

JAPAN VICE PROVINCE
KOREA MISSION
SPRING MEETING

KINDERGARTEN APOSTOLATE
DISCERNMENT

Moderator
Jose Abella, CMS



Kochi
March 5-7, 1991

March 5 Tuesday to March 7 Thursday (noon)	
Morning Prayer:	7:10
Mass	7:20
Breakfast	8:00
Opening Session	9:30-10:15
Coffee Break	10:15-10:30
Session Two	10:30-11:30
Noon Day Prayer	11:45
Lunch	12:00
Session Three	2:30
Coffee Break	3:30-3:45
Session Four	3:45-4:45
Evening Prayer	5:00
Supper	5:30

1991

Vice Province, Japan.

Spring Meeting, 1991

Evaluation:

Kindergarten Apostolate.



In preparation for the coming spring meeting the enclosed material is for your consideration.

After reading and reflecting on the contents the preparatory committee would like you to answer the following questions. In this way you will have an opportunity of sharing with the community your present feelings about the school apostolate. You are asked to send your answers to me by the end of January. I will compile them and send them back to the members of the Vice Province. We consider all of the questions important - but we would at least ask that you answer the first question. After answering the first question feel free to choose all or some of the other questions. Having this compiled information will enable us to open the meeting with your feedback.

[In the following questions "page numbers" refer to the page numbers of the printed material]

1. If you were asked to become a Director of one of our present schools what are the reasons that would move you to accept? What are the reasons that would move you to refuse?
2. Of the criteria of the Vice Province (pg.5) which items can be referred to in this apostolate? Positive elements. Negative elements.
3. Of the "Elements" of the Criteria (pg.6) which items can be referred to in this apostolate? Positive elements.

Negative elements.

4. Of the "Criteria" (Rome) (pgs. 7-10) which items can be referred to in this apostolate? Positive elements. Negative elements.

5. After reading the section on "School Apostolate" (pgs. 11-15) are there any sections that you read that you can apply to our school apostolate in Japan.

6. After reading the section on "Collaboration" (pgs. 16-19) are there any observations that you feel should be brought up at this time in our evaluation?

7. In general do you feel that the School Apostolate is in keeping with our Oblate Vice policy for Japan? Yes. No.
Yes - with reservations. No - with reservations.

8. If you have any reservations concerning the Oblate School Apostolate please specify them.

9. What recommendations would you make at this time to have these reservations answered?

VICE PROVINCE, JAPAN

SPRING MEETING, KOCHI 1991

SCHOOL APOSTOLATE DISCERNMENT

Table of contents:

1. Provincial's talk. (3/6/90)	pg 1- 3
2. Vision-Mission Statement	pg. 4
3. Vice Province-Criteria	pg. 5
4. Vice Province-Elements	pg. 6
5. Approved OMI Criteria-Rome	pg. 7-10
6. School Apostolate (S. C. R. S. I.)	pg. 11-15
7. Collaboration. Bishops and Religious	pg. 16-19
8. Reflections on School Apostolate:	

Ron LaFramboise, OMI Former Director of Board

Bert Silver, OMI Naruto

Dick Harr, OMI Anan

Len Inui, OMI Koga

John Iwo, OMI Aki

Sister Watanabe Itami

Sister Shimono Kochi

TALK ON THE KINDERGARTEN APOSTOLATE DISCERNMENT 3/6/90

We have come here to day to begin a discernment process of the Oblate Kindergarten Apostolate in preparation for the Provincial Congress of March 1991.

The history of the Oblate Kindergarten Apostolate is as old as the Province itself. In fact in most of our places the kindergarten was constructed before the church. Until such time as a church could be built the kindergarten hall served as the church.

Historically there seem to have been three reasons why the founders of the Mission decided to become involved in the Kindergarten Apostolate. First in the areas where we began our missions there were no kindergartens. Secondly the kindergarten would be a means of contact with non-Christians in the area. Thirdly the income from the kindergarten would help to support the parish and the work of evangelization.

We have come here today in response to a suggestion of the Follow Through Committee. "The suggestion is to get to a deep discernment of the kindergartens. Where we are and where we are going."

It would be well I think to consider the role and suggestion of the Follow Through Committee. By doing this we can arrive at a better understanding of the exact nature of our task.

We find this role clearly spelled out in the Follow Through Committee's report of November 3, 1989. "As we see it, the FTC is a committee which would help (keep) things going between meetings by,

1. Seeing that decisions of the congresses are acted upon.
2. Suggest the best means for carrying them out.
3. Help prepare the agenda for the following meetings."

At this meeting our primary concern is #1. Seeing that decisions of the congresses are acted upon.

Today we are concerned with the decisions; or for the sake of accuracy, the suggestions of the 1988 Congress concerning the Kindergartens.

The suggestions are as follows:

1. Hand over the administration of kindergartens to competent people.
2. Do less administration and more animation.
3. Leave kindergarten work.

4. See that the parents in our schools share with us the option for the poor.

5. Re-evaluate our Oblate presence in kindergartens.

6. As leaders we educate the parents of the children of our schools in the issues of justice and peace.

We have come here today as Oblates who are Directors of Kindergartens or as Oblates who are interested in the Kindergarten Apostolate.

The key words here are Oblates and Kindergarten Apostolate with emphasis on Apostolate.

The question we have to ask ourselves during this discernment process is: In today's world in Japan are kindergartens an appropriate Oblate Apostolate? The answer to this question will determine how we should act upon all the suggestions concerning kindergartens made by the Congress of 1988.

Two of the presuppositions for discernment are:

1. That all possible evidence has been gathered.
2. That there has been sufficient preliminary discussion to clarify the evidence. (Oblate Animation Manual pg.319)

This is the work of this group. Gathering evidence upon which to answer yes or no to the Oblate Kindergarten Apostolate. To do this we should always keep in mind our question. In today's world in Japan are kindergartens an appropriate Oblate Apostolate.

Since we are concerned with an Oblate Apostolate the tools we should use are Oblate Documents; the Constitutions and Rules, our own Mission/Vision Statement, and our Criteria

Since we are also concerned with today's world in Japan it would be helpful I think to refer to the Document of the 1986 Chapter, "Missionaries in Today's World", especially section II Mission and Secularization, as well as Father General's "Letter to The Oblates of Japan".

Of course in order to gather all the evidence we cannot be content just to consult the above Oblate Documents. We work in the Church in Japan and are cooperators with the Bishops of the dioceses in which we work. "We coordinate our missionary activity with the over-all pastoral plan of the local Churches where we work, and we collaborate in a spirit of brotherhood with others who work for the Gospel". (C.6) Therefore we should seek the opinions of the Bishops and priests of the Dioceses in which our kindergartens are located

Furthermore we must consider the milieu in which we work and the social and economic circumstances of the town or city in which the kindergartens are located. We must also seek to learn the feelings and thoughts of the civil authorities and the people of the town or city concerning the kindergarten. Again in our search for evidence we should consider how our philosophy and our attitude toward the education of pre-school children has grown and developed, with a special consideration of what that philosophy and attitude is today.

Perhaps a few words on the use of the word "today" in our question may be helpful. I think it to mean; a today that is looking toward the future as well as at the present moment. If this position is true then we must in our search for evidence also keep in mind the future needs of the church and society and of the people we have come to evangelize. (C.8)

It would be well to keep in mind too as we begin this discernment that we are not here to decide about the school corporation to which we belong. The discernment must only be on the question: "In today's world in Japan are kindergartens an appropriate Oblate Apostolate?". We are Oblates discerning an Oblate question. Not Oblates discerning a school corporation question. Once this discernment process is completed and a decision has been reached I am sure we will have to discuss and discern with those involved the relation of the Oblates to the School Corporation.

I would like to close with some reflections on discernment taken from the Oblate Animation Manual.

"Community discernment is placing in common the results of the discernment of each individual. There can be no community discernment if each individual is not prayerfully discerning". (pg.318)

"Discernment does not only mean reaching a good decision based on God's will, but the best decision possible; that is, the best possible act of love of God and neighbor. This is what God really wants! Furthermore, it is choosing between several goods; between several good choices. Choosing between good and bad should not require discernment. So the answer to the problem is which is the best possible choice? Where is God to be found? What does God expect of us." (pg.315)

As we begin to seek to learn what God expects of us let us ask our Immaculate Mother Mary to be with us. Not only will she help us to learn God's will, but also to accept it as "what God really wants" in the same spirit in which she accepted God's will at the Annunciation.

VISION-MISSION STATEMENT OF THE VICE PROVINCE OF JAPAN

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

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

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

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

CRITERIA

1. In order to better determine what the Spirit is calling us to here and no, we will submit our works to prayerful discernment on the local, district and provincial level.
2. We will seek out and gear our works to the most abandoned.
3. We will embrace a life style which reflects an open and respectful attitude toward the Japanese and their culture.
4. We will stand up against injustice and will work to foster Kingdom values.
5. We will foster all lay ministries and integrate them into our Mission.
6. We will maintain a life style that reflects a spirit of simplicity, challenging the false absolutes of money, power, and exploitation.
7. We will strive to form communities that are characterized by communal prayer, a sincere and mutual concern, and unity of purpose.
8. We will have a continuous ongoing formation program in the Province.

ELEMENTS

1. Called by the Holy Spirit
2. As a Christian community (O.M.I.) and in a spirit of interdependence among ourselves
3. Proclaiming Christ and the Kingdom of His Father
4. Witness to Jesus Christ
5. A spirit of interdependence with all around us
6. We seek to embrace Kingdom values in the people, their religions, traditions, and culture
7. We foster and work with Christian communities
8. (We foster and work with) other kingdom building communities
9. We proclaim the Good News for those who have never heard God's word.
10. Especially the most abandoned
11. To bring about the Kingdom of God

CRITERIA (ROME)

1. A mission whose aim is the evangelization of the most abandoned.
2. A mission that is carried out in and through apostolic community.
3. A mission that is in response to the unmet urgent needs of the Church.
4. A mission in which Oblates, as members of a prophetic Church (C 9), collaborate in changing all that is a cause of oppression and poverty.
5. A mission that enables lay collaboration and the development of lay leadership.
6. A mission that is in collaboration with Bishops , and other pastoral agents according to our charism.
7. A mission that is attentive to the traditional and modern cultural context and the specific needs of the people to be served.
8. A mission with a significant historical connection with the Congregation.
9. A mission of a particular strategic value for the Church and/or the Congregation.
10. A mission that has a specific missionary significance at this time.
11.
 - a. A mission that can enable the continued missionary activity of some Oblates
 - b. A mission that serves to attract new candidates.
 - c. A mission that can be a source for gathering needed funds for works of the Oblate community.

A P P R O V E D O M I C R I T E R I A

1. FOUNDATIONAL CRITERIA

Foundational criteria can be defined as: A set of criteria found at the root and heart of our charism, criteria based on the values which moved the Founder to gather that group of men which, in time, became the Missionary Oblates. Because these criteria are so basic, they must be reflected in any evaluation of our ministries. They are the following.

1.1 A mission whose aim is the evangelization of the most abandoned.

By this we understand that our mission is to proclaim Jesus Christ to those groups of peoples marginalized from the dominant society, victims of systems of a social, economic, cultural, educational, political, religious or judicial nature. They are those who have no voice in those systems which decide their future. (Constitution 5)

1.2 A mission that is carried out in and through apostolic community.

In order to effectively accomplish our primary task of evangelization, it is necessary that Oblates form an apostolic community wherein the members can come together to pray, to share, to plan and to evaluate their ministry as well as gather mutual support and encouragement. (cf. Constitution 3 and "Missionaries in Today's World," Chapter 3)

2. CONSTITUTIONAL CRITERIA

Constitutional criteria can be defined as: A set of criteria based on the values found in our Constitutions and Rules. Some of these criteria have been part of our tradition from the beginning; others have evolved over the years and have been adopted as corporate values through the acts of one or the other of our General Chapters. They need to be given serious consideration when we are evaluating our ministries. They are the following:

2.1 A mission that is in response to the unmet urgent needs of the Church.

We were founded to preach the Gospel to the poor because our Blessed Founder felt that this was the way to respond to an urgent need he perceived in southern France. Historically, the Congregation spread outside of Provence to all corners of the globe in response to needs perceived as urgent. This continues in our tradition today.

This criterion helps us to choose those milieux where the Church is not established or not fully developed or where her continued existence is not guaranteed, where isolation is a factor, or where there is no one else able to fill the need for pastoral leadership.

2.2 A mission in which Oblates, as members of a prophetic Church (Constitution 9), collaborate in changing all that is a cause of oppression and poverty.

"Action on behalf of justice is an integral part of evangelization" (Rule 9). In opting for the poor, our Oblate mission must be attentive to the creation of a society based on the rights and dignity of the human person. Because our mission is to the poor, such action has to be part of our mission (nos. 12, 14, 27-30 "Missionaries in Today's World").

2.3 A mission that enables lay collaboration and the development of lay leadership.

The notion of collaborative ministry is implied in our call to apostolic community. By extension, that collaboration is to be applied also to lay people as stated in Rule 6. Further emphasis is placed on this value by chapter 4 of "Missionaries in Today's World."

2.4 A mission that is in collaboration with Bishops and other pastoral agents according to our charism.

We recognize that our mission is the mission of the Church. It is in this spirit that Constitution 6 calls us to fulfill this mission in communion with its pastors. Just as we seek a collaborative approach among ourselves, we also seek to exercise our ministry in this same spirit in our relationships with Bishops and those participating in the "overall pastoral plan of the local Churches" (Constitution 6).

2.5 A mission that is attentive to the traditional and modern cultural context and the specific needs of the people to be served.

Our mission is to a particular people rooted in a situation specified by the many factors that impact on their reality. Rule 7 calls us to proclaim the word "in a language adapted to our hearers" and Rule 8 demands that "we be sensitive to the mentality of the people, drawing on the riches of their culture and religious traditions."

