



OMI INFORMATION

JAPAN

Provincial Newsletter of the OBLATES OF MARY IMMACULATE
Vice Province of Japan

February, 1987

My dear fellow Oblates,

At the close of our Oblate Meeting in March of last year it was desire of those present that the meeting this year also be a meeting that would give us input on the poor in Japan. On July 15 the F-T committee met in Itami. At that meeting it was agreed that I should invite Fr. Keizo Yamada, S.J. to be the speaker at the Congress. On July 21 I called Father and asked him to speak about the problem of the Poor in Japan. He accepted the invitation.

In the middle of January I had word from Father that he would not be able to fulfill his commitment due to an unexpected meeting of the Jesuits in Japan. He did suggest some other dates but as you had been notified of the dates of the meeting in my letter of August 12, 1986 I did not think it right at this late date to ask you to change your schedules.

I consulted by phone with the members of the F-C Committee and suggested that we hold to our previous announced schedule and also recommended that we still have a meeting giving input on the Poor in Japan. As that was the desire expressed at the meeting in 1986

As you know all of us are involved in working with the poor in Japan. I thought a very interesting and meaningful meeting could be had if we asked some of our own Oblates to speak to us on their work with the poor. I am sure their experience will help all of us when faced with helping these various type of poor when they come to us.

I have asked the following to be speakers at this meeting:
Jack Deeley on the Ministry to the Deaf and Handicapped
Wency Laguidao on the Ministry to the Filipinos in Japan
Jerry Novotny on the Ministry to the Unborn (Right to Life Movement)
Ed Williams on the Ministry to the Poor in the Parish

At the meeting there will be five two hour time periods for input sessions. Four of these time periods will be taken by the four speakers mention above. As to the fifth time period: A video tape of the Chapter was made. Fr. General has sent a copy to every Province, Vice Province and Delegation. It is

JAPANESE SCHOLASTICS TO VISIT PHILIPPINES

February 17 Brothers Hayashi and Kawaguchi will leave on Air Pakistan for the Philippines. Brother Kumashiro will leave on February 28 after attending the Graduation Ceremony at the Catechetical Institute.

The purpose of the visit is threefold:

1. to flavor the international character of the Congregation.
 2. to share the ministry of the Oblates who are working with the materially poor.
 3. to learn English in an English speaking atmosphere.
- Itte irasshai!

F-T Committee

The F-T Committee sends a reminder that your personal discernment on Criteria #2,4,6,&5 should be completed by March 1. Please send your completed work to the Provincial by that date.

Prayers

Tom Maher wrote recently that his father is recovering very well and has returned home from the hospital. Bill and Tom thank you for your prayers.

Narui-sensei is home after one and a half months in Kochi City Hospital. He will still need some rehabilitation for his leg but is doing very well. Thanks for your prayers.

GENERAL FINANCIAL MEETING ROME

The General Administration has requested that Bert Silver continue as the Asian representative on the Financial Committee for one more year. Bert had been on the Asian Representative for three years. This years meeting will be held at the General House May 16-23.

ONGOING FORMATION

~~EAPI~~ A five week course will be held at the EAPI in Manila from May 4- June 5. The 1987 summer course will have as its theme THE FAMILY. If you are interested in this course please contact the Provincial.

FIRST FORMATION

A new Formation Committee has been chosen by the Provincial Administration. The members are: The Provincial and Frs. La Framboise, Siani, Yamazaki and Inui. The Committee will meet for the first time on March 9 in Nagoya.

JUSTICE AND PEACE MEETING - ENOBUCHI

February 10, Fr. Sasaki, O.P., Mr. Doi and Mr. Kawano from Matsuyama were the guest speakers for a meeting held on issues of Justice and Peace conducted by Fr. Tosa Yoshikazu. Among the topics of discussion were the Doowachiku problem, Yasukuni Shrine and the unjust practices of large corporations.

KOKORO NO DIAL

February 14 & 15 Fr. Leo Simons conducted an Ongoing Formation Program for the volunteers of Kokoro no Dial. The program dealt with methods of correct guidance of people calling for help with various problems. The two day sessions were held at Takajoo-machi.

Oblate Novitiate

On March 19, two young men from Tokushima Prefecture will begin their novitiate. They are Hashimoto Masashi (27) and Yagi Nobuhiko (26).

