

JAPAN VICE PROVINCE

KOREA MISSION

SPRING MEETING

APOSTOLIC COMMUNITY

Input/Facilitator
Christopher O'Leary, OMI



Munakata

Fukuoka

March 28-30, 1995

OBLATE MEETING 1995

TUESDAY 28TH MARCH		WEDNESDAY 29TH MARCH	
7:15	MASS		
8: 00	BREAKFAST	8:00	BREAKFAST
9:15	OPENING SESSION	9:15	P S (REPORTING)
10:00	COFFEE	10:00	COFFEE
10:30	(SGW) [OUR PAST]	10:30	(SGW) [OUR FUTURE]
12:00	LUNCH	12:00	LUNCH
15:00	COFFEE	15:00	COFFEE
15:15	PLENARY SESSION	15:15	P S (REPORTING)
16:15	BREAK		
16:30	(SGW)—[OUR PRESENT]		
17:45	PRAYER-CHAPEL (ORAIISON)	17:00	MASS
18:00	SUPPER	* 18:00	SUPPER
THURSDAY 30 MARCH		SGW= SMALL GROUP WORK P S= PLENARY SESSION *40TH ANNIVERSARY GERARD STEVENS, OMI 25TH ANNIVERSARY JOHN DEBLY, OMI & VARIOUS BIRTHDAYS/	
8:00	BREAKFAST		
9:15	P S		
11:00	MASS		
11:45	LUNCH		



I	II	III	IV
BRAD	WENCY	BERT	XAVE
MAURO	RAY	DICK	EDWARD
MAURIZIO	ANGE	JOHN KM	JOHN D.
YAGI	LEN	MIKE	FRAN
JUDE	JAN	TOM	BILL
	LEI	GERARD	JERRY
			IWO

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THURSDAY 30 MARCH	SGW= SMALL GROUP WORK P S= PLENARY SESSION * 40 & 25 ANNIVERSARY CELEBRATIONS + BIRTHDAYS AND ETC.
8:00 BREAKFAST 9:15 P S 11:00 MASS 11:45 LUNCH	

March Meeting 1995
Oblate Apostolic Community
A Summary



Fr. Chris O'Leary began the meeting with some input on the history of Oblate Apostolic Community from the thought of the Founder to a comparison of the CC & RR of 1928 and 1980.

Religious life has always been at the heart of the Church. At the time of the Founder the Oblate spent 6 months of the year working out in the world and 6 months in the community to pray, prepare, recuperate etc. After Vatican II, the Church placed itself right in midst of the world. Religious life has always been at the heart of the Church and thus it also was plunged into the world. This new reality called for a new expression of religious life and apostolic community.

We then looked at Apostolic Community from the points of view of the Rule of 1928 and 1980.

OBLATE APOSTOLIC COMMUNITY

Patterned after Jesus and the Apostles

<u>Pre-Vat.</u>	<u>Expression</u>	<u>Post-Vat.</u>	<u>Expression</u>
-Common life (poverty was basic)		-Relationships (celibacy is basic)	
-Common Exercises		-Shared Faith/Prayer	
-Superior/Focal Point		-Part'pative L'ship	
-Community <u>for</u> Mission		-Community <u>is</u> Mission	
cf. CC & RR 1928		cf. CC & RR 1980	

We are still in the process of developing and giving expression to the Post-Vat II "Model" while we are still affected/influenced by the Pre-Vat II "Model" in varying ways.

We are still in the process of integrating the best of the "Old Model" (its lasting values) with the best of the "New Model"...

cf. 1986 Chapter (MTW) and 1992 Chapter (WAC).

In the effort to do this each Province/Vice-Province has to begin with its own reality/situation and discover for itself its own "common denominator" so as to be able to move ahead together as an Oblate Apostolic Community in our times.

Here in Japan/Korea, it would seem that the present basic concern can be expressed as follows:

How shall we continue our Oblate Mission as an Oblate
Apostolic Community so as :

- to Mission as an OAC in the Japan/Korea of Today;
- to Welcome "New Oblates" into our OAC in Japan/Korea Today?

The answer to the question calls us:

- to give due place /respect to our PAST;
- to take hold of our PRESENT;
- to discern together our FUTURE.

The questions for reflection and sharing were:

Our Past:

1. What stands out for me as having been an experience/event which really gave me the feeling that we were together living and missioning in Japan/Korea as a Community of Missionary Oblates?
2. What stands out for me as having been an experience/event which made me feel that we were not together living and missioning as a Community of Missionary Oblates?