3. CONTINGENT CRITERIA

These criteria can be defined as: A set of criteria based on the concrete history and lived experience of one of our missionary units. These will need to be specified and acted upon in as much as they are pertinent to the life and experience of the province doing an evaluation of its ministries. These criteria can be divided into two categories.

3.1 Criteria of circumstances.

3.1.1 A significant historical connection with the Congregation.

At this moment in the history of a province, a specific ministry has a special significance. It may happen that a particular place was started by

the Oblates many years previously. That commitment may have helped define to some extent the identity of a group of Oblates or may have given the place such an identity that it could not be considered as anything other than Oblate.

3.1.2 A mission of a particular strategic value for the Church and/or the Congregation.

Because of its location or relationships to developing trends in the Church's contemporary understanding of her mission, a place or mission may be said to be of strategic value for the Church and the Congregation.

3.1.3 A mission that has a specific missionary significance at this time.

In today's modern society a rapid change takes place, the marginalization of persons also increases, calling for immediate and creative approaches which the standard ecclesial structures are not yet able to give. An Oblate presence in such areas can be of missionary significance both to the Church and the people it serves.

3.2 Criteria of convenience.

Given the special circumstances in which a particular Oblate Province finds itself, it is quite possible that these criteria may be applicable in choosing priorities. It may choose a particular mission because:

- it can enable the continued missionary activity of some Oblates.
- it serves to attract new candidates;
- it can be a source for gathering needed funds for works of the Oblate community.

A FINAL WORD

The above criteria need to be incorporated into an evaluation/discernment process. We hope to make available to you in the future models of evaluation and discernment processes into which these criteria can be usefully incorporated. Meanwhile, let us know if we can be of any assistance to you in this area.

Rome, December 12, 1989

School Apostolate:

Directives For Mutual Relations Between Bishops and Religious In The Church.

S. C. R. S. I. Mutuae relationes, 23 April, 1978

#40. In renewing pastoral methods and in updating apostolic works, due consideration must be given to the profound upheavals that have affected or modern world (GS. 43). On that account difficult situations are met from time to time, mostly when it comes 'to help in the ministry in its various forms in dioceses or regions where the urgent needs of the Church or shortage of clergy require it' (ES. I, 36). bishops, in dialogue with Religious Superiors and with all who work in the diocesan sector, should try to discern the will of the Holy Spirit and should study means of providing new apostolic presences, and thus be able to face the difficulties that have arisen in the diocese. The search, however, for this renewed apostolic presence must in no way lead to a serious neglect of other genuinely traditional and still valid forms of apostolate, such as that of the school (cf. S. Congregation for Catholic Education, 'the Catholic School', 19th March 1977 CTS S. 323), of the missions, of effective presence in hospitals, social services, etc. All these traditional forms, however, should without delay be carefully and wisely updated according to the norms and directives of the Council and the need of our times.

CATHOLIC SCHOOLS:

S. C. C. E., Malgre les declarations, 24 June, 1977

#4...The Sacred Congregation also addresses itself to all who are responsible for education - parents, teachers, young people and school authorities - and urges them to pool all their resources and the means at their disposal to enable Catholic schools to provide a service which is truly civic and apostolic.

#7...Evangelization is, therefore, the mission of the Church: that is, she must proclaim the good news of salvation to all, generate new creatures in Christ through baptism, and train them to live in the awareness that they are children of God.

#8...To carry out her saving mission, the Church uses, above all, the means which Jesus Christ has given her. She also uses other means which at different times and in different cultures have proved effective in achieving and promoting the development of the human person. The Church adapts these means to the changing conditions and emerging needs of mankind. In her encounter with differing cultures and with man's progressive achievements, the Church proclaims the faith and reveals 'to all ages the transcendent goal which alone gives life its full meaning'. She established her own schools because she considers them as a privileged means of promoting the formation of the whole man, since the school is a centre in which a specific concept of the world, of man, and of history is developed and conveyed.

#9...It is precisely in the Gospel of Christ, taking root in the minds and lives of the faithful, that the Catholic school finds its definition as it comes to terms with the cultural conditions of the times.

#12..Cultural pluralism, therefore, leads the Church to

reaffirm her mission to educate, to ensure strong character formation....

#13..The Church upholds the principle of a plurality of school systems in order to safeguard her objectives in the face of cultural pluralism. In other words, she encourages the coexistence and, if possible, the co-operation of diverse educational institutions which will allow young people to be formed by value-judgements based on a specific view of the world and to be trained to take an active part in the construction of a community through which the building of society is promoted.

#15..Finally, the Church is absolutely convinced that Catholic schools, with their educational objectives, perform a vital service for the Church herself in today's world. She participates in cultural dialogue through schools, making her own positive contribution to the cause of the total formation of man. The absence of the Catholic school would be a great loss for civilization and for the natural and supernatural destiny of man.

#23.....The school problem in our rapidly changing society is serious for everyone. The second Vatican Council has encouraged a more openminded approach which has sometimes been misrepresented in theory and practice. There are difficulties in the provision of adequate staff and finance. In such a situation should the Church perhaps give up her apostolic mission in Catholic schools, as some people would like her to do, and direct her energy to a more direct work of evangelization in sectors considered to be of higher priority or more suited to her spiritual mission, or should she make State schools the sole object of her pastoral activity? Such a solution would not only be contrary to the directives of the Vatican Council, but would also be opposed to the Church's mission and to what is expected of her by Christian people. ...

The General Purpose of a School.

#26..A close examination of the various definitions of a school and of new educational trends at every level, leads on to formulate the concept of a school as a place of integral formation by means of a systematic and critical assimilation of culture. A school is, therefore, a privileged place in which, through a living encounter with a cultural inheritance, integral formation occurs.

#27..This vital process takes place in the school through personal contacts and commitments which consider absolute values in a life-context and seek to insert them into a life-frmaework. Indeed, culture is only educational when young people can relate their study to real-life situations with which they are familiar. The school must stimulate the pupil to exercise his intelligence through the dynamics of understanding to attain clarity and inventiveness. It must help him spell out the meaning of his experiences and their truths. Any school which neglects this duty and which offers merely pre-cast conclusions hinders the personal development of its pupils.

#29.. ...It must never be forgotten that the purpose of instruction at school is education, that is, the development of man from within, freeing him from that conditioning which would prevent him from becoming a fully-integrated human

being. the school must begin from the principle that its educational program is intentionally directed to the growth of the whole person.

#30..It is one of the formal tasks of a school, as an institution for education, to draw out the ethical dimension for the precise purpose of arousing the individual's inner spiritual dynamism and to aid his achieving that moral freedom which complements the psychological. Behind this moral freedom, however, stand those absolute values which alone give meaning and value to human life. This has to be said because the tendency to adopt present-day values as a yardstick is not absent even in the educational world. The danger is always to react to passing superficial ideas and to lose sight of the much-deeper needs of the contemporary world.

#31.. ... It (school) must develop persons who are responsible and innerdirected, capable of choosing freely in conformity with their conscience. This is simply another way of saying that the school is an institution where young people gradually learn to open themselves up to life as it is, and to create in themselves a definite attitude of life as it should be.

#32..When seen in this light, a school is not only a place where one is given a choice of intellectual values, but a place where one has presented an array of values which are actively lived. The school must be a community whose values are communicated through the interpersonal and sincere relationships of its members and through both individual and corporate adherence to the outlook on life that permeates the school.

#34..Christ is the foundation of the whole educational enterprise in a Catholic school.

#35.. The Catholic school is committed thus to the development of the whole man, since in Christ, the perfect man, all human values find their fulfilment and unity....Its duty to cultivate human values in their own legitimate right in accordance with its particular mission to serve all men has its origin in the figure of Christ.

#38.. ... the Catholic school sets out with a deep awareness of the value of knowledge as such. Under no circumstances does it wish to divert the imparting of knowledge from its rightful objective.

#41..The school considers human knowledge as a truth to be discovered. In the measure in which subjects are taught by someone who knowingly and without restraint seeks the truth, they are to that extent Christian.

#43..The achievement of this specific aim of the Catholic school depends not so much on subject matter or methodology as on the people who work there. ... The nobility of the task to which teachers are called demands that, in imitation of Christ, the only teacher, they reveal the Christian message not only by word but also by every facet of their behaviour.

#47..It will give pride of place in the education it provides through Christian doctrine to the gradual formation of conscience in fundamental, permanent virtues - above all the theological virtues, and charity in particular, which is, so to speak the life-giving spirit which transforms a man of virtue into a man of Christ.

#49..The specific mission of the school, then, is a critical, systematic transmission of culture in the light of faith and the bringing forth of the power of Christian virtue by the integration of culture with faith and of faith with living.

#52..The Catholic school must be alert at all times to developments in the fields of child psychology, pedagogy and particularly catechesis, and should especially keep abreast of directives from competent ecclesiastical authorities.

#53..The Catholic school, far more than any other, must be a community whose aim is the transmission of values for living.

#55..The Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ.

It derives all the energy necessary for its educational work from him and thus 'creates in the school community an atmosphere permeated with the Gospel spirit of freedom and love.'

#56..education is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events and things. Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others.

#63.. ...the Catholic school performs "an authentic apostolate." To work, therefore, in this apostolate "means performing a unique and invaluable work for the Church."

#67.. ...loyalty to the educational aims of the Catholic school demands constant self-criticism and return to basic principles, to the motives which inspire the Church's involvement in education.

#75..It is necessary, however, to reassess certain arguments adopted against the teaching apostolate. Some would say they have chosen a 'more direct' apostolate, forgetting the excellence and the apostolic value of educational work in the school. Others would appeal to the greater importance of individual over community involvement, of personal over institutional work. The advantages, however, of a community apostolate in the educational field are self-evident. Sometimes the abandonment of Catholic schools is justified on the grounds of an apparent failure to gain perceptible results in pursuing certain objectives. If this were true, it would surely be an invitation to undertake a fundamental revision of the whole conduct of the school, reminding everyone who ventures into education of the need for humility and hope and the conviction that his work cannot be assessed by the same rationalistic criteria which apply to other professions.

#76..It is the responsibility of competent local ecclesiastical authority to evaluate the advisability and necessity of any change to other forms of apostolic work whenever particular circumstances dictate the need for a reassessment of the school apostolate, keeping in mind the observations above on overall pastoral strategy.

#77..The importance of the Catholic school apostolate is much greater when it is a question of the foreign missions. Where the young Churches still rely on the presence of foreign missionaries, the effectiveness of the Catholic school will largely depend on its ability to adapt to local needs. It must ensure that it is a true expression of the local and national Catholic community and that it contributes to the

community's willingness to co-operate. In countries where the Christian community is still at its beginning and incapable of assuming responsibility for its own schools, the bishops will have to undertake this responsibility themselves for the time being, but must endeavour little by little to fulfil the aims outlined above in connection with the organization of the Catholic schools.

#81..From the economic point of view the position of very many Catholic schools has improved and in some countries is perfectly acceptable. This is the case where governments have appreciated the advantages and the necessity of a plurality of school systems which offer alternatives to a single State system. While at first Catholic schools received various public grants, often as a concession, they later began to enter into agreements, conventions, contracts, etc. which guarantee both the preservation of the special status of the Catholic school and its ability to perform its function adequately. Catholic schools are thereby more or less closely associated with the national system and are assured of an economic and juridical status similar to State schools.

#84.. The validity of the educational results of a Catholic school, however, cannot be measured by immediate efficiency.

#85..In the certainty that the Spirit is at work in every person, the Catholic school offers itself to all, non-Christians included, with all its distinctive aims and means, acknowledging , preserving and promoting the spiritual and moral qualities, the social and cultural values, which characterize different civilizations.

#87..If all who are responsible for the Catholic school would never lose sight of their mission and the apostolic value of their teaching, the school would enjoy better conditions in which to function in the present and would faithfully hand on its mission to future generations. They themselves, moreover, would most surely be filled with a deep conviction, joy and spirit of sacrifice in the knowledge that they are offering innumerable young people the opportunity of growing in faith, of accepting and living its precious principles of truth, charity and hope.

The Collaboration Needed by Bishops and Religious.
Bishop Hubbard/Sponsoring Programs and Institutions
(for Kindergarten evaluation)

...there is need for some collaborative effort to ensure the communication and support that is desirable for those undertaking any apostolic work within a diocese.

Collaboration: Webster defines it in two ways: 1. To work together toward a worthwhile goal; 2, to cooperate with the enemy.

Loughlan Sofield and Carroll Juliano, in their recent book Collaborative Ministry, define it as "the identification, release and union of the gifts of all baptized persons."

...
What, then, is needed for true collaboration to take place between bishops and major superiors?

1. Prayer: Prayer is of the utmost importance; indeed, it is the sine qua non for ministry, whether exercised independently or collaboratively. If we are called to holiness and to service, we must have a relationship with God that will enable us to be open to the inspiration of the Holy Spirit and responsive to others' needs.

2. A mutual understanding of collaboration: The word collaboration is derived from the Latin word meaning "to work together".... To collaborate is to seek, to explore together toward a mutually agreeable purpose.

3. Honest dialogue: When parties come together to discuss their common interests and concerns, it is absolutely essential that the dialogue be open and honest. If there are unspoken issues or hidden agendas, no real resolution has taken place.

4. Openness: To be open is a wonderful gift. In practical terms, it means we can come into a discussion without having our minds already decided. It means we can dialogue about a topic honestly and be free to make a decision based on what has taken place during the collaborative process rather than based upon a preconceived agenda.

5. An ability to compromise when possible: ... When compromise is possible, bishops and major superiors should take that course.

6. A commitment to the collaborative process: This indicates that the participating individuals are mutually committed to discussion, to planning and to implementation. If either party has reservations or does not intend to cooperate fully at any stage in the process, there is no real collaboration, and failure and frustration will be the likely results.