Hashimoto Masashi is a native of Naruto and is well acquainted with the Oblates. The late Bro. Tsuda, OMI was a close friend of the Hashimoto family.

Yagi Nobuhiko comes from our parish in Tokushima where he was baptized as an infant. For the past two years he has been a volunteer working with Fr. Leo Simons in the Kochi Volunteer Bureau.

Birthdays

February:

15 Len Ihui

March:

1 Jerry Novotny
23 Bill Maher

Ordinations

February:

22 Tosa Yoshikazu

March:

19 Ray Bourgoine
27 Ron La Framboise
27 Wency Laguidao

NEW EDITOR FOR INFORMATION OMI JAPAN Ange Siani

Fr. Provincial has asked me to be the editor of the Japanese Newsletter.

We are all grateful to the former editor Wency Laguidao for his excellent Newsletters.

I would also like to thank in a special way those who have contributed excellent articles through the years. Please keep them coming! And I'd appreciate any comments or suggestions which might help to serve you more effectively.

Fr. Provincial has suggested that the Newsletter be published every two months. The next issue will be printed in April. Please send your articles and items of news by April 20.

OMI MARCH MEETING : please send enclosed postcard by March 15 to Ange. Thank you.

1st Asian-Pacific Regional Conference

on

DEAFNESS

"Toward Better Communication, Cooperation and Coordination"

The conference was held in Hong Kong, 8-13 December. Since my expenses were being provided by both Tsukuba and Sophia, I decided to leave early and go to Taipei to renew some contacts that were made at the seminar I gave at Gallaudet two summers ago.

Before leaving for Taipei, I wrote to a Dr. Wayne Smith of Gallaudet College (who attended that seminar) to inquire of the whereabouts of two Taiwanese who had also attended that summer seminar and have since returned to Taiwan. Unfortunately, I was late in writing to Dr. Smith and had left Tokyo before hearing from him.

On arriving in Taipei, I asked people at the front desk of the Mandarin Hotel to call the Taipei School for the Deaf to arrange a visit there. The school authorities, or, at least, whoever was on the other end of the phone turned me down because I didn't have a formal letter of recommendation, which I thought was rather strange. Over the phone, it was explained that security throughout the city was tight because municipal elections were being held that same day. However, on meeting the Principal, I was told that, in his absence, no one wanted to take responsibility for okaying my visit.

To make a long story even longer, I went to the school anyway and waited at the gate (where I was again refused entrance) till I saw someone signing. I spotted a teacher who was signing in Taiwanese Signs, so I got his attention by signing in Japanese Signs. From then on, I was home free...had four fabulous hours with the Principal, teachers, and kids. Pictures are forthcoming. Also received two books on Taiwanese Signs, which will come in very

handy in the future. The following day I was treated to a dinner at the flat of the teacher I spotted at the gate to the school. He was having two deaf Koreans, two deaf people from Hong Kong, and a couple of deaf Taiwanese for dinner, and thought I would enjoy meeting them. What an afternoon! Four different Sign Languages! When we couldn't get through to one another in sign language in our discussions on such topics as the education, rehabilitation, and employment of the deaf, we wrote the appropriate Chinese ideographs. One of the Koreans was a deaf Protestant Minister. I found out later that another reason for inviting me to the dinner was to ask if I'd be able to help the other Korean. He passed the entrance exam for Gallaudet, but the Korean government won't let the deaf study abroad unless they have letters from VIPs. I told him that I'd be meeting the head of Gallaudet's International Center, at the Hong Kong Conference...who, by the way, has since said that he will gladly provide whatever papers the Korean government requires.

In Hong Kong, I stayed with the OMIs. And, before I forget, John Chai and Stan Sun want to be remembered to those of you they have met over the years, through their trips to Japan and your visits to Hong Kong. They also asked me to pass on to all of you their best wishes and promise of prayers.

Hong Kong was quite an experience. There were over 600 delegates in attendance (250 from foreign countries). The schedule was quite grueling (would like to go back someday to see the sights). Of the 600 or so delegates, I was undoubtedly the only non-professional.

There were doctors, audiologists, teachers, researchers etc. who were reporting on some pretty heavy stuff, both in the Plenary Sessions and in the Workshops. Yours truly presented a paper for Tetsuji Tomikawa (a deaf friend I work with here in Tokyo...who has also been asked to teach at the proposed Tsukuba College of the Deaf). I hired a camera-man to videotape the presentation,

hoping that NHK will use the tape for its Sunday-nite "Deaf Hour". Over the holidays, I plan to rewrite the paper and send it on to The American Annals of the Deaf and to other journals for publication. The paper emphasizes the importance of communication between teacher & student and among the students themselves in language acquisition.

