, just as he was, in the boat; and there were other boats with him. Then it began to blow a gale and the waves were breaking into the boat so that it was almost swamped.

But he was in the stern, his head on the cushion, asleep. They woke him and said to him, 'MASTER, do you not care? We are going down!' And he woke up and rebuked the wind and said to the sea, 'Quiet now! Be calm!' And the wind dropped, and all was calm again. Then he said to them, 'Why are you so frightened? How is it that you have no faith?' They were filled with awe and said to one another, 'Who can this be? Even the wind and the sea obey him.', Matthew names him Kurios (8:23-27, this is the section of the 10 wonders) Then he got into the boat followed by his disciples. Without warning a storm ~~broke~~ over the lake, so violent that the waves were breaking right over the boat. But he was asleep. So they went to him and woke him saying, 'Save us, LORD, we are going down!' And he said to them, 'Why are you so frightened, you men of little faith?' And with that he stood up and rebuked the winds and the sea; and all was calm again. The men were astounded and said, 'Whatever kind of man is this? Even the winds and the sea obey him.'

For another passage see Mk 6:44-52 ~ Mt 14:21-33: 'LORD,...it is I... The men in the boat bowed down before him and said, 'Truly, you are the Son of God'.

Jesus is GOD WITH US, not a mediator between God and us.

OPENING and CLOSING of the Gospel of Matthew:

1:23 is the key-text for Joseph taking Mary home.

Is.7:14 the virgin, Immanuel= with us God

For Matthew this is LITERAL.

28:20 I am with you = Immanuel

HOW is Jesus Immanuel? 11:3-5 this is a key-question.

Tell John:	the blind see	where?	9:27-30
	the lame walk	"	9: 1-8
	the lepers cleaned	"	8: 1-4
	the deaf & dumb	"	9:32-33
	the dead are rised	"	9:18-26
	the good news to the poor	"	5: 3ff

hear and see (cf Lc 7:22, quite different, uses past tense)

For Mt this is present tense. How? See 10:1 Mission.

See also 4:23 (He went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people.) And 9:35 (Jesus made a tour through all the towns and villages, teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness.)

Jesus is Immanuel in an acting caring community.

OPENING of Mt., 1:1

Jesus, son of David, son of Abraham.

DAVID is mentioned in this genealogy 4 times explicitly, 3 times implicitly, ther are 3 times 14 generations. What is important is the number, not the names.

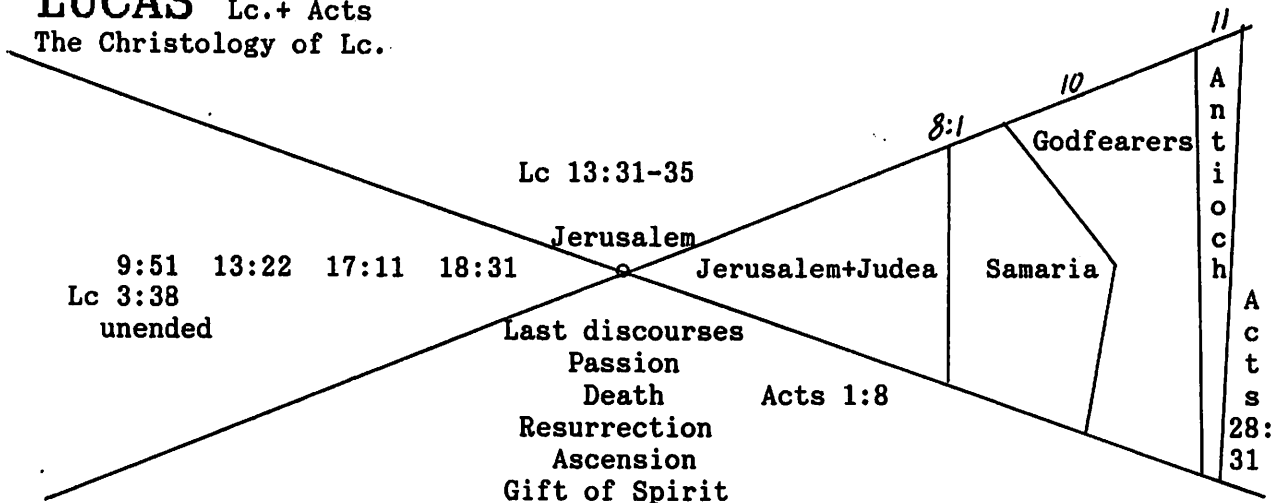
DAVID. = D W D = 4+6+4=14 (but the 2nd and 3rd set of 14 do not add up to 14!)

The Immanuel story: Joseph, son of David.