...six criteria...become extremely important if there is to be a willingness on the part of religious congregations to continue sponsoring works within the church or within a particular diocese.

On the part of bishops, these same criteria apply if they are to be truly knowledgeable and supportive regarding the apostolic works sponsored by religious congregations within the diocese.

Some instances of poor or no collaboration:

-There have been circumstances, for example, where religious communities have unilaterally and without consultation decided to withdraw from an institution or an apostolate and

have simply informed the diocese of the decision.

-There have been other instances where there have been bishops who have unilaterally and without consultation decided to close an institution that has long been sponsored by a particular congregation without regard for the fiscal and, most important, the personnel commitment and investment the religious community has made.

Instances of good collaboration:

-An institution has been on the brink of demise because of finances, personnel, etc. The joint efforts of the diocese and the sponsoring congregation have combined to save it.

-There is a pressing new need, and the diocese requires that someone respond.

Sponsorship: Webster defines it: "Sponsorship is the assumption and undertaking of serious responsibilities in regard to an activity or an institution"

Sponsorship of any work or institution by a religious congregation implies a serious commitment both on the part of religious superiors and on the part of the local bishop.

Canon law:

Canon 678

"1. Religious are subject to the authority of the bishops...in those matters which involved the care of souls. The public exercise of divine worship and the works of the apostolate..

"3. In organizing the works of the apostolate of religious, it is necessary that diocesan bishops and religious superiors proceed after consultation with each other."

Canon 680

"Among the various institute and also between them and the secular clergy, orderly cooperation as well as a coordination of all apostolic works and activities, under the direction of the diocesan bishops with due regard for the character and purpose of individual institutes and the laws of the foundation is to be promoted."

It is clear that the church recognizes the uniqueness of the commitment of religious to specific works, but it also calls for a recognition on the part of religious congregations that they function within the diocese and are therefore accountable to the bishop for their apostolic efforts. It is also clear that the local bishop must be involved with the sponsored institutions, giving them his support, interest and concern.

Historically, within and beyond the local church, religious congregations have always made a serious effort to respond to the needs of the times.

...they began services because indeed that is what they were--their only motivation was providing service, answering a serious need.

As the need for these services continued, the number and size of the institutions became larger. Religious congregations particularly invested great amounts of money and numerous personnel to continue to provide services and to contribute to the vitality of the institutions. Of even greater importance, each congregation served with a spirit and purpose that was particularly its own. The charism that motivated from the beginning, and hopefully still motivates

today, is what makes the institution different and in my mind, it is the standard that marks the institution as both Christian and Catholic.

In the "good old days", we had all of the religious personnel necessary and we could place our personnel where we thought they were needed. This ensured two things:

1. It kept costs way down.
2. The philosophy of the institution was secure.

If there was a board, it was solely made up of your own community members, and if there were state regulations, for the most part you were not subject to them because there was little if any government funding involved.

...Furthermore, after the Second Vatican Council, you experienced not only a drastic decrease in numbers coming into your communities, you also had religious in growing numbers who felt called to serve outside of the sponsored institutions and corporate apostolates - again a response to the needs of the times. These realities created a necessity for more lay help and, of course, vastly increased the cost of operating the institutions. This resulted in a new way of looking at sponsorship. It also created the challenge of ensuring the preservation of the spirit, philosophy and charism which had originally permeated the institution since fewer religious were now involved in direct service.

Where do we go from here to ensure the survival of these Catholic institutions and the services they offer?

The religious men and women who began to sow the seeds of these institutions were united in mind and heart. Their oneness of purpose continued in the religious congregations that sponsored the works of the institution. In recent years, we have seen some of these institutions have their original philosophy diluted to the point where some ask the question, Are they still Catholic institutions?

The role of dedicated and committed laity on the board, the administrative level and the staff is key in preserving our Catholic identity. Boards of our institutions are now frequently made up of as many, if not more lay than religious members. This evolution, which is a direct response to Vatican II's call for increased lay participation, has many advantages. Among them: Lay board members frequently have other contacts that may be beneficial to the institution; have access to new fiscal resources; bring various types of expertise and a different perspective to the board.

All of the above can be very beneficial to the institution. It is most important, however, that board members clearly understand and embrace the philosophy of the institution and be committed to preserving it. If the philosophy is weakened seriously at the board level, the institution is in grave difficulty. Sponsoring congregations must retain a significant role in determining the composition of their boards or they may find themselves losing control of the institution they sponsor.

The administration and staff of any institution are also very important to its mission. They too should understand and embrace the philosophy of the institution and make it apparent in the services they deliver.

...In your sponsored institutions you must strive to employ those who give evidence of the same purpose and commitment you yourselves espouse.

Together we must address this very real concern for many of your sponsored institutions. How can the continued mission of the institution be maintained in light of the rapid changes taking place? We all know that today it is not accomplished by the numbers of religious present. It can, however, be guaranteed through watchful vigilance over the philosophy and services given. We must be committed to that task.

Sponsorship can have many faces: ownership, administration, direction, public endorsement, organization, contributions of personnel and financial resources. It can exist on the part of a religious congregation regarding a college or hospital it owns or it can take place in a non-institutional setting such as a soup kitchen, a nursery school or a program for unwed mothers that the congregation has established.

Sponsorship is a very serious commitment on the part of a religious congregation, and the term should be carefully applied. I would caution you not to use sponsorship too broadly. As I see it, institutions and programs you have had some part in establishing should receive your sponsorship. Other institutions and programs in which your religious serve should receive your endorsement and your support. Individual members also receive your endorsement and support within a specific apostolate. To quote Archbishop Rembert Weakland: "The words sponsor and sponsorship convey a deep sense of responsibility. They demand on the part of the sponsor the best Christian stewardship and a sense of responsibility for the goals of the institution or work. Sponsorship can never be ownership or commitment with benign neglect."

It seems to me, therefore, that it is imperative at this juncture in the history of our institutions that sponsorship on the part of a religious congregation also include close cooperation, communication and collaboration with the local church. The bishop personally or through his delegates must assume a more active role in any efforts that seek to ensure the continuance of the sponsored institution.

What is critical at this point in time, however, is that we begin to make serious joint efforts at dialogue and at future planning.

...The declining numbers of priests indicate an increasing need for persons to serve in various capacities in parishes. It would seem that joint planning to face this future reality could be very productive.

...In some dioceses, there are diocesan schools and schools owned and run by religious communities often planning for the future with little or no communication between them. Perhaps it is time we started addressing a future together as a system to best serve the overall educational mission in the diocese.

幼稚園の過去と現在 OUR KINDERGARTENS PAST AND PRESENT

A- 宗教法人時代： UNDER THE RELIGIOUS CORPORATION.

伊丹の土たるキリスト幼稚園を初め、その後設立された5つの幼稚園の設立趣旨は次のように語っています。「最近特に青少年犯罪が増加する傾向にあるのは青少年教育が十分に振興していない結果によるものと思惟せられます。青少年の教育は更に一步前進せしめて幼年期の保育に重大な関係があることに鑑み幼稚園設置」が希望されています。「公立幼稚園。。。の収容人員は入園希望者を満たすことができない現状であります。特に今の世相に於てもっとも、必要な宗教を裏付けとした信仰心に基づく補導を目的とする幼稚園は伊丹市に一つもない。。。」

The following extract is taken from the documents submitted to Hyogo Prefecture for the approval of the Itami kindergarten. It states the reason and purpose for opening a kindergarten there. This same policy statement was used almost as is in applying for approval of the other 5 kindergartens. "The recent rise in the incidence of juvenile crime is thought to be the result of insufficient youth education. As the education of youth develops, the importance of preschool education has become apparent and there is a growing call for the establishment of kindergartens. Public kindergartens are no longer able to accept all the applicants. Moreover, there is not one kindergarten in Itami that provides direction based upon a spirit of faith coming from religion. This is something that is considered important in these times."

長年教会の主任司祭が園長となり主任先生に運営を任せ、定員を上回る現状が続いた。社会に貢献するとともに小教区の財政を助ける役割を果たしました。

With the parish priest as director and the head teacher in charge of the day to day administration we served society for many years with a full enrollment and also provided some financial support for the local parish.

B- 学校法人へ移行する。Moving towards a School Corporation.

古賀幼稚園の労働紛争も起こり、園児減少に伴う経営困難も感じられるようになって、学法化を真剣に検討することになった。経営の安定と教育内容の充実向上を計るため、管区長の諮問機関である幼稚園運営委員会の提案を受けて、とりあえず古賀の暁の星幼稚園の学法化が昭和52年12月1日の管区長評議員会で決まりました。その後条件が整える次第他の5つの園も移行する方針であった。

In the aftermath of the Koga labor problem and starting to feel the financial pinch caused by the decreasing number of children, we began to study the feasibility of reincorporating as a school corporation. The Provincial Council on Dec. 1, 1977 accepted the proposal of the Yochien Committee and approved the reincorporation of Koga for the purpose of stabilizing the management and administration as well as improving the

quality of the education. The gradual reincorporation of the other five kindergartens when the necessary conditions were realized was also accepted in principle.

C- 学校法人時代。Under the School Corporation.

- 昭和53年5月1日古賀の暁の星幼稚園の設置者変更が認可され、暁の星学園が誕生した。認可申請書による設立理由と目的は次の通りです。

On May 1, 1978 prefectural approval was granted for the establishment of Akenohoshi Kindergarten in Koga as a school corporation and Akenohoshi Gakuen was born. The reason and purpose thereof as stated in the application for approval are as follows.

理由：幼稚園経営の主体としてのあり方の基礎強化と拡充ならびに公共的性格の昂揚を促すため。

Reason: To strengthen and broaden the administrative body of the kindergarten as well as to enhance the public character of its administration.

目的：私立学校法に従いカトリック精神に基づいた幼児教育を行うと共にマリア・モンテッソーリの教育指針に沿った人格形成の研究を進め斯界に寄与することを目的とする。

Purpose: While abiding by all the requirements of the Private School Law, to carry out pre-school education based on a catholic spirit, and to promote the study of personality development in keeping with the educational principles of Maria Montessori.

- 昭和53年4月1日伊丹の王たるキリスト幼稚園、高知聖母幼稚園及び芸の海の星幼稚園の学法化が認可され、暁の星学園に設置者を移動した。認可申請書による理由と目的はモンテッソーリの教育指針等の条項を除いて暁の星幼稚園と同じである。ただし、この両園は既にモンテッソーリ教育を取り入れていた。

April 1, 1983 prefectural approval was granted for the incorporation of Itami, Kochi and Aki kindergartens into Akenohoshi Gakuen. The reason and purpose as stated in the application for approval are the same as for Koga with the exclusion of the phrase referring to the promotion and study of Montessori educational principles. However both of these kindergartens had already begun to introduce Montessori educational principles.

- 昭和53年12月22日鳴門聖母と阿南聖母の学法化が認可され、暁の星学園に設置者を移動した。認可申請書による理由と目的は伊丹、高知同様である。

December 22, 1983 prefectural approval was granted for the incorporation of Naruto and Anan kindergartens under Akenohoshi Gakuen. The

reason and purpose as stated in the application for approval are the same as for Itami and Kochi.

Present Status		現在の状況		1990.12.31
園 名 School	園長名 Director	定員 Capacity	在園児 Enrolled	備 考 Remarks
暁の星	Fr. Inui	3 2 0	3 2 0	Age 55 才
王たる	Sr. Watanabe	2 0 0	1 5 7	Age 57 才
高 知	Sr. Shiono	2 0 0	1 2 0	1992.3 退任 Leaving
安 芸	Fr. Iwo	8 0	5 7	Age 60 才
鳴 門	Fr. Silver	1 6 0	1 6 0	Age 62 才
阿 南	Fr. Harr	1 2 0	8 6	Age 64 才

学校法人の運営組織一覧表
School Corporation Management System

学校法人は理事 10 名、監事 2 名、評議員 21 名（理事 10 名を含む）によって運営されます。理事会は唯一の決議機関である。上記の内オブレート会員及び役職は次の通りである。

The School Corporation is managed by a board of 10 Directors, the only decision making body, two auditors and a 21 member Board of Trustees of whom 10 are the members of the Board of Directors. The Oblates presently involved and their position is as follows.

Fr. Silver	Chairman of the Board of Directors	理事長
Fr. Inui	Director	理 事
Fr. LaFramboise	Director (Representative of the Provincial)	理 事
	(管区長の代理)	
Fr. Iwo	Director	理 事
Fr. Harr	Director	理 事
Fr. Simons	Auditor	監 事
Fr. Yamazaki	Trustee	評議員
Fr. Hahn	Trustee	評議員
Fr. Laguidao	Trustee	評議員

Reflections on the Kindergarten Apostolate

Bert Silver, OMI

When the Oblates first came to Japan in 1948 they decided on the kindergarten apostolate. From what I can recall of previous meetings on this apostolate there were four purposes for establishing the kindergartens. One was for evangelization. The second was for financial support of the mission. And the third reason was to have a physical plant for the Christians' use (Mass, meetings, etc.) and finally for contacts in the area.

We have seen these principles carried out in Itami, Kochi, Aki, Koga, Naruto and the last plant built was in Anan. When the time was ripe - churches were built in most of these places, with the exception of Aki and Anan.

Were the primary purposes of the schools realized? In the area of evangelization it is difficult to appraise the results. The indirect evangelization was most certainly accomplished but direct evangelization results are intangibles. The financial advantages of the schools is being seen only now. For in the beginning years - even the directors of the schools were not able to receive an income due to lack of income from the school apostolate. As to the advantages of the physical plant - this has had its pluses over the years. The church was able to utilize the facilities for liturgical services, religious classes, English programs, etc.

Direct contact of the Oblates was almost unknown in the first years of the school. This was a result of a lack of knowledge of the language and the school programs. Dependence was had on lay "head teachers". It was unthinkable to get involved.