Our Present:

1. What is there about the "Present" that makes me HAPPY in our life and Mission as a Community of Missionary Oblates here in Japan/Korea.
2. What is there about the "Present" that makes me uneasy/apprehensive/unhappy in our life and mission as a Community of Missionary Oblates here in Japan/Korea?

Our Future:

1. What are my HOPES for the Future of our:
 - Mission here in Japan/Korea?
 - Oblate Apostolic Community here in Japan/Korea?
2. What am I prepared to do/to be/to become in order to work towards the realization of these hopes?

Questions for the "Newly Arrived" in Japan/Korea:

1. What have been my "Happy moments" since I became a member of this Community of Missionary Oblates?

2. What have been my "difficult moments" since I became a member of this Community of Missionary Oblates?
3. What are my HOPES for:
 - the mission in Japan/Korea?
 - the Oblate Apostolic Community in Japan/Korea?
4. What am I prepared to do/to be/to become in order to work towards the realization of these hopes?

The work of the meeting was to progress in three stages ie. sharing on our PAST, PRESENT and FUTURE.

When sharing in small groups on our difficult moments of the past many areas of hurt and misunderstandings arose both as regards the mission and individual Oblates. After the reporting in the General Sessions very deep feelings and concerns were shared. Fr. O'Leary pointed out that this deep sharing on the feeling level was a time of grace for us and we ended the evening with a Healing Service.

The following day, the unfinished areas of the PAST continued spilling over into concerns of our PRESENT. The questions presented were:

1. What did yesterday's experience mean/say to me?
2. What hopes do I have from it?

The final day left us with two hours to cover the FUTURE Hopes for us as Oblate Apostolic Community.

The HOPES for the FUTURE expressed by all were given to the FTC (Follow Through Committee). The FTC using the suggestions of the meeting would to prepare a follow through program for the District Communities and prepare an agenda for our Spring Meeting 1996.



OBLATE
APOSTOLIC
COMUNITY

MEN LIVING TOGETHER

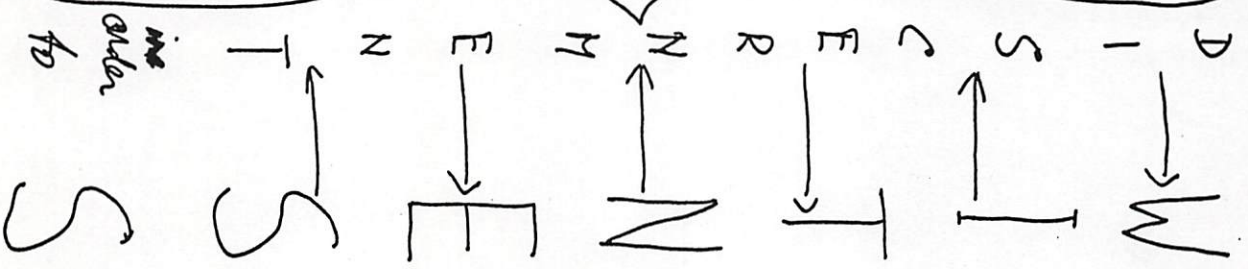
- living all that helps us to grow as persons & as community in a Men's Oblate way;
- being/leading others right back this "glorify";
- A "living together" that is enriched by our MISSION
- to become better PERSONS / APOSTLES;
- CHARITY with APOSTOLIC ZEAL
- Men of Charity ... Communities of Charity ...

"CHARITY"

MEN MINISTERING TOGETHER

- We minister in a Communion way while respecting the God-given gifts of each one;
- Community not just "sideline" / "support structure" but is APOSTOLIC for we fulfill our Mission in a Men's Community;
- A "Missioning together" that is enriched by our "community";
- Growing as Apostles & as Persons ...
- ZEAL with Apostolic Charity ...
- Men of Zeal ... Communities of Zeal ...

"ZEAL"



On a level of
- Many situations
- divergent cultures
- different religions
- Varied needs...

Therefore
It is imperative
that each
OAC respond
to the actual
& concrete
situation in
an OBLA^TE
way

OBLATE APOSTOLIC COMMUNITY IN CC & RR



THE OBLATE APOSTOLIC COMMUNITY...