At another place, 15:22 Then out came a Canaanite woman from that district and started shouting, 'Sir, Son of David, take pity on me. My daughter is tormented by a devil.' (cf Mk 7:26)

LUCAS

Lc.+ Acts
The Christology of Lc.



The core of Lc is in 13:31-35.

Just at the same time some Pharisees came up. 'Go away' they said. 'Leave this place, because Herod means to kill you.' He replied, 'You may go and give that fox this message: Learn that today and tomorrow I cast out devils and on the third day attain my end. But for today and tomorrow and the next day I must go on, since it would not be right for a prophet to die outside Jerusalem.

Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children, as a hen gathers her brood under her wings, and you refuse! So be it! Your house will be left to you. Yes. I promise you, you shall not see me till the time comes when you say: Blessings on him who comes in the name of the Lord!'

Where does Jesus say that he has to go to Jerusalem in Lc?

In 9:51 : *When the days for his being taken up were fulfilled, he resolutely determined to journey to Jerusalem.*

Luke's is not a Judaic way of thinking; his is universal. (see L.T.Johnson, Acts, Sacra Pagina, M.Glazier, 1995).

The Prophet who is persecuted... and vindicated

Apostles	"	"	(Acts 5, 6, 12)
Stephen	"	"	(Acts 7)
Paul	"	"	" 21:10-14
			" 23: 1:11
			" 28:23-31.

PORTRAYING IN Lc.

Jesus, the anointed in the Spirit.(Acts 10:38)

Lc 3:22: *and the holy Spirit descended upon him in bodily form like a dove.*

Jesus is baptized with water, and anointed not with oil, but with the Holy Spirit.

Lc 9:20 the anointed of God

impelled by the Spirit 4:1-11 (the Temptation)

18f (in the synagogue)

10:21 *at the very moment he rejoiced in the Holy Spirit*

23:46 *Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last. (cf Ps 31:6 into your hands I commend my spirit; you will redeem me, o Lord, o faithful God).*

See also Acts 5:12-16.

In Summary:

- (1) The One, anointed with the Spirit.
"HO CHRISTOS"
- (2) Compassionate Healer
- (3) the Social Teacher
- (4) Pious Son, Worshipper of the Father
- (5) the Righteous One.

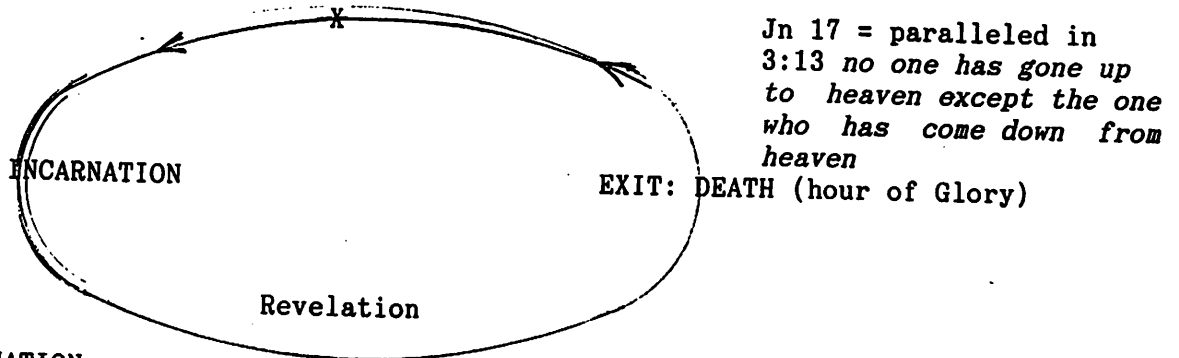
JOHN

Not only John's Gospel must be looked into, but also his letters, 1Jn, 2Jn, 3Jn.

To understand John we have to look back to the Synoptics. For all of them the theme is the same: the Christ is to suffer and so enter into his glory.

Saying that John is divided into two parts, viz. the Book of Signs (1-12) and the Book of Glory (13- end) is an oversimplification.

John brought a new point into viewing Christ: adding to the death he considers the incarnation.



A: INCARNATION.

The main text for the Incarnation point is Jn 1:14.

And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth.