There was also an unexpected "bonus" in attending the conference. While the main thrust of the conference was in the area of medical, social, and technical services for the deaf...one lunch was arranged for Pastoral Workers in the Asian Region, at which we discussed what services and programs were being offered for deaf Christians. Among the countries represented at this luncheon were Australia, Sri Lanka, India, Singapore, Hong Kong, Malaysia and Japan. It was suggested that there be greater exchange of information in the future.

In sum and substance, that is what my trip was about...an exchange of information on what is being done to bring the deaf into the mainstream of society.

Am very very happy that I was able to attend and participate in the Conference. Besides the experience of being there and of meeting these people who are so determined to make it a better world for the deaf, I'm sure that the information I gathered and the contacts I made will go a long way in helping me to better organize my work in the future.

以上

Jack Deely

61-12-20

FORUM FOR JUSTICE AND PEACE

INFORMATION

FORUM ITS NATURE AND HISTORY

HISTORY In the 1970's, because of the inhuman situations of injustice and oppression in Asia, Africa and Latin America, the local Churches in various nations began to establish Episcopal Commissions or Councils for Justice and Peace. At the same time the Vatican set up the Pontifical Commission for Justice and Peace.

Between 1970 and 1986 the situation of the poor and the oppression they experience has become much worse, especially in emerging nations. It has become more and more evident that the prosperity of the northern developed nations through their international systems (international policies and institutions of economy and trade) and their instruments (Trans-national Corporations; Military Dictators, etc.), is the largest cause of the poverty and suffering experienced by two-thirds of the earth's population. And, further, this prosperity is causing the wanton destruction of the earth's resources and environment.

Because of this, the Local Churches of both the North and the South have widened and deepened their involvement in the cause of the poor and the oppressed, in their own and in other nations. Encouraged by the National Offices of Justice and Peace many Diocesan Offices, or Committees were established in the early 1980's. This was followed by Religious Congregations who have set up desks for Justice and Peace under the wing of the National Bishop's Councils. Congregational Chapters and General Assemblies are no longer able to ignore the pattern of exploitation and impoverishment and de-humanization experienced by the peoples of the world. More and more Christian Religious, both men and women have felt the urgency of the Gospel mandate and their founder's inspiration to become involved in the coming of the Reign of God.

In Japan, together with the National Council for Justice and Peace the Diocesan priests and Congregations of men have tried to deepen their commitment through seminars, experiences and prayer. In 1985 the men's orders and Societies joined in establishing a FORUM IN ASIA.

FORUM NATURE It is a FORUM to encourage and assist Religious Congregations in their understanding of their mission for justice and peace as mandated by the Gospel and the Church through her recent documents. It is also a FORUM for those already active in this mission as a "place" to meet together for mutual encouragement and sharing, and an opportunity to deepen a spirituality for justice and peace. Of itself it is not another organization for action but a support for and the sustainment of existing groups, or individuals who are involved.

FORUM I This FORUM was held in the Philippines in 1985 and only the men's congregations and societies were represented. However there were present observers from ASC and other groups. Their suggestion that women's congregations be represented was enacted in the 1986 FORUM II.

FORUM II The presence of Women's Congregations was an important contribution to the whole meeting, especially in sharing the people's situation and in their insights.

FORUM FOR JUSTICE AND PEACE

(Forum Of Religious for Understanding their Mission for justice & peace)

SECOND CONFERENCE FOR JUSTICE AND PEACE

October 7 - 13

New Delhi, India

Theme: "The Peoples' Struggle for Justice and Peace in Asia and Oceania in the Context for TNC's and Militarization Today".

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Report to the Association of Major Superiors of Women, Japan, & the Maryknoll Sisters.

At a later date the Conference Ad Hoc Committee will send out a reflection paper giving a brief taste of the conference. Following this a booklet describing the conference in detail will be compiled and distributed. However, in the meantime, I would like to give my own summary and reflections.

