

JAPAN VICE PROVINCE KOREA MISSION

SPRING MEETING

JUSTICE AND PEACE

Input

Honda Tetsuro, OFM



Kochi

March 12-14, 1990

PREPARATORY PHASE



1990



THE MISSIONARY OBLATES OF MARY IMMACULATE

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July 4, 1989

To the Members of the Follow Through Committee:
Jack Deely, Chairman, Ray Bourgoïn, Ed Williams, Xav Tosa,
Ange Siani,

The Follow Through Committee is asked by the Provincial and Council to prepare for the meeting of the Province to be held in March, 1990.

The Committee is requested to:

1. Activate the suggestions concerning Parish Apostolates, specifically, the following matters:

Under Criteria #2 Parishes

- f)--That those involved in parishes come together to formulate a plan to seek and serve the most abandoned.
- h)--That we educate the Christian Communities about their responsibility toward the poor.

Under Criteria #4

- a)--An OMI pastoral, based on these criteria, be formulated and activated by men in parish ministry.

The main thing we hope to achieve is a clear and workable OMI Pastoral.

2. To activate the suggestion concerning Missioning of Mission Apostolates, specifically Right to Life, Volunteer Bureau and and Chemical Dependency.

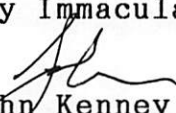
Under Criteria #2 Apostolic Ministries

- g)--That Apostolic Ministries not merely be allowed, but that those involved in Apostolic Ministries be missioned.

Ange Siani who is a member of the Follow Through Committee will be the liaison between the Committee and the Provincial Council.

Please be assured of my support and cooperation.

Fraternally in Jesus Christ and Mary Immaculate,


John Kenney Mahoney, O. M. I.
Provincial



September 19, 1989

Dear Xave,

Comment ça va, mon ami?

Of course, I missed you! And, I was delighted to learn that you actually missed me! (I do hope, though, we are using the word "miss" in the same sense!)

How's everything? How was the Retreat? I guess I was suppose to let Ed know that I wasn't going to be able to make it. But, between just getting back from the States, the car breaking down, and the meeting in Tokushima with the Superior General — I wasn't focusing properly...as per usual, maybe!

Well, 義和, I had a call from John on the 15th, just before he left for the Philippines — asking me to contact members of the FTC to see if we could get together "to set things in motion for the March meeting". I'd sure appreciate any suggestions that you might have with regards possible dates. ...meetingplace...and the following tentative agenda.

Tentative Agenda

1. To elect a Chairman for the Follow Thru Committee (since I became Chairman by way of a misunderstanding or miscommunication (if there is such a word))
2. To review the Discernment Process (actually this resurrection of the FTC may be due in part to the concern expressed by some members of the Province over what has been described as a "derailment of the process" which has led to confusion of goals and duplication of efforts. To get back on track, then, it would seem that a review of the process is in order)
3. and, the 3rd item on the agenda would be, as John suggested in his letter of July 4th

A) to activate the suggestions concerning Parish Apostolates, specifically the following matters:

Criterion #2 — Parishes

- f) that those involved in parishes come together to formulate a plan to seek and serve the most abandoned
- h) that we educate the Christian Communities about their

responsibility toward the poor

Criterion #4

- a) that an OMI pastoral, based on these criteria be formulated and activitated by men in the parish ministry

- B) to activate the suggestion concerning Missioning of Mission Apostolates, specifically Right to Life, Volunteer Bureau and Chemical Dependency

Criterion #2 — Apostolic Ministries

- g) that Apostolic Ministries not merely be allowed, but that those involved in Apostolic Ministries be missioned

I think it's gonna be a real problem trying to come up with a date that will fit everyone's schedule, but it seems to me that a National Holiday would be our best bet. I'd like to suggest meeting in Itami in the afternoon of 11/3. It's a Friday which certainly makes it easier for those who have to travel a great distance and may want to stay till at least Saturday morning.

Please let me know as soon as you can, Xave, what suggestions you might have with regards the tentative agenda and date of our first meeting, ok?

Merci!

Take care and enjoy!

Keep up the great work!

Jack

P.S.

I can be reached at 0298-52-6161, Mon. thru Thurs. evenings. And, in Hoya on most weekends, at 0424-61-9258

Ah! More meetings!

September 27, 1989



Zave

Sure was good talkin' with you, the other night. Yes, you're right — FTC does sound like the name of a football team! I just hope that we don't act like one!

I called Mike and he assured me that we could meet at Itami. However, he also mentioned that Bert & John would be staying there. I know that you plan to return to Kochi that night, as does Eddie Williams. But, no cook! So maybe we could hit a local 焼鳥屋.

Timewise, hopefully we can start at 1PM. And with a little bit of luck and preparation, we can hopefully end at 5PM or earlier.

By way of preparation, I'm asking each member of the FTC to write up and print off copies of a brief opinion paper (1 page, B5 composition style or simple outline form) — to be given out at the meeting, in which he can state what he views as the "priorities" and "tasks" etc. of the Committee.

Looking forward to seeing you on November 3rd!

Jackie D

I hear you had a nice visit to Nagoya. Anxious to hear about the meeting.

FTC Workpaper (brown paper)



by Y. X. Tosa
1st edition Oct. '89

- 1) Let's not waste time discussing or (re)electing a chairman.
Fth. Siani should be the secretary. After all, he is the liaison man to the provincial.
- 2) Clarification of the word "to activate". Does that word mean "suggest" or "order" or "propose"?
- 3) FTC should describe (define) the "powers" and the "place" (立場) of the provincial during a general meeting of the province.
- 4) In the last two general meetings it has already been decided that:
".....an UMI pastoral be formulated and activated by men in parish ministry (1988)
".....those involved in parishes come together to formulate a plan to seek etc... (1989)

Therefore, I suggest (order) that:

- a) before the 1990 meeting this past^rors meeting should be held;
- β) an [UMI-without-a-parish] acts as chairman of this meeting;
- γ) agenda of pastors meeting:
 - liturgy and freedom of pastor
 - 信徒会 and pastor (their roll and rights) > laymen.
 - parish staff and new pastor -(continuity)
 - pastors' and christians' social education and involvement in society (Justice, Peace and Preservation of Nature)
 - etc....