Thankfully this changed over the years when we became more adept in Japanese and more knowledgeable of education. Probably a few years before we went school corporation we saw most of the schools with fairly proficient Oblate directors. Our meetings in the Vice Province stimulated and challenged us to be more efficient in our "witness" and "professional" role.

At present in Naruto our school educational policy is based on the Japanese Government's program for pre-school education and on the basics of the Catholic Church's education policy.

Efforts have been made over the years to instill a Christian influence in our education of the children and in our contacts with the parents of the children. Our school offers an educational policy of prayer life and experience in it. They experience group prayer with their peers, with their teachers, and with me. This is done in the classrooms, in their activities, and in visits to the chapel once a week. At present we use mass media in a video tape program of the OT prepared for pre-school children. Books on the video are provided for the children. The teachers prepare them before they watch the program and after it is over they discuss their impressions on what they have seen. Catholic educational leaflets are distributed monthly for the parents. Once a year a lecture is had on Catholic educational principals and their application to family life. Sisters in Tokushima have contributed to the religious program by having classes for the parents and graduate parents and classes for the teachers.

The school is connected with other schools. The National Catholic School Federation, the Diocesan School Federations, The National Private School Federation. Our teachers attend seminars sponsored by these groups annually.

In order to preserve some of the cultural education of the children we have a weekly program on the Japanese Tea Ceremony. The middle and older group children participate in this. It is freely sponsored by the Urasenke Tea Ceremony Group of Japan.

December 11, 1990

A REPORT REGARDING THE ANAN SEIBO KINDERGARTEN:

The vision, as I see it, for this kindergarten lies in further breaking down misunderstanding and/or ignorance of Christianity, initiating both children and parents to Christian values, and thus instilling this strength in their family lives. Through lectures, prayer experience a deeper sense of social justice can be afforded to all. It is a fond hope that more Mothers will take advantage of the Scripture Club offered each week.

Presently, there are 86 children attending this facility: 3 year olds number 31, 4 year olds 27, and 5 year olds 28. This is the 24th year for the Kindergarten. There are presently 4 teachers, 1 helper, 1 bookkeeper employed, and myself serving as the principal.

Over the years, those who've been connected with the Kindergarten have only the fondest memories of the experience. The Kindergarten enjoys a very good reputation for furthering the growth of the children, and promoting the welfare of the family. It is heartening to find that this endeavor has been a strength for the city of Anan. We enjoy much respect in this area.

Fr. Richard R. Harr, O.M.I.

基本的了解 幼稚園は 地域社会にあって司牧し宣教している教区に“植えられたブドウの樹”であることを忘れず、その地域の人々に影響力が及ぶことを意図しながら、使徒的活動の意義を大切にしたい教育事業を通して その領域の福音化に寄与するものになるべきである。したがって幼稚園で実践される保育活動が救い主イエス・キリストの生き方と見方に倣ったものになるよう、職員は祈り修養して行く生活を選ぶのである。

指導指針 1. 人の生涯の目標を、創造されたものの中で受けている召し出しと祝福を実現するまで、人格を磨き、創り主―天の父の愛の招きに応えるものとして捉えていく。

2. 乳幼児期は人の生涯のなかで、繰り返しのできない胎生期と同じぐらい大切な意義を持つ時期であることをわきまえて、その時期の成長を大事に計らなければならない。

3. 幼児に関わる際には、幼児がまねび吸収していることを大事にし、先輩後輩として兄弟的共感を生かすことが望まれる。そこに、幼児が大人に、生活態度の人格的責務を感じさせ、また大人の努力を称賛してくれていることを忘れてはならない。

4. 幼児に生来備わっている自己教育力をその子のものとして帰し、子供が自分で良くなっていける事実自信をもって、その力を神の恵みと受け取って喜び、感謝できるように共に歩む心を大切にする。

5. まとめて：幼児教育においては、おとな、教師の一方的力でこどもを動かすことは、幼児に備わっている成長の法則をぶち壊す非理知的所作であることを知り、おとなが覚えていない時期のこと故、よく研修して行くことが 普段のこととして必要である。

展望 どの人もその成長をひとりひとりの全人格的成長のために受け止められて、正常で心身の調和ある発達を通して育てられたとき、そこに人造の利益を越えた兄弟愛をみて、神に賛美と感謝が成長とともに捧げられよう。

幼児と大人のフェアな関係が実現しているところでは、小さい人から大人は受けてきた恵みと役割を果たす心と呼び覚まされて、社会に貢献している幼児の尊厳が認められ、世界の平和を、生命が育つところから、築き保てる時代を待つことも実行する人々には現実でもあるのである。

評価 教育は 実践哲学であるから、その結果は実った人格的成長が生活行動になって見えて証しされなければならない。（肯定している）

社会的影響： 創られたもののなかで、人類の救いの福音を受けたものが、神の計画に思索を深めながら生物の一つでありながら人格化していくのを保育して、神の働きに心を開き委ねる喜びを おおくの人びと分かちあってきた。（連携して来た施設は凡そ70園）

使徒職的側面： 多様な価値観のある社会のなかで、信仰の‘ひかり’に従って幼児教育が福音化され事業として生かされていける；それを実証する人びとが育っている。

安芸海の星幼稚園

安芸市の全人口は1990年10月末の人口は24482人で前月比は14人減である。過疎化が進み人口は減少している。園のある安芸地区は9604人で3歳から5歳の子供は400人たらずである。毎月の出生は10人もない。昭和26年に開園してから39年になる。5年前昭和60年の園児数は61人で今年57名である。園長と3人の教諭、1人の助教諭兼事務職員で運営されている。安芸地区は3つの保育所と本園が幼児保育に当たっている。私が当園に就任した当時は市が幼稚園をつくる運動があったが、現在は幼稚園教育は当園にゆだねられている。そういうことで本園の公共性は非常に大きいし、期待されている。市の人口の減少は小学校にも保育所にも現われている。小学校は2年前から一年生4学級が3学級に、保育所も定員の半数とゆう。園児の家庭は現在は過半数が転勤サラリーマンである。市との拘わりは好意をもって受け入れられている。色々と援助をしてくれる。

使徒職の面からみて、私にとっては唯一の地域社会との拘わりの場である。安芸地区の信者は約10人で殆ど教会に來ない。教会だけでは仕事は非常に少ない。

2. 教育内容

ピアゼ理論による幼児教育を取り入れているが、他は普通の幼稚園と変わりはない。延長保育はしていない。毎週一回各クラスは教会に來て、朝の祈りと、マリア様の心を歌い、私が宗教的な話をしたり、絵本や紙芝居を読んだりする。火曜日は年長組、水曜日は年中組、金曜日は年小組であるその他、始業式や終業式、お祝いの日には教会でお祈りやお話をする。

カトリック幼稚園の宗教教育は信者にする為でなく、神様を知らせ、宗教心を育て、命を尊び、豊かな心を育て、隣人と仲良くし、楽しく睦まじく生きることが出来るように育てることである。

園長 石流重隆ニ

幼稚園についての感想

平成2年12月26日

私は30年間幼児教育にたずさわって来たが、年を重ねる毎に幼児教育の大切さを増々強く感じます

日本に於ける幼児教育と宗教の育の必要性

現代の日本は物が豊かになり、子供の数は減っています。親は子供を甘やかすことが多く過保護になり子供の自立と困難にさせています。

また土地がせまく、子供の遊び場が少なく、自由にのびのびと危険性もなく遊ぶ場所がありません。そのため幼稚園で自由に遊ぶ時間場所を与えることが大切です。

子供の年令がみて幼児は親と子供との接触が少しく、集団生活と好み、友達を求め、社会性と共に生きて行く時でもあります。同年令または異年令の子供同士で遊び、学習し、その中でいろいろな経験体験を通じて思いやり、愛しさ、やさしさを協力、協調、かたがたの精神が育ちます。

幼児期はいろいろな物事、出来事を身体で覚える時でもあります、精神的にも内面的にも大きく成長します。現在の日本社会は物質主義で「神を敬う」とか「礼拝する」とか「宗教」とありおせんが、この時期に宗教の育を行うことは必要だと思っています。

卒園生で大学生や社会人になった方々も幼稚園が、心ゆく暇を消して来るといふが、その方々はきまつて「神様を信じていたこと」「お祈りをしたこと」「クリスマスに聖歌をうたう人を見たこと」などを話さぬといふにきいていようです。そして卒園から家族で、或は自分だけで洗礼を受ける人々もいます。

幼児期の教育は生活、環境から学ぶことが多く、その人の人生の土台となり一生の影響力を及ぼしているようであるので、この時期に私達幼児教育にたずさわる者は未来の立派な人間をつくり上げる援助者として努力をしなければならぬと思っています。

王たるキリスト 幼稚園
渡邊 満智子

聖母幼稚園は、高知市内の中央部に位置し、まわりは官公庁で交通量を多く、住宅が少ない。ほとんどの子どもが家庭の車、又は自転車で通園している。大部分の家庭は、母親専業主婦で教育に熱心である。長い良き伝統のもとにある聖母幼稚園が好きで希望する父兄が多いようである。

園児数は、この4、5年、120名前後である。平成2年度—113名・平成元年度—120名・昭和63年度—122名・昭和62年度—118名、

園長・教諭6名・事務職員1名・計8名で運営している。特にこの一年、

「地域に根ざす教育」と云う目的で、聖母幼稚園での教育を父兄をはじめ、他の幼稚園、小学校で少しでも知っていただき、地域ぐるみで子どもたちを「愛」し「大切」にしようと努力している。色々な形で少しずつではあるが浸透している。使徒職の面では、主任神父様の積極的な協力のおかげで、大きい行事は、教会を使い、又神父様のお話し、個人的なかかわりなどによって明るい、開かれたカトリック教会を強く印象づけている。父兄、地域の方々にも好感を持たれているようだ。

教育内容は、モンテッソーリ教育法を取り入れている。又教職員は、キリスト教的精神を少しでも自分のものにしようと、週一回主任神父様のもとで聖書研究を行なっている。神のみ言葉にふれる事によって、少しでも自己改革が出来たらとの願いから。

最後に、現在、社会状況は、物質や金銭、又学歴が優先され、自分さえよければよいという利己主義、弱者への切捨てなど、生命の感覚も鈍くなっていると思われます。又、心休まるはずの家庭も、親の夢や過剰な期待などによって、子どもの気持ちや人格が無視され、「人間として生きるために最も大切な、愛や生命の尊さ」が失われてきているように感じます。このように心の教育が強く叫ばれている今日、カトリック幼稚園として、真剣に子どもとのかかわりの中で、愛と生命の尊さを伝えるべき

ではないでしょうか。まわりの大人や友だちから「愛されている」「大切にされている」という実感を子どもたち自身が感じられることが一番大切なことだと思います。このような中から愛を知り、神を感じるからです。そのためには、教師の質も問われます。

- ・教師自身が神から愛され、まもられているということを実感すること。

- ・キリストのように自分を無にし、一人ひとりの子どもを受けとめ、生かすこと。

この為に常に絶え間ない教師自身の自己改革が必要になってきます。教師自身の真剣さ、生き方、そのものが教育だからです。

園児減少のあおりを受けても、園運営が苦しくなっても、最後まで子ども一人ひとりを大切^にし、生命の尊さと愛を伝えるに、ふさわしい幼稚園でありたいと願っております。

1990. 12. 27.

高知聖母幼稚園

ミスター 下野 節子

[In the following questions "page numbers" refer to the page numbers of the printed material]



1. If you were asked to become a Director of one of our present schools what are the reasons that would move you to accept? What are the reasons that would move you to refuse?
2. Of the criteria of the Vice Province (pg.5) which items can be referred to in this apostolate? Positive elements. Negative elements.
3. Of the "Elements" of the Criteria (pg.6) which items can be referred to in this apostolate? Positive elements. Negative elements.
4. Of the "Criteria" (Rome) (pgs.7-10) which items can be referred to in this apostolate? Positive elements. Negative elements.
5. After reading the section on "School Apostolate" (pgs.11-15) are there any sections that you read that you can apply to our school apostolate in Japan.
6. After reading the section on "Collaboration" (pgs.16-19) are there any observations that you feel should be brought up at this time in our evaluation?
7. In general do you feel that the School Apostolate is in keeping with our Oblate Vice policy for Japan? Yes. No. Yes - with reservations. No - with reservations.
8. If you have any reservations concerning the Oblate School Apostolate please specify them.
9. What recommendations would you make at this time to have these reservations answered?

1991

Evaluation Kindergarten Apostolate.

Submitted by Fr. John Kenney Mahoney, O.M.I.

1. If you were asked to become a Director of one of our present schools what are the reasons that would move you to accept?

1.1 I would accept because 'I feel that the Kindergarten Apostolate is an integral part of the Oblate Apostolate in Japan. This I think has its basis in C 5. "We preach the gospel among people who have not yet received it and help them to see their own values in its light." The kindergarten is a place where this can be done. Even if the results in direct conversions are few I still believe we are able to help the children and parents to see their own values in the light of the Gospel.

1.2 I think that perhaps today more than ever the Kindergarten Apostolate can fulfill a very important function in Japanese society. More mothers are working; some to the extent that they seem more interested in their work than their children. Through the kindergarten we can give the child a feeling of being loved and wanted; of having value, etc. We can also do much to influence the thinking of the young mothers and perhaps move them to rethinking their values.