One of the most outstanding features of this Conference of 12 congregations of Women, and 9 men's orders and societies, was the support and solidarity that was felt by 46 members of the group. This happened almost immediately even though 12 countries were represented and the participants included both nationals and foreign missionaries. Perhaps the reason for this was the theme which attracted sisters and priests working with grass roots people affected by TNC's operating either directly or indirectly in their countries. For some of the participants it was an awareness raising experience, while others have experienced harassment and even imprisonment as a result of their faithfulness to the Gospel.

We owe FORUM to the Religious priests in Asia who felt the need for solidarity, spiritual encouragement, and networking. With the assistance of OHD they held their first FORUM meeting in Davao, Philippines in 1985. At that Conference, AMORE was represented by 2 women Religious who encouraged the men to open FORUM to women's congregations. Thus the 1986 FORUM II, included men and women from congregations that work in three Asian countries, and who have members involved with justice and peace, or working with people whose lives are affected by justice issues.

The arrival in India at 3 AM was in itself an experience for most of the delegates from the rest of Asia. The remainder of the day, October 6th, was given to situating ourselves in the city of Delhi and settling-in at the Indian Social Institute which the Jesuits put at our disposal. The next morning we awoke to the morning praises of hundreds of birds, the bells of the Hindu temple and the insistant lowing of a sacred cow!

October 7 Each congregation that was not present at FORUM I, shared their charism and the present expression of their founders' and foundress' concern and involvement with people who are poor, and whose lives were deliberately made less human by governments or by society.

Father Desmond de Sousa from OHD. gave us an over-view of the Spirit working in and through religious life in history as God fashioned it in each changing age. Father challenged us with a warning that unless Religious Communities' Charisms become once again, prophetic in their expression, that we are heading for irrelevance!

Bishop Labayan, well known to many as the dynamic bishop of Infanta, Philippines spoke to us of the powers of this world and their use of deception in order to make National Security States and loss of human rights and freedoms seem a national good and actually acceptable to large majorities of peoples. This is done by constantly insisting that danger and conflict comes from the East, or from the West, depending on where you live! Thus the unjust and inhuman situations created in the south to maintain the northern countries standard of living and economics, this is kept on the periphery of our consciousness and concern. This is properly termed as neo-colonialism and unfortunately, most organized religions have for the most part legitimized this deception. Bishop warned us that the super-power struggle is basically an economic one, not a religious conflict as is portrayed to keep us divided among ourselves, whole nations and whole peoples! Bishop challenged us to understand that we cannot re-form these systems which are basically evil.

The afternoon we spent learning about TNC's, their hold on the world economy, and their ways of gaining control in resource-rich nations of the south. We learned that for most of the emerging nations that the only choice open to them is to go along with the TNC's and the northern world's economic system or be doomed to poverty and hunger. This is of course, no choice at all. The basic choice is an option for a way of life and appropriate alternatives to support that option.

October 8 The representatives divided into their respective Asian Areas: South Asia, South East Asia, East Asia, and Oceania. There the national reports were presented with special emphasis on TNC's and militarization in their respective areas. In the afternoon these reports were synthesized into one report which was presented to the whole group on the 10th.

October 9 This was a day dedicated to an exposure for the whole group. Father Desmond facilitated the preparation, followed by videos of the TNC's

cruel interventions in India. The Bophal incident is the most famous and it was shocking to us to learn that until today the people are still suffering the consequences of this accident and that justice has not been yet been done. The second video was about small boys sold into labor to make the beautiful Kasimir rugs so famous in the world, for a British company. The rationalization of the company representative revealed the corrupt and cynical philosophy of economics operating in our world today.

In the afternoon, Swami Agnivesh explained the bonded labor system which even today keeps around 5 million persons in virtual slavery in India, and this is in spite of the Indian Constitution and an Abolition act of 1976. After showing us a video we went to meet and experience the very people we saw in the film. There working in a rock quarry we met men, women and children breaking rocks to be used for gravel. Some of these people have been in bondage for three generations, and still it is impossible for them to become free from their debts. We discovered that any improvement on the conditions of these dignified and brave persons was due to the efforts and activities of the Swami and the people themselves. The Swami gave us an example of the role religion and religious persons must play in renewing society according to God's dream.

October 10 The area reports were presented to the total group in the morning and were synthesized by Bishop Labayan who summarized the cry of the poor as the voiceless, powerless peoples of the world and named as the anti-christ the actors in the world today, namely TNC's, governments, military supporting inhuman economic systems. Bishop called for honest soul-searching on the part of religious and religions on the part they (we) have played in these systems through our institutions and our silence. He challenged all remember our heritage as an example to explore options open to us in our present historical situation.