- is patterned after the Community of the Apostles with Jesus. (C.3);
- is a sign that in Jesus, God is everything for us. (C.11);
- is the life-giving reality fashioned by the Vows which bind us in love to the Lord and His People. (C.12);
- is apostolic for we fulfill our Mission in and through Community; it is a place of charity where the bonds of fraternal charity sustain our zeal for the "Salvation of Souls". (C.37);
- is bound by Obedience and Charity keeping us interdependent in our lives and missionary activity... even when we benefit only occasionally from life in common. (C. 38);
- has a program of life and prayer... and meets regularly to praise and thank the Lord, to assess the community's life, to renew its spirit and to strengthen its unity. (C.38);
- is marked by simplicity and joyfulness; it is where we share what we are and what we have with one another; it is where we find acceptance and support; where each one offers friendship and places his talents at the service of all; it enriches our spiritual life, intellectual development and our apostolic activity; it calls us, in humility and charity, to express our responsibility for each other in fraternal correction and forgiveness. (C.39);
- finds the time spent praying together as one of its more intense moments... (C.40);
- seeks to radiate the warmth of the Gospel to those around us... and is thus characterized by a special sense of hospitality (while respecting the community's need for its own area). (C.41);
- values the special place and mission of the sick and aged among us; shows concern for them, surrounds them with the affection that binds us together as members of the same family: (C.42);
- remembers and prays for its deceased members. (C.43);
- accepts the fact that some may want to leave us and some may have to be asked to leave us... but we exhaust all the means of correction and conciliation, acting always in charity and in accordance with canonical norms and the demands of equity. (C.44);

-is a gathering of men united as brothers. (C. 71);

-is one in which all the members contribute to its good government by participating appropriately through responsible collaboration; all of us are responsible for the community's life and apostolate... and so we discern the Spirit's call and seek to achieve consensus in important matters loyally supporting the decisions taken. (C. 72);

-is lived by members of the institute in different ways:

*canonically established houses;

*residences with a director;

*alone or in missions but united in a District with a D. Sup. or assigned to a house or a residence. (C. 77);

-(local communities) are the living cells of the Congregation and thus must help us to become more prayerful and reflective and to live the Gospel to the full. (C. 87);

-is animated and directed by the Superior to further the Apostolate and the best interests of the members. (C. 89).

According to Rules:

-our homes(design and furniture), our lifestyle and means of support will be determined by our apostolic works and the demands of authentic religious life. (R. 23);

-new forms of community living will begin in dialogue and be reviewed at the local and provincial level. (R. 24);

-will provide the members with opportunities for recreation, rest and relaxation; will celebrate Oblate Family Events and the events in the lives of the members; will welcome any Oblate; especially hospitable to missionaries returning home either temporarily or permanently. (R. 25);

-are open to all who seek help and counsel (R. 26);

-(open) to lay people who feel called to participate directly in the Oblate Mission/ministry/community. (R. 27);

-invited to co-operate with the MAMI Director in organizing and animating lay groups which seek to share in Oblate spirituality and apostolate. (R. 28).

OBLATE APOSTOLIC COMMUNITY IN 1986 CHAPTER DOCUMENT

OBLATE (APOSTOLIC) COMMUNITY...(1986 MTW #109-137):

- is an essential dimension of our Vocation (109)
- it must deal with four basic issues today:
 - *the link between mission and community; (110)
 - *the need for an apostolic spirituality; (111)
 - *the influence of contemporary society; (112)
 - *some difficulties inherent to religious life; (113)
- it is open to other forms of apostolic communities notably district communities (cf. C.37); This #115 goes on to develop the meaning of #110 above:
- our community is missionary; it is a gift from God and a sign of the Spirit's power to transform hearts and to inspire a form of social life in conformity with the Gospel; (115)
- our mission is communitarian... it does not belong to individuals but is a mission within the Church which prolongs the mission of Christ; (115)
- it is the community which sends and the mission is received with obedience & guaranteed by perseverance; (115)
- the missionary is responsible to his community and to his superiors and it is within the community that he gives thanks. (115)
- has an "Oblate Spirituality" that is still under study but we have come to definite conclusions... This #116 goes on to develop #111 above by showing elements of "Oblate Spirituality" in 116-120:
- we are called to walk in the footsteps of the Apostles and to follow Jesus in his mission (116);
- for Paul, missionary work is the spiritual worship which the Risen Jesus offers to the Father in the Spirit; his mission is part of the offering of the Christian community; he sees the world as the place where salvation is brought about by God's action (117);
- as apostolic men we are open to the signs of the time; we manifest availability; we are close to people; we love the universal church; we possess a fraternal spirit (118);
- we have our own symbols: Cross/Oblate Prayer/Oblate feasts and events (119);
- Mary is for us Mother (cf. C. 10) (120)

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-we live "a simple and poor life" (our response to the issue mentioned in 112 above). Our security is a COMMUNITY that is open to God, to our Oblate brothers and to others (121);

-we believe in personal and communitarian conversion and this is our response to issue mentioned in 113 above; our communities will be missionary only if each one of us is rooted in a total availability which makes us the 'servants of all' (C.25) (122).