1.3 I think that being the director of a Kindergarten today would be a challenge to my missionary zeal, initiative and creativity. By that I mean I would feel challenged to make that kindergarten one that would meet the needs of the children and parents of today's Japan. Kindergartens are a traditional form of apostolate for the Oblates. Perhaps that is why the closing sentence of first Paragraph of School Apostolates (#40) speaks to me. "All these traditional forms, however, should without delay be carefully and wisely updated according to the norms and directives of the Council and the needs of our times." This is the same challenge that the Constitutions put before me. "We will always be close to the people with whom we work taking into account their values and aspirations. To seek new ways for the word of God to reach their hearts often calls for daring." C. 8

1.4 It is an Oblate characteristic "to be close to the people with whom we work" That is why I would feel compelled to accept the direction of a kindergarten. It offers a wonderful opportunity to be close not only to the children but to parents and teachers; to work together with them, to be with them in their search for meaning, value and joy in life; to help them realize the responsibility we have to society to work for Peace and Justice in the local community and in the world.

1.5 What are the the reason that would move you to refuse?

The inadequacy I feel when faced with the administration of the kindergaten. It seems to me that one must be trained and have a very good knowledge of the laws and regulations governing kindergarden education, etc.

1.6 The job of Director seems to me a most time consuming one and whether I could do that well and also be Pastor of a parish is another question that I would have to weigh.

2. Of the criteria of the Vice Province which items can be referred to in this apostolate? Positive elements. Negative elements.

2.1 #2. We will seek out and gear our work to the most abandoned.

I feel this is applicable if you consider those who do not know Christ as the most abandoned. We are a missionary congregation. "Our principle service in the Church is to proclaim Christ and his Kingdom to the most abandoned. We preach the gospel among people who have not yet received it and help them to their own values in its light." (C.5) "With an open heart and completely disposed to listen, we exercise our mission in this world which God loves and for which he has sent his Son. The world is indeed wounded by sin and its dreadful consequences but God is nevertheless present in the hearts of all who work for the good of humanity, even in the hearts of those who have not yet heard the Good News." (MTW 38)

2.2 #4 We will stand against injustice and will work to foster kingdom values.

In many ways the teacher, parents and children in our kindergartens are unwitting and unwilling victims of the system. They are also unwillingly and unwittingly members of a society that is the cause of injustice in the world society. "In our ministry we shall take advantage of every opportunity to invite Christians (parents and teachers) to act in behalf of the poor. We shall also help them to realize that they themselves might possibly be a cause of poverty without knowing it, by their attitudes, the values they espouse, their lifestyle, their political and social decisions...." (MTW 27) Parenthesis mine.

3. Of the "Elements" of the Criteria which items can be referred to this apostolate? Positive elements. Negative elements.

3.1 #3. Proclaiming Christ and the Kingdom of His Father
cf. 1.2

3.2 #8 We foster and work with) other kingdom building communities.

An Oblate kindergarden is itself a kingdom building community. It is there that we try to present the values that will enable the parents, teachers, and children to work to build God's kingdom in our society.

3.3 "The Catholic school is committed thus to the development of the whole man, since in Christ, the perfect man, all human values find there fulfilment and unity."
(CATHOLIC SCHOOLS #33)

3.4 #9 We proclaim the good news for those who have never heard God's word

3.5 In the kindergarten we have the opportunity to bring the message of the good news to the children, parents and teachers both indirectly by our words and actions and also directly through religious programs, Bible classes etc. It is true that the young parents are completely immersed in the secularized society of modern day Japan. Religion of any sort has very little place. And yet it is the good news that can bring more meaning and hope to these young families that are in contact with the missionary Oblate for two or three years.

3.6 "Christ's disciples bring a message of joy and reconciliation to the world. Christ's compassionate love and availability to people are ideals for the missionary who wants to be present to the secularized world, whether visibly as a light in a mountaintop or invisibly as leaven in the dough." (MTW 39)

4. Of the criteria (Rome) which items can be referred to in this apostolate? Positive elements. Negative elements.

4.1 #1.1 A mission whose aim is the evangelization of the most abandoned.

4.2 This is applicable to the families in our kindergartens as they are often victims of the social, economic system, etc. They are also those who have no voice in the systems which decide their future.

4.3 #2.2 A mission in which Oblates, as members of the prophetic Church (Constitution 9), collaborate in changing all that is a cause of oppression and poverty.

4.4 Again as in 4.2 above our families may not be suffering poverty but in many instances they are victims of the oppression that the social structures of Japan create.

4.5 #2.4 A mission that is in collaboration with bishops

and other pastoral agents according to pour charism.

4.6 I believe that the Bishops in the Dioceses where we have kindergartens approve of this as a useful apostolate in Japan.

4.7 #3.1.3. A mission that has a specific missionary significance at this time.

4.8 The Church to day is more and more calling us to work for Peace and Justice in the world. It is also the call to all Oblates from our CC and RR, confer Rule 9; from the 1986 General Chapter, confer MTW 10-30 and more recently from the General Administration, confer letter of November 12, 1990 on an animation program concerning Justice and Peace.

4.9 A second call of our time is that of the Holy Father Pope John Paul II for a World Wide Decade of Evangelization Anticipating the Year 2000. (cf. OMI Information, Japan (Newsletter) Sept. 1990)

4.10 The kindergarten is a place where we can work for justice and peace and also make the parents, teachers and even the children aware of their responsibility to work for Justice and Peace. It is also a place where we can bring the message of Christ. A place of direct and indirect evangelization.

4.11 #3.2 It can enable the continued missionary activity of some Oblates.

It can be a source of needed funds for works of the Oblate community.

These criteria is especially applicable in small parishes where the kindergarten provides an excellent means of contact not only with the parents, teachers and children in the Kindergarten but with the local community as well.

The contributions made by the parishioners are most inadequate to support the pastor and the parish plant. The salary of the Director of the Kindergarten is often enough to take care of this matter.

5. After reading the section on "School Apostolate" are there any sections that you can apply to our school apostolate?

5.1 #40 (Directives for Mutual Relations between Bishops and Religious in the Church) "The search, however, for this renewed apostolic presence must in no way lead to a serious neglect of other genuinely traditional and still valid forms of apostolate, such as that of the Catholic schools, of the missions, of effective presence in

hospital, social services, etc. All these traditional forms, however, should without delay be carefully and wisely updated according to the norms and directives of the Council and the need of our times.

5.2 #7 "... She established her own schools because she considered them as a privileged means of promoting the formation of the whole man, since the school is a centre in which a specific concept of the world, of man, and of history is developed and conveyed."

5.3 #15 "... The absence of the Catholic school would be a great loss for civilization and for the natural and supernatural destiny of man."

5.4 #31 "... the school is an institution where young people gradually learn to open themselves up to life as it is, and to create in themselves a definite attitude of life as it should be."

5.5 #34 "Christ is the foundation of the whole educational enterprise in a Catholic school."

5.6 #63 "...the Catholic school performs "an authentic apostolate." To work, therefore, in this apostolate "means performing a unique and invaluable work for the Church."

5.7 #77 "The importance of the Catholic school apostolate is much greater when it is a question of the foreign missions."....

6. After reading the section on "Collaboration" are there any observations that you feel should be brought up at this time in our evaluation?

6.1 I think all of page 18 is worth reading and considering. If we are to continue of kindergarten apostolate we must answer the question posed here. "Where do we go from here?" The "good old days" are gone or maybe we just think they are. The suggestion of the cooperation of dedicated and committed laity is something that must be given serious and urgent thought.

7. In general do you feel that the School Apostolate is in keeping with our Oblate Vice-Province policy for Japan?

7.1 Yes.

8. If you have any reservations concerning the Oblate School Apostolate please specify them.

8.1 I do not know whether calling them reservations is quite accurate. Perhaps worry about the future. Who will take over as Directors when we are not able. Will the

young men now in training be willing to act as Directors. If not whose fault is that. Is there still time to train competent Catholic teachers in order to make our kindergartens more Catholic. etc. etc.

9. What recommendations would you make at this time to have these reservations answered?

9.1 In the kindergarten we have as it were a captive audience. How can we best take advantage of this. What can we do in the two or three years we have these children and also their parents to evangelize them more fully. I recommend that we should think about that and talk about that. I would also recommend that we find ways to interest our young men and to make them aware that the kindergartens are a very valid and worthwhile mission apostolate. Just as we call our parishes, "Mission Parishes" maybe we should think of and call our kindergartens "Mission Kindergartens". I do not mean to single out the young men in formation I think each and everyone of us has to try to develop greater interest in the Oblate Kindergarten Apostolate.

9.2. I would also recommend that we consider very seriously the positive recommendations made by the 1988 Congress concerning our Kindergarten Apostolate:

Hand over the administration of our kindergartens to competent people. (Ex. Kochi and Itami)

Do less administration and more animation.

See that the parents in our schools share with us the option for the poor.

Re-evaluate our Oblate presence in kindergartens.

As leaders we educate the parents of children of our schools in the issues of justice and peace.

January 12, 1991

Fr. John Kenney, M.I.

1991 年3 月1 日

オブレート会日本管区長
ジョン・ケニー・マホニー神父様

主の平安

3月5日から7日までオブレート会日本管区の総会が開かれ、幼稚園使徒職のありかたについて話し合われるにあたって、わたくしの意見をもとめておられますので、かんたんにお答えいたします。

1、「カトリック学校は、日本社会に福音を伝えるためもっとも重要な場である」との福音宣教推進全国会議（NICB- I）の発言は日本司教団の考えと一致したものであり、わたくし自身の考えでもあります。ですからこれからでも幼稚園経営はりっぱな使徒職であることに変わりはありません。

2、しかし日本のカトリック教育の現場が、カトリックとしての教育を実践していくために、大きなむつかしい問題をかかえていることは事実です。その一つは、これまで経営者、現場の責任者（園長など）として直接に事業にかかわってきた司祭や修道者が高齢化し、また後継者がいないということです。

3、オブレート会としては幼稚園の運営管理を他の適当な人に委ねる方向、また司祭は運営管理よりもアニメーターの仕事をする方向（提案1と2）を選ぶのがいいと思います。

4、司祭の代わりに運営管理にあたってくれる人は、幼児教育に経験のある信者の方が望ましいでしょうが、信者でない方で適当な人を見つけることができるかも知れません。このような人がいるならば、そのかたの養成をすぐにも始めることをおすすめします。

5、園長になれる適当な人がすぐにいない場合、現場の先生のなかから比較的に経験のある人に交代に、年限をきめて園長職をやらせることはどうでしょうか。

6、提案3の「幼稚園に携わるのを止める」は、宣教のすばらしい場を捨てることになりますので、良くないと思います。

香川県の「聖母学園」でも同じ問題で悩んでいますので、みなさまにお役に立つような提案を申し上げることができません。、ご了承ください。

深堀 敏

カトリック幼稚園についての意見

1. 存在の意義.

次の点で大きな意義を持つ

- (1) 幼い魂と心に神の愛を伝え、誠の人間像を身につけさせる.
- (2) 父母と家庭への影響.
- (3) 地域とのつながり.

2. 力を注ぐべき点.

- (1) 先生がたにカトリックの人間像を理解させて、カトリック幼児教育の仲間・友人・同志となってもらうこと、・・・(司祭の参加により)
- (2) 父母へ積極的に近づくこと、(司祭による)

3. 問題点.

園長の仕事は教育と管理(税の問題をも含め)の両面で専門的知識と資格が求められるので、教会の司祭が兼任するのは次第に困難となる。

判り切ったことのみで申し訳ありません。

以上

カトリック大阪大司教 安田久雄

1月21日付、幼稚園問題についてのお問い合わせのお手紙いただきました。顧問の神父様方のご意見もお伺いして、次のようにお答えすることにいたしました。

幼稚園は、少なくとも現時点、福岡教区内の状況では適切に運営されるなら実際的かつ効果的な福音宣教の手段である。特に将来のことを考えると、いま幼稚園経営から手をひくべきでなく、むしろ適切な運営に一層力をいれて、幼稚園を維持すべきである。

以上お伝えいたします。

管区総会の上に神の祝福を祈ります。また福岡教区のためにも宜しくご協力お願いいたします。

敬具

福岡司教 松永久次郎

1) If I were asked...

YES - only for a few days to look after the place if somebody (an Oblate) gets incapacitated or dies. After that the Board of Directors should solve the problem.

- aside from this situation - I really can't imagine myself being fully involved in the Kindergarten apostolate because...

NO - no qualification

- There are many competent people: non-Oblates - who can do the job as long as we are able and willing to pay them a just salary.

- It is not the kind of apostolate I want myself to get involved in.

- The idea of being a "hireling" - would make me not accept the job.

General Observations (for lack of time - sorry)

- We should look at our involvement in this apostolate in the context of the whole school apostolate of the Church in Japan - what are the weak points / strong points.

- There is a massive involvement of the whole Church in Japan in the school apostolate - why is this? Is it a way to escape the responsibility of responding to more urgent needs of our time - in the society we live in? Do we read the signs of the times? - what does it say re Church's school apostolate? Have we been catering to the upper class in our schools? Have we made ourselves instruments / collaborators to the "rat-race" educational system in Japan?

- why are some religious orders turning away from school apostolate? Have we learned from them?

Recommendations -

- Our Kindergartens have a Board of Directors - very much controlled by Oblates - Are we just "using" these people for our own purposes?

- It is worth giving more power to the non-Oblate members of the board and let them evangelize us - they might have the answers to our questions re our role in this apostolate -

Sorry - this is hurriedly done -

Leigniclav

Novotny

A. A summary reply to questionnaire.

1. All works which at present are being done by Oblates are good works. They do have a value. Yochiens do have a Christian value.
2. On a scale of one to twenty, we ought to prioritize these good values. The criterion ^{for this} ought to be the Oblate Vision.

Japanese

3. This will lead to a natural conclusion which ~~works~~ of these good works the Oblates will support as a Vice-Province.

~~4. Due to shortage of manpower, it's necessary to prioritize.~~

4. The question is not whether Yochiens are good or whether they should be continued, the question is whether Yochiens are in the top bracket of our priorities.

TO/POUR _____

SUBJECT/MATIÈRE _____

FROM/DE _____

Simons

DATE _____

Question 1

The various recurring rules to refuse.