- 5) Missioning of "mission apostolate" is a finished business.

ave

FTC, Its Priorities and Tasks

— Having been on the FTC since its inception, being aware of its demands: time, travel etc., I asked John what it would entail at this time before accepting, since for various reasons I can't give it the same time and attention as before. Was assured that it probably would mean getting together only 2-3 times a year, somewhere between April and March.

— Originally when FTC was formed, I took it as a means to engage "grass roots" participation, not as a committee that had to do everything.

— Also took it as a committee that would help things going between Congresses or General Meetings, under the direction of the Provincial, by

① seeing to it that decisions of the Congresses be acted upon and seen thru 実行委員会

② preparing agenda for the following General Meeting 準備委員会

— As 実行委員会 take up the decisions and suggest what we see as the best means for their implementation, suggest persons for carrying them out etc.

— As 準備委員会 weigh where we are at, and help devise means by which the next General Meeting can best deal with the "next" step, suggest procedures, outline, personnel, topics

As regards the meeting of November 3

— I third the motion to have Jack Deely as our Coordinator and also to have Ange Siani as Secretary since he is liaison between the FTC and the Provincial Council.

— Can't see why those who are involved in the Parish Apostolates haven't started gathering together without our activation or that they have to sit there and wait for another General Meeting. Must we have orders from "above" to make plans for the furthering of the Kingdom of God?

— We've all agreed that the Apostolates for Right to Life, the Volunteer Bureau and Chemical Dependency are well within our Oblate Charism. Those that have reservations don't have them as to the Oblaticity of them but as to procedure. Couldn't those who have misgivings about procedural matters present them frankly to those involved and start the process of ironing out, rather than delay the full backing of the Province? Those involved in these should be able to present their programs to the "powers that be" without this committee having to activate.

— Suggest that we make suggestions as to the 内容 of the next General Meeting, rather than prolong a process which should have ended long ago.

Roy



re: Nov. 3, 1907 meeting at Home of the "Follow-through"
Committee.



1. I suggest Jack Deely be the Chairman.
2. Also I think it appropriate that Angelo Seani be the secretary.
3. As regards the parish meeting perhaps we could set a date or a series of dates in January or February, ask the pertinent people to select one date, and then have one initial meeting before our next general meeting in the Spring of 1990. At this initial meeting the process of discussion etc etc should be clearly established for the future meetings that they be well prepared, well executed, and bring some of the desired results.

4. As regards Apostolic Ministries:

The initial discussion of some of these has begun. They seem to be definitely considered in accord with Oblate objectives.

The further discussion - the manner in which these ministries relate to and effect the local communities. Consideration of personnel, finances, places, insurance requirements (where appropriate). The relationship of the work to the religious corporation, oversight, transfer, legal responsibilities, all remains to be done.

A guide line of appropriate questions for this further discussion would facilitate further meetings and avoid any feelings of personal affront.

E. M. Williams, M.D.



November 3, 1989

1. To review the role of the FTC

the FTC should facilitate matters by organizing ideas and whatever else it takes to lead toward more efficient Provincial Congresses & effective implementation of decisions made and directions suggested

- ① by immediately informing the members of the Province of the results of this meeting, enlisting their aid and active participation in preparing for meetings, etc.

2. To review the Discernment Process

the process apparently has gone awry, leading to confusion of goals and duplication of efforts

- ① today someone who has been close to the workings of the Discernment Process since its inception should give us a rundown on what we have done so far and where we are or should be in the Discernment Process.

2. To suggest a long overdue meeting of those involved in the Pastoral Apostolate

3. To suggest that the Missioning of Mission Apostolates has already been done.

Jack



FTC Meeting

Itami:

November 3, 1989

At the risk of confusing matters, the following is offered as an attempt
to facilitate matters.

1. Let's take a minute or two to read Ange's and Jack's papers.
2. Ange and my votes would not have counted even if we had sent out our
workpapers as early as Xave, Eddie, and Ray...who suggested that:
 - ① Jack be Chairman (a totally irrational suggestion if I've ever heard
one!) and
 - ② Angelo be Secretary (indeed, a very sound suggestion!)
3. There seems to be a consensus:
 - ① that the purpose/role of the FTC be clarified
 - ② that the steps of the Discernment Process be reviewed
 - ③ that the Pastoral Meeting be held as soon as possible
 - ④ that the Apostolates proposed for our agenda need not be part of the
agenda
4. For particulars, please refer to the workpapers.
5. Let's set a date for our next FTC Meeting (if needed) and propose a
plan, an agenda, and procedures etc. for our March Congress (if, in the
light of our discussion, we deem that that indeed is our job).

5
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Ange

FTC MEETING ITAMI NOVEMBER 3 1989



1. JOHN DEELY CHAIRPERSON
2. I hate being secretary but I guess it's in the cards! Shikataganai!
3. I think we have to get back to the original meaning of the FTC. I agree with Ray's description. What he has written is my understanding of the FTC.

As regards our general meetings: The last question should always be " What is the next best step for us to take? The answer to this question provides the matter for the following meeting. If we don't ask that question the FTC ends up having to create the agenda for the next meeting.

4. John in his letter has suggested the matter for the coming March Meeting. I was not at the meeting but I was given the impression everyone agrees with the theme.
5. Questions from John K. Mahoney.
 - a. Do we have enough material for the three days or will we need a speaker for some input?
 - b. Shall we get a facilitator ie a non Oblate?
 - c. As regards missioning: John says that in our Congress with Jim Sullivan, the decision to mission all discerned works was passed by the group and therefore he would like to put this into effect.

FTC Meeting



Place: Itami

Date: November 3, 1989

Members in attendance: Frs. John Deely,
Edward Williams, Raymond Bourgoïn,
Tosa Yoshikazu and Angelo Siani.