Father Tissa Balasuriya, OMI, spent the afternoon with the group deepening their understanding of the situations described in the Area Reports

October 11 Father Tissa continued his presentation. Father summarized his dynamic analysis with the need for the transformation of the Church and of Religious who are both multi-national and multi-community in the good sense. To do this requires first a re-thinking of our values, and the needs of the people, and also a re-orientation from personal salvation to committing ourselves to service with the people against original and organized sin in the world from which they are suffering. This pointed out the need for a new spirituality and to capture the inspiration of

of our founders as applicable to the present.

The afternoon started with a brainstorming to name the important points and inspirations the group discovered during the past days. Father Samuel Rayan, S.J. led us back to Faith roots in Moses and in Christ, and to what it really means to believe; to believe is to face and to resist powers that oppose God, and to destroy human life, dignity and rights is to abolish God. Father Sammy opened to us the doors to a deep and nourishing spirituality and we could hear the words of Christ, "Fear not!"

October 12 The Area Groups met to work out plans based on the reports and needs of the areas. Following this the Congregations also met to do the same. Another task was to design the future of FORUM, what it should be and how it will act in the future.

October 13 This was only a half a day dedicated to the presentation of the reports of yesterday's Area and Congregational plans. The final item of business was the groups decisions about FORUM III.

After the business was completed and the final words were given we shared our last meal together. Some prepared to leave immediately while others were able to experience Indian culture and beauty before returning to their countries refreshed and renewed by their inter-community experience at FORUM II.

聴覚障害者教育福祉に関する第一回アジア太平洋会議
「よりよいコミュニケーションと協力と調和をめざして」

会議は香港で12月8日～13日まで開かれました。私の費用は筑波大学と上智大学から支払われていたので、私は少し早く台北に行って、二年前ギャローデット大学で私が指導したセミナーで知り合った台湾の人たちに再会することにしました。

台北に出発する前に、二年前のセミナーに参加していたギャローデット大学のスミス博士に手紙を書いてその人たちの連絡先を尋ねました。残念ながら私がスミス博士に手紙を書くのが遅かったために彼から返事をもらう前に東京を発つことになってしまいました。

台北に着いてすぐに私はマンダリン・ホテルのフロントの人に台北市立聾学校に電話して訪問を希望していることを伝えてもらいました。電話に出た人は、学校の責任者だったのかどうか分かりませんが私が正式な推薦状を持っていなかったため、断られました。私としては、推薦状なんてかえっておかしいと思ったのですが、向うはその日に市で選挙があるので警備が厳しくなっているのだと説明しました。ところが、校長先生にお会いしてみると彼の留守中には誰も私の訪問を許可する責任を負いたくないからだったということがわかりました。

話がいよいよややこしくなりますが、私はとにかく学校へ行ってみました。門のところで待ってみたのですが、また断われてしまいました。その時私は誰かが手話をやっているのに気付きました。台湾の手話でした。そこで私は日本の手話で挨拶を送りました。それからは万事うまくいきました。校長先生や他の先生方や子供たちと楽しく四時間程過ごしました。その時の写真がそのうちに送られて来ることでしょう。また、台湾の手話の本を二冊いただきましたがこれから非常に役に立つことでしょう。次の日に、学校の門のところで会った先生が自分のアパートで御馳走して下さいました。彼は、その時八人の聾者(韓国人二人、香港人二人、台湾人数人)も招待していました。私がその人たちとの交流を楽しめるだろうと思ったらしいのです。何という素晴らしい日だったのでしょうか。四つの異なる国の手話が飛び交い、聾者の教育やリハビリや雇用などといった諸問題を話し合う時に手話が通じないと漢字で補いました。一人の韓国人は牧師でした。後になって、私が招待されたもう一つの理由がわかりました。牧師さんと見えていたもう一人の韓国人の手助けをしてあげられないだろうか頼まれたのです。彼はギャローデット大学の入学試験に受かりましたが、韓国政府はVIPの推薦状がなければ聾者に留学を許可しないのです。そこで私は香港の会議でギャローデット大学の国際聴覚障害者情報センターの