1. Having been a director for several years I completed the work but didn't feel it to be the work that I wanted to do.

Since then I got involved in all kind of other apostolate.

2. I was convinced at that time that this work, as education and apostolate could and should be done by lay people. Therefore some Priest needs to be involved for animation and training.

Question 2.

Crit'rium 2 many children don't get the necessary care (love) parents are too busy.

Condition 4: Injustice in and towards the family
i.e. the continuous moving of the father away also the overwork.

Crit' 5 a very good occasion to foster and integrate lay people.

Quest. 3

4 9 + 4 - 5 + 6 + 7 - 8 - 9 - 10 - 11

TO/POUR

SUBJECT/MATIÈRE

FROM/DE

DATE

Questions :

Working in different sections and having contact with family and family line I'm convinced that the position representative (preschool education) is a very important work. An (extension) work that brings us in contact with the children and also with the family. The preschool age is a very receptive age, the position and special the director & teachers can have a profound influence on these children.

Ed Williams, O.M.I.

I would, of course, be an idiot if asked to be one.

The drawbacks are, my age; the time I would have to give to it would have to come from somewhere, some other work; the many years I've been away from this particular work and opportunity.

A PERSONAL EVALUATION OF THE KINDERGARTEN APOSTOLATE

Richard R. Harr, O.M.I.

January 1991

1. If I were asked to accept a directorship of one of our present schools, I would accept because I consider this a most helpful apostolate for evangelizing.
2. Of the Vice Province's criteria, the positive elements are: #2,4,5.
3. Of the elements of the criteria, the following can be referred to this apostolate: #2,3,4,5,6,7,8,9,10,11.
4. Of the criteria for the Oblates (Romell, the following items are referrable to the Apostolate: #1,2,3,5,6,7,10, 11 a,c.
5. In the section re School Apostolate, all the sections apply to our Apostolate.
6. In the section dealing with "Collaboration", the following observations can be brought up:
 1. Prayer
 2. Collaboration with staff
 5. Ability to compromise
 6. A commitment to collaboration.
7. Yes, I do.

Evaluation: Kindergarten Apostolate

1. The reasons that would move me to refuse becoming Director of one of our school are
 - I am involved in a different type of Apostolate. I would not have time to give to it.
 - I am not qualified to be a Director. I would just be a "paper" Director.
 - I am not interested to become involved in this Apostolate, but I would back up anyone who was.

Tom Maher O. M. V.

Jan 27, 1991

Reply to Questionnaire for March Meeting

#1 Reasons for accepting:

If the Province discerns that kindergartens are still a valid and necessary apostolate in line with the congregations call to serve the most urgent needs of society and of the Japanese Church, then as a member of this Province I would have to co-operate to the best of my ability. I would make the point that our continuing to cooperate in the "Akeno hoshi" Gakko hojin does not necessarily demand that the director of these institutions be an Oblate - Priest.

Reasons against:

To be a director in this time, age, is a full time professional calling, that by nature demands the full attention of the person so assigned. He should be trained in education, and in this age that demands that he renews his expertise by ongoing education every 5 to 7 years. That he constantly be abreast of the legal and educational changes and shifts in society and that he have competence as an administrator, and in finances etc. For this reason I do not believe it proper for an Oblate to take this duty upon himself, receive a salary, and then proceed to run a parish, however small, and be a part of other time consuming duties.

No priest ordained to serve the Christian community as a minister of the Word should thus compromise his primary call. If he tries to be serious about his priesthood

The directorship of the Kindergarten suffers and if he tries to serve the latter his other duties must suffer. We would never allow our head teachers or any other teacher to hold down part time jobs at other companies while under our employment, especially when that job necessitates that they work during the scheduled hours of employment they receive a salary for, nor would we tolerate them taking 3 to 6 weeks to 3 months vacation every so often, besides the other times for holiday that are scheduled. Why do we think the Priest-director is exempt. In a nation that demands the husband live most of the year away from his family, or if for the sake of his job he should even miss rare holidays and sacrifice Sundays etc. our concept of Director is extremely inadequate. An Oblate Priest, as I see it, should and can not be a "director" of a Kindergarten in the sense demanded by general society and normal education standards. Our Mission is different.

#2 Criteria Possibly in line with Kindergarten Work. # 4 + # 5

#2 can't

#4 There are unjust and perverse education standards, norms, and attitudes in Japanese society, not only toward the disadvantaged, handicapped and minorities, but toward the general public as well. Our duty is to help provide a counter influence, and alternate choice.

#5 By committing ourselves to training competent lay persons who can administer and animate the type of education facility in line with the needs of society and our Oblate Charism.

[Q#3] Elements of Criteria applicable.
#3, 4, 6, 8, 9

[Q#4] Some Criteria. #4, 5, 6, 8 and 11, a - e

[Q#5] Yes. #4, 7, 8, 9, 26, 27, 31, 32, 35, 49, 53, 55, 56, 67.

An excellent document that explains the nature and reasons for Catholic education in a very clear and well expressed form.

[Q#6] Need for us to listen to the Bishops and the local communities we are located in, and to try and serve in the areas they feel the most need, which may not be education.

[Q#7] Yes with reservations. It is not one of the most urgent needs and outside of Shikoku, we are not serving the most abandoned, as there are many other fine education facilities run by religious trained especially for that purpose.

[Q#8] The schools take up too much time for the Priest who should be primarily at the service of the word, prayer, and evangelizing. We must find co-operators who will do most of the fundamental work and we should just point and animate when necessary.

[Q#9] Make it clear to lay Catholics that we have a need of their help and commit the funds and time to training them to do the job that takes up to 70% of the Priest's time, but which are not in line with our charism. We are called to minister to the Christian community and to enable them to minister to the world. The Priest too often stands in the way of their service.

Frank J. Palmer OMI

Bill Maher.

No.

Date

Answers to Evaluation of Kindergarten Appraisal

1. If it was a part and parcel of the Parish that I was asked to leave that I would consider accepting it as I would for any other work I was asked to do.

On the other hand I do not think that I'm qualified, experienced or wise for that type of appraisal nor am I especially eager to get into it.

2. I can see a connection with criteria 4 & 5.

3. I can see a connection with elements:
3, 4, 6, 8, 9, 11.

4. I can see a connection with
5, 7, 8, 11a, 11c.

5.

6.

Bill Waker.

No.

2.

Date

7. Yes, at this particular time. We are and have been involved in it.

8. Due to the special preparation that is necessary to really do justice to this work I have reservations as to whether the Oblates should be involved in as a Province within the School Corporation.

9. I would like the School Corporation to be placed into the hands of the Bishops, and our present schools incorporated into diocesan school corporations with Oblates interested in that work, involved in those corporations and those who in the future might be interested in this apostolate given an opportunity to prepare themselves for it. The words "preparing in pre-school education. To be 'San Francisco' of a kindergarten now you should be educated in that field and devote 8 hrs. of work to that work. That's what you're getting the salary for.

Reply to Evaluation of Kindergarten Apostolate, Japan

Bert Silver, OMI

1. As to the first question concerning being asked to become a Director of one of our schools.

Reasons that would move me to accept:

a. The spirit that is involved in the vow and the virtue of obedience as is found in Constitutions 24-29 would be my first reason for accepting involvement in the school apostolate. I feel that the "missioning" on the part of the Oblates to this apostolate results in "devoting our talents, our activity, our very lives, to our apostolic mission in the Church" as is mentioned in C. #26.

b. I see in the school apostolate an opportunity of bringing the Gospel to "those who have not heard" it. To me, the poor are those "who have not heard the word" - and the children, the parents of the children, the teachers who work with us, the people we come in contact with in the school apostolate are the poor of Christ. In my correspondence with Father General I mentioned the following - "It is my feeling that there is room for interpretation of the notion of poverty - for the Japanese scene- in the context of 'those who do not know Christ are the poor'. His answer - "Your understanding of poor is correct. The greatest poor are those in need of evangelization".

c. The Japanese society/culture is undergoing a tremendous change. This change is affecting the daily lives of the Japanese family/society. As missionaries we are in an excellent position to be of help to them. The help that can be afforded is in the Christ guided values.

d. For over thirty years I have been involved in this apostolate. It has been a daily challenge to me. This challenge has been one of increasing my personal knowledge of child psychology, family relationships, freedom and responsibility. In this apostolate I have learned to accept responsibility and encourage cooperation on the part of the laity (Christian and non-Christian). For the future - if permitted, I would like to remain involved in this apostolate.

2. Positive elements of Vice Province criteria:

My feelings on #2 of the criteria. ...gearing our works to the most abandoned. After having attended many sessions on this important item in Rome during Extraordinary General Meetings, Chapters, I am more than convinced than ever that the work of the school apostolate is in keeping with this directive. Once more, those who have not heard the "Word" are the most abandoned and deserve our efforts of evangelization.

#4 of the criteria...standing up against injustice and working to foster Kingdom values is an area that has not been fully incorporated into our schools. Now and in the future this is an extremely important field of evangelization.

#5 of the criteria...fostering lay ministries and integrating them into our Mission. There are a variety of ministries that can be incorporated into our schools that up to now have not been followed through with. Success and failure will be a part of this endeavor. I feel we can hope for more success than failure.

3. Elements of the Criteria.

After reading and meditating on the elements from #1 - #11 I have greater positive feelings concerning the school

apostolate.

4. Elements of the Rome Criteria.

The present school apostolate of the Vice Province is aimed at the evangelization of the most abandoned. The evangelization is direct and indirect. Direct - in that in the school we have a religious education program that includes a biblical approach, prayer and reflection periods are offered, para-liturgical services are included in this program, classes in religion are offered to the parents and parents whose children graduated from the school. Indirect evangelization is brought about by the various lectures that are offered to the parents on educational values that affect their daily lives.

The school apostolate, fortunately, is carried out in and through apostolic community. We have a workable situation with our school corporation that incorporates Oblates and laity.

With many congregations withdrawing from school work it is becoming an urgent need in the Church of Japan.

In the future I would like to see us collaborating in changing causes of oppression and poverty through this apostolate.

This apostolate certainly enables lay collaboration.

The schools are connected with Diocesan Educational groups, Prefectural groups.

In serving the children and parents we are "listening" to their needs.

Historically it has been an apostolate of the Vice Province from the beginning of our missionary work.

Of the Oblates of the Vice Province there are many who would like to continue to offer their talents to this apostolate.

If financial figures are necessary this can be obtained readily. The annual income from the salaries of our directors is sizeable. The finances help to support our presence in many areas. Also the surplus that is given also supports our mission.

5. School Apostolate:

I would like to share with you some of my feelings on the school apostolate as they appear in the paper on the school apostolate.

In #8 it is mentioned that ...she(the Church) established schools...as a privileged means of promoting the formation of the whole man. Looking at the schools this certainly is one of the main thrusts of our educational policy. Over the years it has definitely improved.

#23 deals briefly with some of the difficulties of schools.

"There are difficulties in the provision of adequate staff and finance". Thanks to our decision of going School Corporation the financial difficulty has been minimized. At present the financial situation of the school corporation is on a good footing. As for adequate staff. I don't have the actual figures on hand with regard the number of Catholics working for us in our schools. However, in #41 of the present document it mentions "In the measure in which subjects are taught by someone who knowingly and without restraint seeks the truth, they are to that extent Christian." The impression is that it is probably less than ten percent. Each Director is primarily responsible for the hiring of staff. The ultimate responsible person is the Chairman of the Board. So far, with few exceptions, we have been fortunate in having responsible people work for us and with us in the apostolate. The increase in salaries for Two Year

B. Silver

College and Four Year College graduates is to be noted. Many companies are hiring prospective teachers for working in companies - and offering excellent salaries. In the future we will have to take this fact into consideration in hiring and preparing budgets for our schools.

As for information on the present condition of Directors of schools run by Religious. In a recent survey of 369 kindergartens it indicates that 0.5% are not Catholic, 2.4% are Catholic and 95% are Religious. 158 schools answered and of this number 4 were not clear in their answer. This is one major problem that we will have to face in our discussion and in coming to unanimity in our future decisions on the school apostolate

Many excellent quotes are included in the document concerning the integral formation of education. All efforts are expended in seeing that there takes place a gradual development of the children from within. Also many ways are utilized in arousing the children's individual inner spiritual dynamism.

Toward the end of this section there is a reminder to us that "knowledge...is a call to serve and be responsible for others". At this time when changes are taking place in the education structure of Japan those involved in the school apostolate have a valuable opportunity of being of service to the Japanese children and their parents in widening their views of the world around them. From a selfish outlook on life to one of concern.

6. Collaboration:

My personal remarks on this section shall be brief. I really feel that as we as a mission group reflect on the present state of our school apostolate and the future of our commitment to this apostolate we should simultaneously reflect with the Bishop of the areas we are working the effect it will have on the local level. Quoting the Code is probably not in vogue - but! Canon 678 does state that "Religious are subject to the authority of the bishops ... in...the works of the apostolate". Keeping this in mind then we should realize that we are definitely accountable to the bishop for our apostolic efforts. One of our present efforts - the school apostolate.

Planning for the future demands of us that we communicate with our Japanese Bishops. It is the Japanese church and the Japanese that we are here to "serve".

In closing I would like to repeat a quote from page 19:

It is time we started addressing a future together as a system to best serve the overall aducational mission in the diocese".

B. Silver

26. J. C. et M. J.

+

Nakamura, 1-26-91.

Kindergarten apostolate - questions.

Q I... becoming director of a yōchien:

Rx: No. I would refuse (with the understanding that the vow of obedience is not involved).

Reasons:

1. no qualifications (e.g. I have no diplomas accepted by the mombushō for teaching in a yōchien).
2. I am too old to take on this form of apostolate; (even though I am still engaged in kodomo-kai-work).
3. I have never worked in a yōchien before, so I have no experience at all (e.g. dealing with the teaching staff, etc.).