FTC Description:

As we see it, the FTC is a committee which would help things going between Congresses or General Meetings, by

1. seeing that decisions of congresses be acted upon.

2. suggest the best means for carrying them out.

3. help prepare the agenda for the following meeting.

Summary Report of our November Meeting:

John Deely was chosen as Chairperson.
Ange Siani was asked to be secretary.

The next item on the agenda:

To activate the suggestion concerning Parish Apostolates/

After much discussion the FTC proposed

we get the process going by:

1. asking all those in Parish Apostolates to meet by the end of December or at the latest the end of January.
2. Place: Kochi
3. Participants: Pastors and other interested persons.

Purpose:

to set up a process of how to go about this: for example:

- each person would be asked to write a paper before the meeting, re. their vision.
- select a chairperson.
- pick topics
- set procedure to come to a common vision

It was further suggested that this discernment be done in depth.

It was also suggested that we obtain a facilitator for the meeting. Names suggested: Archbishop Yasuda, Fr. Iwahashi, Fr. Umehara.

Next on the agenda was the question of

missioning.

It was agreed there exists some confusion as to the meaning of this term. It was suggested that missioning could be understood as ways of acceptance or as degrees of missioning.

Three ways surfaced:

1. Missioning a work or accepting the work of an individual which demands special talents or training. In this case we will support the person in the work but we have no obligation toward the continuation of the work in the future.
2. Missioning certain works which require certain ability but the continuation of the work is not guaranteed.
3. Missioning a work which we accept and will see to its continuation.

In any case, it calls for in depth discernment so as not to keep repeating previous decisions and ~~thus to~~ ~~and~~ perhaps come to some priorities.

The next item discussed was the agenda for the march meeting.

The Suggestion is to get to a deep discernment of the Kindergatens. Where are we and where do we go?

We suggested that Ron La Framboise be allowed to return for this meeting.

We should find a good facilitator for this meeting.

The final suggestion was that we get this material out to you, enlisting your aid and active participation.

Therefore we ask for your comments and suggestions as soon as possible. We ask that you send your ideas within a week after receiving this letter. Please send your letter to the secretary in Nagoya.

Thank you.

Note

Our wording and definitions may at times be incorrect.
Therefore we welcome your ideas in formulating a more
accurate definition or wording.

MEETING



1990

SPRING MEETING ON JUSTICE AND PEACE March 12-14

1990

Meeting Coordinator: Fr. Xave Tosa, O.M.I.

Speaker: Fr. Honda Tetsuroo, OFM

Purpose: To conscientize ourselves, to make ourselves more aware of the Justice and Peace problems in Japan and of our responsibility as individuals and as a Community to work for Justice and Peace.

To consider how we can answer the call of the General Council (cf. Communiqué No. 51/89 Oct. 89)

Method: To talk and reflect in small groups on the talks given by the speaker and to come up with questions, reflections and impressions etc. to bring to the speaker and the group.

Schedule:



- Monday 7:15-Morning Prayer and Meditation
8:00-Breakfast
9:15-Talk by Fr. Honda
10:00-Coffee Break
10:30-Small Group Discussion and Preparation of Questions
11:45-Mass
12:30-Lunch
14:30-Question and Answer Session with Fr. Honda
15:15-Coffee Break
15:30-Talk by Fr. Honda
16:15-Small Group Discussion and Preparation of Questions
17:15-Evening Prayer and Adoration
18:00-Supper
- Tuesday 9:15-Question and Answer session with Fr. Honda
10:15-Coffee Break
10:30-Talk by Fr. Honda
11:15-Small Group Discussion and Preparation of Questions
12:00-Departure for Lunch and Visit to Ao Nami Ie
17:15-Mass
18:00-Supper
19:15-Question and Answer Session with Fr. Honda and Orientation by Xave Tosa
- Wednesday 9:15-Small group discussion on Xave's input. Questions, suggestions, etc. with the objective of reaching practical conclusions in light of the call of the General Council.
10:15-Coffee Break
10:30-General Session report of small groups. Practical conclusions for personal and Community action.
11:45-Closing Mass

正義と平和ミーティング

日時：3月12日（月）－14日（水）

コーディネーター・土佐義和神父 OMI

講師：本田哲郎神父 OFM

- 目的：1. 日本における正義と平和協議会の問題を意識すること
2. 個人として、また、共同体として正義と平和のために働く責任感
3. 総会の呼びかけを黙想する

方法：講師の話を黙想し、小グループで話合い、意見、質問などを講師と全体会に提出する。



スケジュール

3月12日（月）

- 7:15 朝の祈りと黙想
- 8:00 朝食
- 9:15 本田師の第1講話
- 10:00 コーヒーブレイク
- 10:30 ディスカッション（小グループで）
提出質問の準備
- 11:45 ミサ
- 12:30 昼食
- 14:30 Q&A・本田師を囲んで
- 15:15 コーヒーブレイク
- 15:30 本田師第2講話
- 16:15 ディスカッション（小グループで）
提出質問の準備
- 17:15 夕の祈りと礼拝
- 18:00 夕食

3月13日（火）

- 9:15 Q&A・本田師を囲んで
- 10:15 コーヒーブレイク
- 10:30 本田師第3講話
- 11:15 ディスカッション（小グループで）
提出質問の準備
- 12:00 昼食（外食）
- 17:15 ミサ
- 18:00 夕食
- 19:15 Q&A・本田師を囲んで
オリエンテーション・土佐師

3月14日（水）

- 9:15 小グループ・ディスカッション
オリエンテーションについてインプット
総会のまねきに照らされて小グループで話し合い
質問、提案、アイデアなどを準備する
- 10:15 コーヒーブレイク
- 10:30 全体会に小グループのレポートを提出する
個人として、また、共同体として活動の具体的な
結論
- 11:45 閉会のミサ

分科会 — CHAPTERS

March 12+

山崎 M.

シアニ A.