The letters speak even more of the Incarnation:

- | | | | |
|------------------|----------------------------|---------------------|----------------|
| 1 Jn 1:2 (twice) | "was manifest" | ephanerothe | |
| 3:5 | was manifested | " | > his divinity |
| 3:8 | was manifested | " | |
| 1 Jn 1:1-3 | his palpability | | |
| 4:2 | that Jesus Christ has come | <u>in the flesh</u> | > human |
| 2 Jn 7 | (same idea) | | |

In the Gospel this is more complicated:

- | | | | |
|----|-----------------------------------------------------------------------------------------------------------------------|---|---|
| | 1 | 3 | 2 |
| | The Word became flesh | | |
| 1. | The <u>Word</u> : combination of Wisdom tradition (Prov 8; Eccl 24) and the Prophetic tradition. | | |
| 2. | Flesh (sarx) = creatureliness. | | |
| | Is. 31:3 ...their horses are flesh, not spirit... | | |
| | 40:6 ...All mankind is grass... | | |
| | (weakness of flesh, transitoriness). | | |
| | (the author knew the word anthropos, and could have used it, but he did not want to; he wanted to indicate weakness). | | |
| | Jn 6:63 <i>It is the <u>spirit</u> that gives life, while the flesh is of no avail.</i> | | |
| 3. | Became: not <u>shine forth</u> , become | | |
| | became flesh and <u>tented</u> among us. | | |
| | he knows our weaknesses, experiences them. | | |

B. DEATH:

The hour of glory:

a. the HOUR: (this is a HIGH POINT!)

(Is.52:13 The suffering Servant: *See, my servant shall prosper, he shall be raised high and greatly exalted*).

Every Synoptic has three predictions of the Passion.

This author has three predictions of glory:

3:14 And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up,

8:28 So Jesus said to them, "When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught me.

12:32 And when I am lifted up from the earth, I will draw everyone to myself.

Jesus is not going DOWN, but going UP. Jn 10:18 No one takes it (my life) from me, but I lay it down on my own. I have power to lay it down, and power to take it up again.

b. one hour (not to be taken chronologically)

2: 4 my hour has not yet come

12:23 the hour has come

13:01 Jesus knowing that his hour had come

17:01 the hour has come

c. dark hour

not easy, but out of love for the Father.

12:27 (Gethsemani and Tabor wrapped up).

13:21 Jesus was troubled

13:30 it was night (not chronological: power of darkness).

d. point of return to the Father

3:13 return

16:28 from the Father -- to the Father

17:3-5 (similar)

17:24

C. TIME OF REVELATION

Son of God (the Son) doing so he reveals the Father

9 times 19 times

1. ONE with the Father

a) MONO-GENES = only begotten, WE are adopted.

1:14,18 ; 3:16,18 (Cf Gen 22:2,12,16)

b) unique relationship 10:15

reciprocal knowledge

5:19-26 (metronomical passage)

10:30 the Father and I are one

2. Distinct from the Father

a. He is sent (17 times)

b. The Father is greater, 14:28

c. submits to the Father, 10:18

3. Submission;

not servile, but loving 14:31

reciprocal 15:10

4. Mission to reveal the Father 14:8ff.

by being himself

~~~~~



MINUTES OF THE OBLATE SPRING MEETING  
April 2nd, 1997  
Fukuoka



1. The next Spring Meeting will be on the 23rd to the 25th of March, 1998
2. The 50th Anniversary of the Oblates in Japan will be celebrated with the Eucharist, on the 6th of December, 1998, in the afternoon. It will be either in Itami or in Kochi.
3. The 20th Anniversary of the Oblate Church in Nakamura will be celebrated on the 2nd of November, 1997, at 1:30 p.m..
4. The Oblate Retreat this year will be held from the 1st to the 5th of September, 1997. Fr. Ron Rolheiser will be the speaker.
5. Fr. Siani's meeting with Asia-Oceania Oblate Provincials was held in Australia from the 3rd to the 10th of April, 1997.
6. Fr. Siani will go to the Philippines for their Visitation from the 14th of July to the 1st week of September.
7. The new Coordinator for Kochi District is Jude Peirispulle, with Dick Harr as Assistant. The new Coordinator for Tokushima District is Bert Silver, with John Iwo as Assistant.
8. Wency Laguidao gave an update on the Pastoral Committee's last meeting. He raised the awareness of everyone on the Vision-Mission statement of the Vice-Province. He said that there may be a need to review or revise this to keep it updated with the signs of the times.
9. John Deely updated everyone on the results of the survey for on-going formation. The On-going Formation Committee will work out steps to keep on-going formation going.
10. Ray Bourgoïn gave an update from the Formation Committee and the Finance Committee.
11. A follow up on the 50th Anniversary Album was made. It will be out by around

September, 1998, consisting 70 to 100 pages. Everyone was asked to give an estimate of the number of copies each locality will need. There will be a separate set for English and another for Japanese.

12. The On-going formation for those in the early years in the ministry will be held from the 25th to the 31st of August. It will be held in Osaka with Fr. Bob Deiters, S.J. as resource person.

Reported by Jimmy.