Q II. Criteria for school apostolate.
positive Nos 3, 4, 5, 6. and hopefully also No 2.

Q III Elements (p. 6) - positive: all of them can be brought to bear upon this apostolate.

Q IV. the "Rome, criteria: I guess the ones that count are Nos 3, 5, 6, 7 and 11.

Q V + VI: I am not familiar enough with our school-work, but when reading thru the papers, I feel that the expressed educational and apostolic motivations are also valid for doing kodomo-kai - and other youth-work, though kodomo-kai apostolate is (much) less structured and on a much weaker footing than the officially recognized Oblate school-work.

In fact I became aware that we are pursuing the same goals with other means.

Cor unum in X^{to} et M. Immac.

Gerard Stevens
OSM.

EVALUATION OF OMI KINDERGARTEN APOSTOLATE

QUESTION 1:

If I were asked to become a Director I would be inclined to refuse. While recognizing my abilities as an administrator I feel

a- that kindergarten apostolate is no longer one that meets the priorities of the Vice Province as described in our Vision-Mission Statement and its criteria.

b- because the Church in Japan has other more urgent needs that are more in keeping with our Oblate charism.

c- because pre-school education today needs more than competent administrators. It needs directors who are knowledgeable of the principles of education and capable of directing the educational policy. I have never felt capable of handling this dimension.

QUESTION 2: Of the Criteria of the Vice Province (pg. 5)

Criteria 3, 5, 6, 7, 8 do not apply in the present discernment since the suggestions of the 1988 Congress proposed as ways of implementing Criterion #2 are to be the focus of the March meeting. The Provincial pointed this out in his talk to the OMI Kindergarten Directors March 6, 1990. (This is DOC. 1 "Provincial's Talk" (3/6/90) pgs. 1-3 of the material Bert recently sent us.) Cf. also "1988 Discernment Congress Follow-up Communique", pages 14, 25 "Concrete Suggestions for the Immediate Future as regards Criteria #2".

Positive Elements:

Criterion 1: the present evaluation is a discernment to determine what the Spirit is calling us to here and now.

Criterion 4: OMI kindergarten apostolate may still be today a way of fostering Kingdom values. It is very hard to evaluate our impact.

Negative Elements:

Criterion 2: Kindergarten apostolate today is no longer an apostolate to the most abandoned as it was in the early post-war years. There are sufficient number of pre-school facilities in all the towns and cities where we are.

Criteria 3, 5, 6, 7, 8 do not apply.

QUESTION 3: Of "Elements" of the criteria (page 6)

These "Elements" are the Elements of the Vision-Mission Statement. Elements 1 to 8 have only an indirect relation to Criterion #2 where the focus of our present discernment is presumed to be, as noted in my answer to QUESTION 2. However the following can be said.

Positive Elements:

Element 3: kindergartens have been and are to some extent today a way of proclaiming Christ and the Kingdom of his Father.

Element 4: also a way of witnessing to Jesus Christ.

Element 5: we do strive to work in interdependence with all around us.

Element 9: our kindergarten apostolate is one way of proclaiming the Good News to those who have never heard God's Word.

Element 11: possibly a way to bring about the Kingdom of God.

Negative Elements:

Element 10: the children and families coming to our kindergartens are not the most abandoned in Japanese society today.

QUESTION 4: Of the "Criteria" (Rome) (pgs 7-10)

Positive Elements:

Criterion 11-a : kindergarten apostolate may be a mission that can enable continued missionary activity of some Oblates.

Criterion 11-b : it may be to some extent a source of gathering needed funds for works of the Oblate Community, though only 4 Oblates are directors drawing salaries.

Negative Elements:

Criterion 1: OMI kindergartens in Japan today are not evangelizing the most abandoned.

Criterion 2: they are not a mission carried out in and through the apostolic community. In this sense that the Vice Province was not able to supply an OMI director for Kochi and Itami when the last OMI Director was assigned to another ministry. The stance of the Provincial Administration was that was the School Corporation's problem.

Criterion 3: they are not a mission to the unmet urgent needs of the Church in Japan today.

Criterion 4: I doubt our kindergartens play a role in changing all that is a cause of oppression and poverty.

Criterion 5: We have not worked diligently at developing lay leadership to carry out this apostolate.

Criterion 6: While this apostolate may be seen as a collaboration with Bishops and other pastoral agents, I do not feel it is in keeping with our charism of evangelizing the most abandoned.

Criterion 7: I do not feel we are answering a specific need of the people to be served that cannot be answered as equally well if not better by others.

Criterion 8: this apostolate does not have a significant historical connection with the Congregation/Vice-Province. We have had as many parishes and missions without kindergartens as we have had with.

Criterion 9: OMI kindergarten apostolate in Japan does not have a particular strategic value for the CVchurch and Congregation in Japan today.

Criterion 10: This apostolate does not have a specific missionary significance at this time.

Criterion 11-b: This apostolate has not served to attract new candidates. In fact the candidates we have show little interest in being involved in this apostolate.

QUESTION 5: Directives for Mutual Relations Between Bishops and Religious.

I don't see this document as pertinent to the discernment process. The question before us is whether this apostolate is in keeping with our Mission-Vision Statement and the Criteria especially Criteria #2 and the suggestions related to it concerning kindergarten apostolate.

QUESTION 6: Collaboration Needed by Bishops and Religious.

Same answer as for QUESTION 5.

QUESTION 7: In general, NO, I don't feel the kindergarten apostolate is in keeping with our Oblate Vice Province policy.

QUESTION 8: Reservations about OMI School Apostolate.

- It is no longer a mission to the most abandoned.
- It is no longer an urgent need in society and the Church in Japan.
- We do not have the personnel to supply directors for the 6 kindergartens. And as present personnel ages, 10 years from now we will de facto hardly be able to provide neither Directors nor personnel for the School Corporation Rijikai and Hyoogiinkai.

QUESTION 9: Recommendations.

- 1- Since it is not a mission to the most abandoned, (Criterion #2) nor one of the most urgent needs of our times, that we gradually disengage ourselves from this apostolate.

- 2- Even if it were discerned that it is a mission to the most abandoned, we must look at the handwriting on the wall and prepare for the not too distant day when there will be no qualified OMI personnel in Japan to carry on this apostolate.
- 3- Make a clear statement about these two recommendations to the School Corporation so that it can plan for the future and take the needed decisions to carry on with reduced or no OMI presence.
- 4- Pray for the grace to make a clear-sighted, pragmatic and prudent judgment which is not unduly influenced by emotion and nostalgia. There is no doubt there will be much pain in reading the "signs of the times" and taking the decisions that have to be taken.

Ron LaFramboise

For evaluation of the Kindergarten Apostolate

I always have difficulty in answering a questionnaire of this type because the questions are formulated in such a way that it is not possible to answer the question at hand, to wit:

- Is the Kindergarten Apostolate an appropriate apostolate for the OMI as a group in Japan today?
- Not Is the Kindergarten Apostolate an appropriate apostolate in Japan today?
- Nor Is the Kindergarten Apostolate an appropriate apostolate for certain OMI individuals in Japan today?

If the question were the last two, there would be no need of discerning since it is clear what the answer should be in light of the documentation afforded. The material accompanying the questionnaire makes it clear as to the desirability of school education. No meeting is needed to determine that.

When we discern we discern something specific not general. To leave out the OMI as a group would make the question too broad and general to discern. Ask anybody who has had experience in discernment.

In other words, does this apostolate still merit the commitment of the OMI in terms of finances, personnel and energy, that it once did? In such a case, whenever financial problems would arise, the OMI would have to bail out, if a director could not continue, the OMI would have to supply a replacement, if the energy demanded of the apostolate, the OMI would have to continue regardless of age and burn out. Is this wise in light of new pressing needs in society and the church? That is the question.

The options are 3, I believe.

1. Leave the Kindergarten Apostolate completely.
2. Keep the status quo.
3. Hand over the administration and remain as animators (i.e. remove our commitment as a group, leaving individuals with the talent, charisma and bent to remain involved in this apostolate with the full backing of the rest of the members, individual and as a group. Their role would remain as animators (which in some circumstances may mean remaining as directors).

If the answer were #1 or #2, the case is closed.

If the answer were #3, it would be incumbent on those involved as animators to pool their expertise in order to plot their animation (including justice and peace, option for the poor etc), not necessary for a province-wide meeting to accomplish this.

I would opt for #3 and therefore my answers to the questionnaire have to take that into consideration.

Question 1: If I were asked to become a Director of one of our present schools,

I would decline, for the reasons above.

Furthermore I would also decline if asked to be an animator, because I find myself incapable of relating on a long term with children of that age, and therefore would not want to subject myself to the tensions that go with the job.

Question 2: Criterion 1, prayerful discernment while involved in any apostolate is beneficial.

Criterion 2, if we are to gear our works, as a group, the the most abandoned, we could ask if the children are of this category, over other needs in society and the church.

Criterion 3, of course a respectful attitude toward the Japanese and their culture will determine some aspects of our involvement and curriculum.

Criterion 4, fostering Kingdom values will be an integral part of our animation.

Criterion 5, handing administration to lay people is oneway to foster lay ministry.

Criterion 6, our lifestyle is a big part of animation.

Criterion 7, (I don't see where ths criterion applies directly)

Criterion 8, on going formation in any field, including the Kindergarten Apostolate would demand this.

Question 3: The following elements certainly apply, no matter which option we suscribe to, to wit:

Element 3 (proclaim Christ and the kingdom of his Father),

Element 4 (witness to Jesus Christ),

Element 5 (interdependence with others involved in each locality),

Element 8 (other Kingdom building communities),

Element 9 (we proclaim the Good News to those who have never heard God's word),

Element 11 (to bring about the Kingdom of God).

Question 4: Consideration of the OMI criteria as a Congregation:

#1: is this apostolate reaching the most abandoned, to warrant com
mtment by the whole group?

#3: is this an unmet urgent need that warrants the input?

#4: does this apostolate help in collaborating in changing all that is a cause of oppression and poverty?

#5: it could foster lay collaboration at a higher level if we were to hand over administration.

#6: it could be a collaboration, if this word is used in the right sense (cfr my answer to Question 6 below).

#7: it may serve a specific need, without attending to greater needs.

#8: it is interesting that the congregation as congregation, be it on the level of congregation or province, has sponsored many schools through the years, but eventually most of them either were handed over or closed, our universities in Ottawa and Roma (in Lesotho), our many high schools in the

Western Province and Eastern Province of the USA. In those missions like the Philippines where there is no other source of education but the Oblate schools they are maintained.

#11: it is a mission that can enable the continued missionary activity of some Oblates,

and in some cases it is a mission that can be the source of gathering needed funds for works of the Oblate Community (how many of our schools are doing this, and how much for the effort?)

Question 5: As I stated before, all this material is supporting the general question of the role of schools in the apostolate in general, which is not and cannot be the aim of our discernment. And I don't deny the value of schools per se. I'm questioning the appropriateness of a commitment of funds, personnel and energy at this time.

Question 6: Collaboration and Blind Acquiescence are two different things. In relation to bishops and their desires and wishes we should remember the following:

There is no bishop, who having groups willing to sponsor schools of any sort in his diocese who would say to stop them, (unless he had been involved in the same discerning process of the said society). They thrive on institutions.

I am reminded of the History of the Congregation and especially its Missions in Northern Canada. In the beginning the same person was both provincial of the OMI in the district and Bishop of the vicariate. What with the fewness of men it sounded logical. BUT whenever a question arose where this same man had to make a decision in committing personnel and funds, his role as Bishop outweighed his role as provincial in his mind, and he would decide as bishop, many times to the detriment of the Congregation.

So one of the General Chapters specified that henceforth the Bishops could no longer be provincials, in order to safeguard the members and finances of the Congregation. If Blind Acquiescence was the order of the day, it would not have been necessary to make such a rule.

Collaboration and cooperation with bishops does not mean doing everything the bishops desire. The Congregation must keep its freedom or dissolve, (another question for discernment?).

We may

hear out a bishop mentioning the needs in his diocese,
point others out that he is not aware of,
accept the fact that we can't fulfill all the needs,
choose those more in accordance with our OMI charism, as a group,
leaving the option of individuals to take up certain others.

Question 7: The school apostolate in the province is a historical reality, and in keeping with Vice Province policy as it has been till now. That's not to

say that policy can't change, if it is the will of the province after discernment considering all the things I've talked about above.

Question 8: I think this whole paper has answered this question.

Question 9: If #3 is chosen, the recommendations I would make become clear.

Roy

1. The only experience I have had in our schools has been as vice-principal in Naruto (12 years) and as Riji-choo for a few years. I have been out of school work for about 12 years now. The reasons I would refuse to be a director are (1) given the requirements of the government and the school corporation, I am not qualified. (2) my age (54).
2. Criteria which can refer to this apostolate: nos. 1, 3, 4, 5, and 6.
3. Elements of the criteria which can refer to this apostolate: nos. 1, 2, 3, 4, 5, 6, 7, 8, 9 and 11.
4. Criteria (rome) which can refer to this apostolate: 2, 4, 5, 6, 7, and 11a and c.
- 5&6 I think these questions have more to do with the question of catholic education in general and therefore are not necessary for our discernment ie. Oblate involvement. I think I can agree with all that is presented ^{about any given work} and still feel it's not Oblate work.
7. I feel the school apostolate is in keeping with our Oblate Vice Province policy with reservations.
8. We are aging and it does not look as though our numbers will grow significantly in the future. I don't believe we will be able to fill the positions for directors in our schools from our own ranks.
9. I feel the Oblates will have to find another way to do this apostolate.

Siani

OBLATE VICE PROVINCE OF JAPAN

Re: KINDERGARTEN APOSTOLATE.

Answers to the questionnaire by JAN VAN HOYDONCK, O.M.I.