マヘル T.

土佐 X.

ハー R.

シルバー B.

川口 S.

ハーン F.

ウィリアムス E.

ラギダオ W.

硫黄 J.

マヘル W.

ヴァンホイドンク J.

ステーベンス G.

八木 N.

マホニ J.

シモンス L.

ブルゴアン R.

ノボトニー J.

乾 L.

橋本 M.

分科会 — CHAPTERS of March 13

山崎 M.

ハー R.

ヴァンホイドンク J.

シアニ A.

川口 S.

マヘル W.

シモンス L.

シルバー B.

ブルゴアン. R.

橋本 M.

ラギダオ W.

乾 L.

ハーン F.

土佐 X.

硫黄 J.

八木 N.

ノボトニー J.

ステーベンス G.

マヘル T.

ウィリアムス E.

マホニ J.

分科会 — CHAPTER of March 14

山崎 M.

シルバー B.

硫黄 J.

シモンス L.

マヘル W.

ヴァンホイドンク. J.

ステーベンス G.

ハー R.

ウィリアムス E.

ハーン F.

マホニ J.

ラギダオ W.

シアニ A.

マヘル T.

川口 S.

ブルゴアン R.

ノボトニー J.

乾 L.

土佐 X.

橋本 M.

八木 N.

「脱エジプトの神」の英訳

The following is an English rendering of YOKUATSU SARETA MONO NO KAWA NI TATSU KAMI taken from Fukuin Senkyou June 1989 pp. 6-24. I have used the New International Version of The Holy Bible, Copyright 1973, 1979 by International Bible Society.

THE GOD WHO SIDES WITH THE OPPRESSED.

By Honda Tetsurou, O.F.M.



FUKUIN SENKYOU 1989 June, pp. 6-24

1. CONCERNED WITH THEIR SUFFERINGS
The Starting Point of Evangelization

The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned with their suffering. So I have come down to rescue them from the hand of the Egyptians So now, go. I am sending you to Pharaoh I will be with you. And this will be the sign that it is I who have sent you.... (Exodus 3: 7-12).

This marks the decisive moment of the start of salvation history. Here we have the starting orders which lead up to the Passover Experience (the crossing of the Reed Sea) when the tribes of Israel became conscious of their election as the People of God. At this moment the wheels of God's work of saving humankind begin to turn.

It was sympathy with the pain and cries and sufferings of people which moved the heart of God. God indeed saw - in detail - the misery of his people; concern compels Him to come down to rescue them.

Without God's coming down, the work of salvation cannot be accomplished.

Verses nine and the following are said to be from a different source (E). *I have seen the way the Egyptians are oppressing them*. The inhumanity of the oppressors and anger at the injustice of it all leads without delay to the commission: *So now, go*. By commissioning Moses, salvation (freedom, liberation) is to be brought about. But it is stressed that God will work with Moses. *I will be with you*.

From the point of view of God and His helpers, the importance of the demand for help from the part of those who are suffering - a demand addressed in some way to God - is of great importance.

Jesus Christ brings the work of salvation to its final completion. He too began his work of evangelization because of his concern for the sufferings and pains of the people.

When [Jesus] saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd... He called his twelve disciples to him and gave them authority to drive out evil spirits These twelve Jesus sent out with the following instructions: ... "Go ... to the lost sheep of Israel." (Matthew 9:36-10:6).

Jesus chose to live together with the poor, tired, ordinary people. Together with them he too was the object of the scorn and anger of the Pharisees and Lawyers, those who lived righteously and correctly according to the Law. By identifying Himself with ordinary people, Jesus was able to see and to experience in Himself, their harassed and helpless

position. He too knew the pain they felt. *He had compassion on them.* The force of these words is that of what we suffer when some family member who is very dear to us is suffering and dying before our eyes. Jesus, personally, feels the pain of suffering people. God is together with those who are harassed and helpless.

It is in this situation that Jesus chose the twelve disciples and sent them forth as His collaborators. The work of evangelization was inescapably thrust upon Him by the heart-breaking circumstances in which He found - in which He placed - Himself.

It is this very compassion, this "suffering with" those who are harassed and helpless in society which is the motive force, the power behind, evangelization. This personally felt compassion alone is what gives rise to the decision to share in the Work of the Lord. No longer is it merely a professional duty, or obedience to a command, or idle lip-service. It is, too, a sharing in the pain of Jesus, of God. Looked at in this way, sharing in the pain is also a gift from God. But it is a gift from God which can hardly be enjoyed by those who do not experience the pain and suffering of ordinary people, and who do not take their side.

God's work of salvation and liberation is already begun. The Kingdom of God is among us. That is the Good News. To work according to the pattern we see in Jesus, cooperating in this work of salvation, is the inner heart of evangelization.

Why is that, even though God Himself began, out of compassion for the pain and sufferings of humankind, the work of salvation, we seem to skip over this most vital part, putting it anywhere but in the first place?

We build our ivory towers, (*My parish, Our convent or Our monastery*). Everyone, we insist, is more than welcome to visit. But we never leave our secure and tidy havens. What a gulf there is between our attitude and behaviour and that of God in the Psalms:

*Who is like the Lord our God, the One who sits enthroned on high, who stoops down to look on the heavens and the earth?
He raises the poor from the dust and lifts the needy from the ash heap
...he seats them with the princes of their people. (Psalm 113:5-7).*

We like to think that we have already 'given up' enough, that in some 'spiritual' or 'theological' way we ourselves are one with the poor, with those who suffer. We are 'fundamentally' the same, we like to maintain.

But in fact all we are doing is looking down on everything - the world of faith and the world of humankind - from our present style of living. We think that we can see quite enough from where we are. But as God showed us, in becoming man in Jesus, who 'gave up' to the extent of being one with the dust and ashes of society, maybe He wishes us to look again from the dust and ashes at everything - the world of faith and the world of humankind.