OBLATE APOSTOLIC COMMUNITY IN 1992 CHAPTER DOCUMENT: WAC

cf. WAC #6-13

- we choose community as a way whereby...
 - we are evangelized;
 - we can be witnesses of the Good News today;
- we acknowledge the limits of the individual and the fruitfulness of community;
- we can be effective evangelizers only to the extent that our compassion is collective; we are not free-lance ministers but a united missionary corps;
- THE FIRST TASK OF OUR EVANGELIZING ACTIVITY IS...

"TO SEEK TO ACHIEVE QUALITY IN OUR COMMUNITY LIFE AND IN OUR BEING, WITH EACH OTHER AS OBLATES, FIRST OF ALL, AS WELL AS WITH ALL PERSONS OF GOOD WILL" (#7)

(n.b. the following would constitute an answer to the question posed in CAR #1 Part II, A, a. The question is:

"Sort out the different expressions used to describe the essence of an Apostolic Community. Which of these would I emphasize?"

-OUR COMMON LIFE is not primarily for its own sake but it is flesh for the life of the world;

-the community we create around Christ is the banquet table to which we invite mankind; it challenges individualism and the arbitrary use of power;

-our community life offers grounds for hope to the world in its struggle to overcome disintegration and fragmentation;

-our community life speaks with the meekness of an authority that invites but never coerces (#8);

-our apostolic communities can only exist if we choose the person of Christ as our centre cf. C. 12/9. (#9);

-the community of the apostles around Jesus is the model of our life together. He unites us in charity and obedience to live again the communion of life and the common mission in his Spirit that the Twelve shared with him (C.3);

-our community aims to establish interdependence and profound communion between its members and not just be a group that functions well together (#10);

THE CONSEQUENCES OF THIS VISION OF OMI APOSTOLIC COMMUNITY:

-on the HUMAN LEVEL we are called to...

- *to the accountability of mature adults;
- *to live in a spirit of co-operation and initiative;
- *to genuine dialogue within community;
- *to mutually support each other, share with one another and care for each other. (#11);

-on the FAITH LEVEL (FOLLOWING C.-31), we are called to...

- *to a deepening of our relationship with him, both as individuals and as communities;
- *to become more transparent to each other;
- *to share in depth our personal histories, missionary ideals and lives of faith. (#12)

-our communities will become more apostolic as we become "one heart and soul" and by the quality of witness that we give we will "bear fruit that lasts" (#13).

QUESTIONS FOR REFLECTION AND SHARING:

OUR PAST:

1. What stands out for me as having been an experience/event which really gave me the feeling that we were together living and missioning in Japan as a Community of Missionary Oblates?
2. What stands out for me as having been an experience/event which made me feel that we were not together living and missioning in Japan as a Community of Missionary Oblates?

OUR PRESENT:

1. What is there about the "Present" that makes me HAPPY in our life and mission as a Community of Missionary Oblates here in Japan?
2. What is there about the "Present" that makes me uneasy/apprehensive/unhappy in our life and mission as a Community of Missionary Oblates here in Japan?

OUR FUTURE:

1. What are my HOPES for the Future of our:
 - Mission here in Japan?
 - Oblate Apostolic Community here in Japan?
2. What am I prepared to do/to be/to become in order to work towards the realization of these hopes?

QUESTIONS FOR THE "NEWLY ARRIVED" IN THE JAPAN-KOREAN MISSION:

1. What have been my "happy moments" since I became a member of this Community of Missionary Oblates?
2. What have been my "difficult moments" since I became a member of this Community of Missionary Oblates?
3. What are my HOPES for:
 - the Mission in Japan-Korea?
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4. What am I prepared to do/to be/to become in order to work towards the realization of these hopes?

- 1. What did yesterday's experience ^{say} mean to me?*
2. What hopes do I have from it?