- I. As an answer to the first question I would rather say "No" if I were asked to become director of one of our schools, for the following reasons:
- a. If my age (high enough to be the children's great-grandfather) is not considered as an obstacle, then it may become one when
 - b. combined with the reality that I have never had any immediate contact with the running of a kindergarten, and
 - c. am completely ignorant of all the regulations and legalities connected with it.
 - d. Moreover, having had many years of teaching grown-up students I very much lack the patience required in dealing with the problems of small children and all that is connected with them (e.g. PTA etc.).
- II. Without going into detail, not answering the other questions one by one I think that I can say "yes" to question 7 which asks whether I feel that the School Apostolate is in keeping with our Oblate Vice Province policy for Japan.

The reasons for getting into this apostolate, as exposed on page 1, par.3, and in the beginning par. of Bert's reflexions, may not all be present nowadays (I am thinking mainly of the one on finances), but the contacts made through the School, not only with the children but with their parents, and through those with other adults of the area are, in my opinion, completely in line with our aim of evangelization.

If, moreover, the dictum that "a person's character has been basically formed by the age of six" is true, then, through the kindergarten the seed has been planted for future contacts with the Christian religion and a spirit of good will toward It.(cf. p.11,#8). Of course, the actual development and blossoming of that seed is subject to many conditions and circumstances.

All this does not exclude the possibility that there may be reasons for an individual institute to be given up. Whether such is the case must, of course, be carefully considered and studied by all those concerned (see p.11ss, Catholic Schools, and p.16ss).

Ikeda, Jan.24, 1991.



Jan Van Hoydonck, O.M.I.

St. qu: Getting out of kindergarten apostolate:

a) Theoretically? ~~no~~ a.d. principally?

b) Concretely, i.e. the six O.M.I. kindergartens.

If Concrete:

1. Want to get the kindergarten of the property (of the church)?
2. Property no change sought, but direct involvement wanted to be ended.

Since they are all (6) Catholic kindergartens, naturally, the desire is ~~to~~ for them to continue helping towards the evangelization. For that purpose the ~~person~~ staff is expected to be ~~not~~ totally or mainly Catholic. And in connection with that the parish priest is to be allowed to meet the children and the P.T.A. and have the teaching ~~time~~ occasions he deems appropriate. When Sisters are in charge, and have ~~the~~ sufficient persons around, they may take this task on themselves.

Spring Meeting

Kindergarten Apostolate

Considerations of Y.X.Tosa

Q.1 ① I would not accept.

- ② Reasons:** α) I am not competent. I have no special training or enough experience to educate children under 7 or to guide teachers in kindergartens.
β) Most if not all of the teachers in our kindergartens are not christians. I can't see how they can transmit the christian spiirit.
γ) Japanese society is enough advanced to give kindergarten education.

Q.2 The No.5, if forced a little bit, can referr to the kindergarten apostolate,

The No.2 seems to be rather negative for kindergarten work, since our kindergartens are for good middle class people.

Q.3 All elements of the critreria (except No2) are vague.They can apply to all kinds of apostolate.

Q.4 The No 3: the kindergartens don't seem to be an urgent need.

The No 8: Kindergarten work has been a part of the history of Japanese mission. But this educational work is very well organised in Japan, that maybe there is no further need to be involved in it.

Q.5-6

Q.7. No,with reservation.

Q.8+9 Some of the OMI priests have been involved in kindergartens for long years. I can see that, psychologically speaking, there can be reasons to keep some kindergartens temporarily.

N.B. If I don't try to answer now, I might forget it.

問 答

L. 乾 盛 夫

A. 受理について

1. その役務は、キリスト教の示す人生の価値観に従って創造された方を仰ぎつつ捧げる証しであり、地上でできる最も現実的な人類の一員の仕事である。

It is a most realistic human work on earth through which we do witness of our christian belief in His creation and redemption.

2. この役務を通して、自分がより正直に人間兄弟を見ることが出来る。それは、幼児が示す人間らしい求めによって平常に保たれる。園長はこの幼児の求めに応じておとなが、今すぐ環境としての自分の姿勢を正す力が自分の中に湧くのを見て実行するように支援できる。

Through this work I become to see myself and others fairly, and this may be kept normal before their very honest and "intelligent" absorbent mind. With this push, as a director I get chances to influence adults to recognize a voice and its power in themselves, and to adjust their lives for the better.

3. ここで、出会うひとびとこの人格形成を支援する兄弟的仕事を労苦も喜びも分かちあい、また続けて行くことを支援しなければならない。

At this position, I can share many encounters of joy and hardship with the people who are working for the formation works of little children; then I have let them to continue this human work.

B. 拒否したい場合

1. 力の限界、また 原理的不一致で福音の証しが 笑われるようになったとき。

At the death of my personal vigor, or, when I do see the Gospel is put endangered to be seen and witnessed because of lack of united respect on basics.

- Q2. #2, #3, #4, #5, #6.
- Q3. #3, #4, #6, #7, #9, #10, #11.
- Q4. #4, #5, #7, #10, #11 - b, c.
- Q5. #4, Providing truly a civic and apostolic service.
#7, Proclaiming the Gospel.
#8, 9. Aim, by all means, the development of the human person, etc.
#12, 13. The catholic school is a privileged means of promoting the formation of the whole man.
#15, For school staffs; to reflect and set anew a right attitude to help and serve for the total formation of man.
#23, For our reflection through the voice of the Fisherman of man.
#29, Pedagogical principle and policy.
#31, Fundamental capabilities to be developed.
#34-38, 43-47. Some requirements for school teachers : to follow Christ in his manhood.
#87, Atmosphere of our working place.
- Q6. We should read and think on p.3's later half; especially last 1/5.
"It is most important.....".
- Q7. Yes, with reservation.
- Q8. Japanese mentality on 'tradition' should be re-evaluated and judged in view of international needs for sharing.
- Q9. We shall seek and respond the needs of neighbor-nations and of the people of Asia; this attitude will make us aware of our honest picture.

Fr. John Dumas

1) To accept.

1. 子供と友達になることが出来、子供に宗教的な雰囲気と、喜ぶ姿になることが出来る。

2. 子供と通じて笑うことが出来る

3. 教育は社会的、公共的なものである。社会に大いに貢献出来る。又、社会の指導者や教育者達と交わることが出来る。教育を重んずる国々に対しては非常に価値がある。

4. 幼児に福音の種をまくことになる

2) Criteria n° 2 聖教の社会に於いて宗教的雰囲気と喜ぶ姿を、福音の種をまくことになるから

3) Elements n° 4 Witness to Jesus Christ.

n° 6. We seek to embrace Kingdom values in the people.

n° 9. We proclaim the Good News for those who have never heard God's Word.

4) Criteria n° 1 Evangelization of the most abandoned.

n° 7. A mission that is attentive to the traditional and modern cultural context and the specific needs of the people to be served

5) 十分読む時間がないから。Totally apply.

6). 十分読む暇がなかった。

7). Yes: for paucity of Catholics.

宗教的教育を受けることは大切ではある。

宗教の知識を多く知ることがある。

旧来では、教会の仕事は非常に少く

他の仕事と区別がつけられていた。そう。

8). Oblate 会と学校法人の連帯を促すこと
を知ることがある。

9). Oblate の 団長と学校法人に席用とやり取り

のことと関係づけられていた。関係として

の両方の仕事を果たすのに Oblate 会が力になる

ことを知ることがある。

(Nota bene) I had not enough time to read
documents: because they are written
in English.

VICE PROVINCE OF JAPAN
SPRING MISSION MEETING
KINDERGARTEN APOSTOLATE
日本管区が関係する幼稚園の使徒職的識別の会議
3/5-7/91



The Provincial formally opened the meeting, and introduced the Moderator, Fr. Abella. Fr. Abella suggested that we use the first session to re-familiarize ourselves with the conference materials. It was agreed that we do so.

管区長が開会の言葉に続いて、進行役アベイヤ神父を紹介した。アベイヤ師は、より良い準備の意味で資料を読みなおしたらどうだろうと提案をし、一同はこれに賛成した。

After we reviewed the conference materials in private, the Moderator proceeded to explain the KJ Method which would be used to help determine the focus of our attention.

資料を読み直した後、司会者はKJ方式を説明した。KJ方式とは、決断を下すのに、何を話すべきか、どういうところに焦点をしなければならないかという課題を選出するための方法である。

We were divided into 3 groups and asked to put on paper 3 areas which we thought should be discussed in order to facilitate the discernment process. The proposed topics for discussion were then further refined and categorized in the following way:

全参加者を3グループに分けて、各員が3枚の紙片に話題にして欲しい課題を1つずつ記し、グループ毎にそれらをカテゴリー的にまとめて、討議の話題をしぼったところ、次の3つになった。

A-1) In this society where things are considered more important than people, and where bonds within the family have somewhat deteriorated, we can challenge modern social concerns through this apostolate by insuring the healthy growth of children. We must not forget that the educational setting for the young is an occasion for gospel centered human development.

-2) For that reason, in order to pass on to the people with whom we work, the value of the timely mission that we have, we must show them in practice what we preach in theory. That is, in this society early education will have no meaning unless we make early education a special sign.

-3) Especially because of that concern, now is the time to think of the practical possibilities before us.

A-1) 人間を土台にして物事を考えることが薄れてきたが現代社会の中で、また、家族の絆も薄れてきた現代において、幼児の健全な成長を守る考え方を通して、現代の社会問題へのチャレンジができる。育児の現場を福音的人間形成の場に活かせることを忘れてはならない。

-2) そのため、共に働く人々に特別な時代的使命のあることを伝え、実践を見せなければならぬ。つまり、こういう社会の中で記しとなる幼児教育の場をつくらなければ、意味がない。

-3) だからこそ、今、実際の可能性をよく考えるべきである。

B-1) On the theoretical level, it is impossible to say that the kindergarten apostolate is not in agreement with the OMI charisma. In reality, for

SOME POINTS FOR REFLECTION

1. The timelessness of God.
2. God created - youth and old age.
3. God created us as individuals.
4. Vocation. - what is my vocation as an older person?
5. Salvation united with the virtue of hope.

TWO VIEWS OF AGING

Aging can be a problem, therefore

↓
I deny it.

↓
I consider it an unfair blow of nature,
unique to me.

↓
I become bitter, angry, cynical.

↓
I complain more than I praise.

Aging can be a possibility, therefore

↓
I realistically accept it.

↓
I embrace the things I cannot change.

↓
I am grateful for who I am.

↓
I praise and affirm more than I
complain.

the past 40 years our brother OMI have lived out this charisma in this concrete apostolate. However, while taking the changes of modern society into account, we should compare the personnel, energy and time we are presently dedicating to this apostolate of the kindergartens with the personnel, energy and time we should be devoting to other apostolic needs. Therein lies the problem.

-2) We must rethink this apostolate--in the light of urgent needs.

We must replan--without negating the importance of this apostolate, we must clarify our proper relationship to it.

-3) To what degree do we want to commit ourselves, as a group, to the School Corporation?

-4) Various interpretations of the expression 'most abandoned' surfaced.

B-1) 一般論としてカリスマに合わないとは言えない。実際に、40年にわたってこの使徒職に関わった兄弟がOMIのカリスマを生きできたわけである。が、問題は社会情勢の変化を見て、この時点で私たちが幼稚園の使徒職にそそいでいる人材、力、時間などは、他の必要とされている宣教活動にそそいでいるものと較べたらどうか、というところにある。だから、どうすればいいかを考えている。

-2) 考え直すこと — もっと緊急なニーズがある。

工夫すること — こういふような大切なことを無にしないで もっと適切な関わり方を考えてみる。

-3) OMIとしての学校法人へのcommitmentはどの位をしたいか。

-4) 「見捨てられた人々」という表現の解釈の違いが出た。

C-1) There is a value in kindergarten apostolate, but when considering the here and now, as missionaries we must rethink its urgency.

-2) When considering our relation with the local society, we must consider the importance of this apostolate and the missionary meaning therein.

-3) We must think of our responsibility toward society, and our responsibility vis-a-vis the School Corporation.

-4) Do we have the will to train personnel for the administration of the kindergartens?

C-1) 価値があるが、今ここで、宣教師としてこの緊急性を見直してみるべきである。

-2) 地域社会とのつながりを考えたときに、その大事さ、そこに宣教的な意味がある。

-3) 社会に対する責任、学校法人に対する責任において考える必要がある。

-4) 人材の養成に力を入れるつもりであるか。

After two days of discernment, while recognizing the value of involvement in early education in modern Japan, we took a long hard look at the present status of the Province and agreed upon the following:

1. We Oblates will not be able to be involved in Kindergarten Apostolate as we have been in the past. Notably, the Oblates will no longer be able to provide personnel to 「Ake no Hoshi Gakuen」 and for its kindergartens in the same way as we did in the past.

2. In keeping with the above matters agreed upon at this meeting, the representatives of the Oblates and 「Ake no Hoshi Gakuen」 will meet to discuss their future relationship and make every effort to draw up soon (within two years) a detailed plan for the same.

This plan will be presented to the Vice-Province for its consideration.

合意

私たちはこの2日間にわたって幼稚園の使徒職について識別を行いました。その中で現代日本社会において幼児教育にたずさわる使徒職の価値を認めながらも、オブレート会の日本管区の現実から考えて、次の合意に達した。

1. オブレート会は、これから幼稚園の使徒職には今までのように取り組むことが出来ない。

特に、オブレート会は学校法人「暁の星学園」に対して、またその学校法人のもとで運営されている幼稚園に対して会員の派遣は、これまでのようには出来ない。

2. オブレート会と「暁の星学園」のこれからの関係については、それぞれの代表者がこの集まりの合意にもとづいて話し合い、早急に(2年間の内に)具体的なプランを立てるように努力する。

新しいプランが出来た時点で皆に示し、改めて検討する。