Building an open church where everyone can feel at home is acceptable perhaps. But basically, the church is the people called together by Jesus, who go into all the nooks and crannies of society and share the pain and sufferings they discover. From that starting point we reconsider our faith. We begin to see what factors in society make our faith difficult to live out. Then we call on all people of good will to help us to align society with the concern of God.

"Go ... to the lost sheep of Israel", Jesus said, restricting their work. This is not in contradiction to "Go into all the world and preach the good news to all creation" (Mark 16:15). The lost sheep are not the Christians who no longer come to church. They are those who suffer from deprivation, illness or age; who are despised and looked down upon, whose voices cry out in pain and suffering from the dust and ashes of society. It is by being with these people, whom Jesus calls brother and sister, Father and Mother, son and daughter, that we will have begun to answer the command of Jesus to go into all the world, and will have begun to preach the good news to all creation. The lost sheep are those sheep whose cry caused Jesus to feel compassion, the cry of those harassed and helpless.

2. THE PREFERENTIAL OPTION FOR THE POOR. The Undercurrent of the Biblical Teaching.

God began His work of salvation because of His compassion for the sufferings and pain of humankind. The work of salvation continues by His being together with, His walking with, the oppressed. We see this pattern quite clearly in the life of Jesus. Jesus walked together with the sick, those troubled by evil spirits, tax collectors and prostitutes who were looked upon as sinners, with the poor. And he sent His disciples as co-workers in His work of salvation to the lost sheep, the harassed and the helpless.

Why does God prefer the poor and the weak? The Bible shows the same pattern from beginning to end. Jesus Himself puts teaches that the two most important of God's commands are the following:

'Love the Lord your God with all your heart and with all your soul and with all your mind'. This is the first and greatest commandment. (Matthew 22:37-38).

This is from Deuteronomy Chapter Six, a section of the Shema: Hear, O Israel. Deuteronomy 10:12-19 gives more detail:

And now, O Israel, what does the Lord your God ask of you but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to observe the Lord's commands and decrees that I am giving you today for your own good? ... For the Lord your God ... shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens....

What the Lord our God asks of us is that we love Him and serve Him. We know what to love and serve Him means through the exodus from Egypt (the Passover experience). It means to walk together with God and to imitate His ways in our lives.

For Israel at that time, the sick and disabled were regarded as unclean, as sinners. The most powerless members of society were orphans, widows and aliens. They had no position in society, no security. They had to depend on some relative or employer. They were looked upon as pests and nuisances. The family was the unit of the tribal society. Those without family had no place in society at all.

It is against this background that God says that to love the God and to keep the commands and laws of God is to defend the rights of those in the weakest and most insecure position in society, and to work together to

bring about social justice for them. Jesus says that this is the first and greatest commandment.

Jesus continued,

"And the second is like it: 'Love your neighbour as yourself'. All the Law and the Prophets hang on these two commandments. (Matthew 22:39-40).

These words are taken from Leviticus, from Chapter Nineteen, which begins 'Be holy because I, the Lord your God, am holy'.

When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien... Do not defraud your neighbour or rob him. Do not hold back the wages of a hired man overnight. Do not curse the deaf or put a stumbling block in front of the blind. Do not pervert justice. Do not do anything that endangers your neighbour's life. Love your neighbour as yourself. (Leviticus 19:9-18).

This passage tells us in concrete terms what holiness is, what it is to be like God. The central point is to be in solidarity with the poor, with those who are in a weak position in society. It is all summed up in the phrase, *Love your neighbour as yourself*.

Why it should be like this may seem somewhat strange. Ordinarily, when we hear the word 'neighbour', we think of those whom we find right around us, family members perhaps, or those living nearby. We might even include those we meet at work. We assume naturally that 'neighbour' means those centred around us who form our circle of acquaintances.

But this commandment puts a somewhat different meaning on the word 'neighbour'. It is not a question of being 'in the neighborhood', of being close by. Our neighbour is that person whom we must hold dear, be close to, walk with and live together with, even if that person lives far away.

This becomes clear if we look at each of the examples given before the final summing up, *Love your neighbour as yourself*. The person without land, the poor person without employment, the alien, are given as examples. Other examples follow: those who can be oppressed or defrauded with impunity, especially those who are in the weak position of seeking employment, or of being employed. In a social system built around the interests of normal people, we are told to shift our concern to those who are ignored by the system because of various debilities and deficiencies: those who are physically disabled in various ways, those who in danger of being treated unjustly by the establishment because of their powerlessness. We are commanded to ensure that their dignity and rights are respected.

'Neighbour' then, goes beyond the scope of our social circle. We discover who our neighbour is by looking at human society in a broad and general way to discover who is harassed and helpless. We must seek these people out and listen to them and make them our concern. This is the way in which the word 'neighbour' is to be understood in the Bible.

When Jesus was asked *"And who is my neighbour?"*, He replied by telling the parable of the Good Samaritan, who *"fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.... But a Samaritan, as he traveled, came where the man was;*

and when he saw him, he took pity on him... He went to him and bandaged his wounds". Jesus asked his questioner "who was a neighbour to the man who fell into the hands of robbers?" and when he replied "The man who had mercy on him", Jesus told him, "Go and do likewise". (Luke 10:25-37).

With the development of economics and science, the structures of modern society place primary emphasis on efficiency and on results. Competition and obsolescence, egoism and discrimination, swagger around stripping people, beating them up, leaving them half dead. Home and work, family and friends, one's good name are so often stripped away, the people left beaten and half dead. Very many people have indeed been killed. Jesus is telling us: *Go, and be a neighbour to these people in need.*

"The Law and the Prophets" - the most important message of the Bible - namely, to love God and to love one's neighbour - can be boiled down to just one thing. To learn from and to work in accordance with God in His work of salvation by sharing His compassion for those who are at the bottom of the social system, harassed and helpless, and by walking with them in their pain and suffering. That is all we are told to do.

3. EVANGELIZING SOCIETY

The Sacredness of Each Individual

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in. I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.... I tell you the truth, whatever you did for one of the least of these brothers [and sisters] of mine, you did for me.... I tell you the truth, whatever you did not do for one of the least of these, you did not do for me. (Matthew 25:35-45).

The Last Judgment is described for us in this passage. It is a central part of the teaching of Jesus. It shows the practical implications of the command, *Love God, and your neighbour as yourself.* At the end of our lives that is the way in which we will be judged on whether or not we have lived in accordance with that command.

Jesus list five fundamental human rights in this passage: Food, Housing, Clothing, Health and Freedom. If any one of these rights is taken away, then the person so oppressed is "one of the least of My brothers and sisters".

"One of the least" is not a question of comparison with the elite or with the dregs of society. It points to the youngest child in a family, the little one whom everyone naturally likes to be with and to protect. Whom do we in fact, at present, cherish and care for is a question worth asking ourselves.

We place a very high value on convenience in our lives nowadays. The result of this is that directly and indirectly we are destroying nature and polluting the environment on a global level. The so-called "developing countries" are made to suffer most of the damage. As a result of this rape of the earth, their food and water supply is robbed from them. Those who hunger and thirst number over eight hundred million, men, women and children.

Refugees and displaced people, whose homes and countries have been denied to them, are forced to live in insecurity and in need elsewhere. Others, swallowing their pride, are forced to endure discrimination and exploitation as illegal workers in foreign countries. The men, women and

children in all these groups are Christ the stranger needing to be invited in.

Those who are out of work and have to leave their family circle, without anywhere to leave their meagre possessions

The day labourers whose possessions are guarded in a paper bag, without work or family circle or guarantor, are Christ the naked.

Those who because of illness or age, or mental or nervous stress are regarded as unsuited for normal social life are condemned to a terrible solitary dejection. These people are many, and in them Christ is waiting to be looked after.

There are many people too whom we have imprisoned through categories of "race", ethnicity, or nationality, or through social tradition or prejudice. Others we restrict because of their attitudes or beliefs. In all of these people Christ is waiting for us to visit and look after Him.

Christ is suffering together with all of these *least of His brothers and sisters*. He tells us that he is waiting for us to be brother and sister to them.

To believe in Christ and to live the Good News is to change one's way of life by living in accordance with this point of view, God's point of view. It is to work to change the structures of our families and of our places of employment accordingly.

Our concern for the pain and sufferings of these people will spur us to action. At the beginning no doubt, we will merely be able to give immediate material help. To send food and clothing, blankets and money. We may begin to abstain from unnecessary expenditure and to embrace a simple pattern of life. We will perhaps be drawn to volunteer social work.

But sooner or later we will find ourselves stranded on a reef. All we are doing, indeed all we could possibly achieve in this way, is just a drop in the ocean. The condition of *the least of our brothers and sisters* will not be changed in the least. This realization is of great importance. We will be forced to admit to ourselves that we have not done even a part of what Jesus is asking of us.

But at the same time we will perhaps say that, with the world the way it is, that that is all that can be expected. Idealism is fine as a motivating force, but it remains unreadable in practice. How much does God in fact expect of us?

Then I saw a new heaven and a new earth... "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away". (Revelation 21:1-4).

This passage is not speaking of some future world. It describes the way things should be in our world now that Jesus Christ is *together with us* in our human society, now that God has pitched his tent among us. God wants no one at all to die, to cry out in pain, to be overcome with work because they do not have the basic necessities of a full human life: Food, Housing, Clothing, Health and Freedom.

Relief work and volunteer activities alone would never be enough. The problems are too deeply rooted for that. The structures of society - political, economic and educational and so on - will have to be changed and evangelized if *the least of these* are to be treated in fact as our brothers and sisters. Without social evangelization we cannot measure up to the command. All of the service of people of good will on the private level will end up as a drop in the ocean of pain and suffering.

To compare relief work and volunteer activity with the treatment of disease, such measures amount to treating the symptoms. This is necessary of course, but it remains an emergency measure. One must at the same time get to the source of the disease, and counter it. The root causes of the sickness and pain we are asked to deal with are not basically in the people who are suffering and in pain, harassed and helpless. The root causes of all this misery are to be found in the structures and organization of our social groupings, in the defective social value systems. These value systems must be changed to the value system of the Good News (Romans 14:17): *righteousness, peace and joy*. It is at this level that social evangelization finds its rightful scope.

There is no point in arguing about which comes first, personal evangelization or social evangelization. If we follow the example of Jesus Christ we will, while sincerely treating each individual with respect and concern, confront in God's name any system or structure which demeans or denies that person his or her full humanity.

4. THE POWER OF THE POOR AND OPPRESSED

Their Election for the Evangelization of Society

For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession. The Lord did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. [the fewest (NIV) is hinjaku: meager, poor, scanty in The New Interconfessional Translation (in Japanese, used by Fr Honda) published by Japan Bible Society, Tokyo, 1987]. (Deuteronomy 7:6-7).

Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things - and the things that are not - to nullify the things that are, so that no one may boast before him.... Therefore, as it is written: 'Let him who boasts boast in the Lord'. (1 Corinthians 1:26-31).

This passage is regarded as the core text on the subject of "God's Election". In it we see clearly what kind of people God chose as His collaborators in His work of salvation, and why He chose them. God chose the weakest and poorest people, those who were regarded as unlearned and powerless, those who amounted to nothing, those who were beneath consideration by society at large. With the work of salvation entrusted to this sort of person no one could pretend that it was human power or technique which brought about the results. It would be clear to all that the work was indeed the work of God Himself.

I would like to clear up one misunderstanding into which we are all quite likely to fall in dealing with the evangelization of society. Fr Albert Nolan O.P. of South Africa writes as follows:

Perhaps we have felt, up to the present, that the problem of the poor people was something that we had to solve, by relief work and by changing the oppressive structures of society. That we, who are not poor, we who are educated and have a middle-class consciousness, and who hold leadership positions in the church, must save the poor as they obviously do not have the strength or capacity to see a way out of their problems. Or else we have thought that we must teach them to liberate themselves by their own strength. That is a classical development theory. But in all these cases it is we who are the principal agents!

In fact, most of our well-intentioned interventions are mistaken and either cause more problems than they solve or complicate things even more. This kind of troublesome mix-up comes from the delusion that the Good News and the Church is our private preserve. We are inclined to think that the Good News is a present we share around, something we like especially to give to those who do not yet have it!

But Christ is incarnate in all people, and in all people the work of salvation is being continued - the passover from suffering and death through to resurrection. The Good News is not something to be shared or given out or taught. It is telling people that the work of salvation, the kingdom of God, has already begun in them. It is through one's way of living that one preaches. So it is in precisely those people who share most deeply in the sufferings of Christ that the resurrection of Christ and the power of His liberation are most richly stored up.

Albert Nolan tells us:

It astounds us to realize that it is the poor who know what must be done, and how it should be done, not anyone else. It is not just that the poor know better than anyone else the structures of society which oppress them and possess the full power to solve those problems. It is the poor alone who can move to appropriate action. This may well come as a great shock to us, and turn everything we thought we knew upside down. It will be a very good opportunity for us to make a real and authentic conversion.

Look for a moment at what the Bible says about conversion:

"The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" (Mark 1:15).

These were Jesus' first words when he began his work of evangelization. It gives us an important key to understanding the Good News properly. "The kingdom of God" refers to God's work of salvation and liberation begun by Jesus Christ. God's work of salvation and liberation has begun right now with you. Believe this Good News. Live your life in accordance with God's work of salvation and of liberation. You are hereby invited! There is just one condition: In order to be able to believe this Good News and to live accordingly, one must first Repent. (Repent: the Greek word is *metanoia*: change your standard of thinking, judging and acting).

"Your attitude should be the same as that of Christ Jesus:

*Who, being in very nature God,
did not consider equality with
God something to be grasped,
but made himself nothing,*

*taking the very nature of a
servant....*

(Philippians 1:5-7).

To repent means to change my standard of thinking, judging and acting, in imitation of Christ, to that of those people who are placed in the weakest position in society.

Even if we are told not to be prejudiced against people, not to discriminate against them, as long as we see and judge from the standpoint in which we are at present, we will have no consciousness of discriminating against anyone and there will be no change in our way of living at all. But if we place ourselves on the side of those who are actually experiencing the pain of discrimination, and look at the situation from their point of view and then reconsider our attitudes, we will be able for the first time how, unconsciously or even with all the good will in the world, our words and actions have wounded and caused suffering to those who were in a weak position in society.

In the words of Psalm 113:5-6:

*Who is like the Lord our God,
the One who sits enthroned on high,
who stoops down to look
on the heavens and the earth?*

It is by *stooping down to look* that we will, for the first time, be able to see, among those people whom God has chosen, whom society has dispersed to its fringes, how God Himself is suffering with them and working with them for their salvation and liberation. In other words, we will come to be able to believe the Good News.

Pope Paul VI's Apostolic Exhortation *Evangelii Nuntiandi*, dated December 8, 1975, points out four essential elements in evangelization: to understand the other, to receive the other, to share the sufferings of the other, to work together with the other. To understand means to take a position lower than that of the other person (under-stand). To put it in another way, if you wish to understand another, to be together with someone who is suffering and despised, the attitude of wanting to be told, wanting to be taught, is a necessary condition. We may say that it is the pre-requisite of *metanoia*, if we are to be able to believe the Good News.

We must begin then by allowing ourselves to be taught how to cooperate with God's work of salvation and liberation. And the only place to learn is among those in society who are in the weakest position, those among whom God is working His salvation.

We are confronted with the necessity of learning from the poor. They have a special insight and wisdom which we do not have. The reason for this is that we are not poor, that we have not experienced what it is to be oppressed.

To put it in theological terms: The instrument which God has chosen to change the world is not people like you and me. We must realize and accept that He has chosen the poor and oppressed.

For us as followers of Christ, the appropriate stance to take in order that all the people in the world and all creation might be saved and

liberated, is to learn from, be in solidarity with, and cooperate with those who are placed in the weakest position in society.

Our immediate need perhaps, is for a contemplative eye, a quiet and deep awareness to be able to comprehend the Lord passing over through suffering and death to the liberation of the resurrection in our societies. For this insight we need a faith rooted in the Good News and prayer crying forth from our hearts.

5. JUSTICE AND PEACE

The Heart of Evangelization

For I have chosen [Abraham], so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him. (Genesis 18:19).

This is the first occurrence of the word 'justice' (literally, justice and judgment) in the Bible. Abraham was the father of the People of Israel whom God had chosen as the instrument of His work of salvation under the Covenant. God's plan was that "all nations on earth will be blessed through [Abraham]." (Genesis 18:18). The means to this are outlined in the passage quoted above: *to keep the way of the Lord - by doing what is right and just.* The way of the Lord IS 'right and just' - IS justice.

We find the same insistence in the words of Jesus (Matthew 6:33): "But seek first his kingdom and his righteousness". The very reason for Israel's election lies here, as does that of the new people of God.

Justice is the point in common between the Lord God and His people throughout the Bible. This comes out most strikingly in the Messianic Prophecies. For example, Isaiah 9:2-7:

The people walking in darkness have seen a great light....

*For to us a child is born, to us a son is given,
and the government will be on his shoulders.
And he will be called Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace....*

*He will reign on David's throne and over his kingdom,
establishing and upholding it with justice and righteousness
from that time on and forever.*

The Northern Kingdom of Israel was destroyed by the Assyrian Empire in 721 B.C. These words of God through His prophet Isaiah were spoken at that time. From David's line another King will rise, a King of Peace. Peace (Shalom) does not mean simply the absence of invasion and war, but rather 'the works of justice and mercy' in society, *doing what is right and just.* Without 'the works of justice and mercy' in society, *doing what is right and just,* how can peace come to the world?

But we often react against words like justice and judgment. While knowing quite well that these words are of central importance (when it comes to personal matters we are quite sensitive to fair/unfair), there is still a tendency to lock these problems up in the Old Testament. Some people have something like an allergy to the very mention of *Justice and Peace*!

There are people who believe that Jesus preached love and joy and peace,

and that that is excellent. But leave justice out of it, they seem to say. But no matter where you look at the Bible, in either the Old or the New Testaments, you will find no mention of love and joy and peace without insistence on justice and on judgment. Perhaps it is we who are wrong.

Why then are justice and judgment necessary conditions for the peace for which God works?

*A shoot will come up from the stump of Jesse;
from his roots a Branch will bear fruit.
The Spirit of the Lord will rest on him....
and he will delight in the fear of the Lord.*

*He will not judge by what he sees with his eyes,
or decide by what he hears with his ears,
but with righteousness he will judge the needy,
with justice he will give decisions for the poor of the earth.*

(Isaiah 11:1-5).

This is another Messianic Prophecy from Isaiah. Jesse was the father of David. Though David's kingdom fall, the same family will bring forth a new David, full of the Spirit of the Lord. The Spirit of the Lord refers throughout the Bible to the work of salvation: the presence of the God working creatively and powerfully. The new king will make the realization of justice his special responsibility:

*but with righteousness he will judge the needy,
with justice he will give decisions for the poor of the earth.*

When we hear the word justice or the word judgment we give these words connotations of strictness and of cold formality. But in the Biblical sense, from God's point of view, it is quite the opposite. God looks at human affairs from the point of view of the oppressed, He looks with compassion on the sufferings and pain of His people. He stands on the side of the weak and the poor, and from a heart which burns to bring mercy and compassion, love and peace into full flower, is setting about restoring the rights which have been robbed from His poor. Jesus Christ put into effect in real life the command which He said was the first and greatest of the commandments: to love God, and to love one's neighbour as oneself.

The usual viewpoint that justice and judgment are best left to God as no human being can be truly objective and neutral is contrary to the value system of the Good News. Neither justice nor judgment can be achieved if there is no compassion for the suffering and pain of the oppressed.

We should learn from the Lord who was together with the poor, the oppressed and the victimized people in society. God Himself is calling us to take the same stand, and to cooperate with Him in His work of salvation.

This is what the Lord says:

*Do what is just and right.
Rescue from the hand of his oppressor the one who has been robbed.
Do no wrong or violence to the alien, the fatherless or the widow....*

(Jeremiah 22:3).

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The work of justice is to rebuild individuals and families, peoples and nations and all their groups together with the whole natural environment and all created things, so that all can fulfill properly their God-given roles while enjoying their God-given rights.

Peace is born from this restructuring of nature and all that God has made.

Judgment is the restoration of peace and joy and freedom by adopting the stand of those whose rights have been robbed from them, by restoring their God-given roles to all and everything in creation which has been neglected or ignored.

The Lord has taught us in a very understandable way about the connection between judgment and peace:

I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

As for you, my flock... Is it not enough for you to feed on the good pasture? Must you also trample the rest of your pasture with your feet? Is it not enough for you to drink clear water? Must you also muddy the rest with your feet? Must my flock feed on what you have trampled and drink what you have muddied with your feet? ...

Because you shove with flank and shoulder, butting all the weak sheep with your horns until you have driven them away, I will save my flock, and they will no longer be plundered. I will judge between one sheep and another. I will place over them one shepherd... and he will tend them and be their shepherd.... I will make a covenant of peace with them.

(Ezekiel 34:16-25).

This shows us the judgment, the fairness of God. Fairness is not some abstract average treatment of everything, some kind of pacifism which destroys all individuality and initiative. The same word is used in Hebrew for judgment and fairness, but it is conceived of concretely, not abstractly. It is the restoration of rights, freedom and joy to each particular individual by a heart which warmly respects them personally. The lost person has his personal position restored; the alienated has the freedom to live with others restored; the wounded person has his pain wiped away and the weak person is given the power to stand up by himself or herself. This whole process is the building of peace. It is a power, a gift from the Lord.

*Yet the Lord longs to be gracious to you;
he rises to show you compassion.
For the Lord is a God of justice. (Isaiah 30:18).*

Justice is the work of God's grace. Judgment is the result of God's compassion, feeling the pain of His poor together with them. There is nothing here of legal coldness or selfish hate or self-protection or complaint. It comes from the passionate longing for peace.

*Still the Spirit is poured upon us from on high....
Justice will dwell in the desert and righteousness in the fertile field.
The fruit of righteousness will be peace;
the effect of righteousness will be quietness and confidence forever.*

[illegible]

1. The above information was obtained from the files of the FBI, New York Office, dated 1/15/64, and is being furnished to you for your information.

1. *Chlorophyll a* and *Chlorophyll b* were extracted from the leaves of *Chlorella* and *Scenedesmus* using a mixture of 80% acetone and 20% methanol. The extracts were then separated by thin layer chromatography (TLC) using a solvent system of 10% methanol in chloroform. The spots were identified by spraying with a 10% solution of potassium permanganate in sulfuric acid and heating at 100°C for 5 minutes.

I am a white male, 5'10", 170 lbs, brown hair, blue eyes, and a mustache. I am a graduate of the University of California, Berkeley, and I am currently a research scientist at the Lawrence Livermore National Laboratory. I am a member of the American Physical Society and the American Nuclear Society. I am a resident of Livermore, California.

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...the fact that the ...
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*My people will live in peaceful dwelling places,
in secure homes, in undisturbed places of rest. (Isaiah 32:15-18).*

Justice and judgment are the work of God and the Lord Jesus Christ and the Holy Spirit. They lie at the heart of the work of salvation in order that the peace of God may be born and flourish among men. And peace is the core of love.

All the Messianic Prophecies are fulfilled in Jesus Christ. The Lord who is already at work together with those who are victims in the building up of a new people of God, calls to us too to continue with them, the work of salvation and of liberation, of justice and of peace.