所長に会う予定があることを告げました。そしてこの所長さんは韓国政府の要求するどんな書類でも喜んで提供します、と言ってくれています。

香港では、私たちオブレート会の学校に滞在しました。そして、忘れないうちに、お伝えしますが、チャイ神父とスン神父が皆さんに宜しくとおっしゃっていました。

香港では素晴らしい経験をしました。参加者は600名を超え、そのうち、外国からの参加者は250名でした。超過密スケジュールだったので、今度、ゆっくり観光で行きたいと思います。600名程の代表のうちで専門家でなかったのは、間違いなく私だけでした。

総会で、また分科会で、医者や聴能士や教師や研究者が専門的な密度の濃い報告をしました。私は友人である富川さんの代りに発表をしました。彼は、私がここ東京で一緒に研究をしている聾者の方で、今計画中の筑波聾短大で教鞭をとるよう、依頼されています。私はカメラマンを雇ってこの発表をビデオに収めました。NHK が日曜の夜の「聴覚障害者の時間」に放映することを期待していたのです。休暇の間、私は その原稿を書き改めてアメリカの聾教育専門誌やその他の雑誌へ投稿するつもりです。その原稿は言語習得に於いて先生と生徒の、また、生徒間のコミュニケーションの大切さを強調しています。

会議に出席して思わぬ「ボーナス」がありました。会議の主題は医療や社会生活や技術面でのプログラムに絞られていましたが、一度だけアジア地域の聾信者のもとで働く神父やシスター、そしてカテキスタのために昼食会が用意され、聾信者に対してどんなプログラムが提供されているのか話し合われました。この昼食会に出席したのはオーストラリア、スリランカ、インド、シンガポール、香港、マレーシア、日本でした。将来的にはより幅広く情報交換がなされることが提案されました。

要するに、これが私の旅行のあらましです。聾者を社会にとけこませるためにどんなことが行なわれているかという、情報が交換されたのです。

私は会議に出席できたことを非常に嬉しく思っています。それに出席して社会を聾者の住みよい場所にすることを主張している人々に出会ったという経験に加えて、私は自分が集めた情報・資料やつながりが、きっと将来私の仕事の大きな助けになるものであるという、確信を得たことをここに御報告します。

以上

ジャック・ディーリ

61・12・20

FORUMよりのご報告とご案内

(Forum Of Religious for Understanding their Mission for Justice & Peace)

正義と平和の使命遂行のための宣教・修道会連盟

最近行なわれました(1)国内第2回FORUM('86.10.11~13 於:登別)と(2)アジア・太平洋地域第2回FORUM('86.10.7~13 於:インドのデリー)のご報告と(3)国内第3回FORUM('86.2.²³/₂₅ 於:日野ラサール研修所)と(4)東アジア地域FORUMの一環としての「正義と平和のための霊性」の黙想・研修会('87.8.23~29 於:関東および関西各3日間)のご案内を致します。

(1)国内第2回FORUM

10の宣教・修道会より16名が参加し、各教区代表の担当司祭と共に第2回の集まりを行ないました。

1)正平協の有馬信夫担当司教より次の激励を受けました。

「指紋押捺拒否など人権、正義の問題がますます国際化する時代に、宣教・修道会の方々が個人としてだけではなく、各会の正義と平和委員会の代表・担当者として、各協区担当司祭と共に、このように年2回の会議に参加して、正義と平和の問題に取り組んで下さることは実に心強いです」

2)今回の正義と平和全国会議がとくに指紋押捺拒否の問題と取り組んだので、各会ともさらにこの問題に積極的に関り、特に各会の国際的ネットワークを活用して協力すること、さらに'87NICEに向けて、司教団の基本方針に各会とも協力することを確認し合った。

3)第1回での決定事項(各会の「正義と平和」担当者は、今後とも正平協の担当者会議<年2回>に出席し、各会の担当者間の連絡を緊密にすること)を確認し合った。

(2)アジア・太平洋地域第2回FORUM

ビンスコ師(メリノール会)が代表して参加する予定でしたが、直前に病気になったため、['86.10月以来病気で、只今アメリカで手術、療養中。ビンスコ師の健康回復のため祈りをよろしく]Sr. ジーン(メリノール会)だけが出席することとなりました。最近、Sr. ジーンからその報告をいただいたので、それを抄訳して紹介します。

1)FORUMの内容と歴史

歴史:

アジア、アフリカ、ラテンアメリカなど特に第三世界諸国では不正と抑圧による非人間的状況がいつそう厳しくなることから、1968年パウロ六世教皇はバチカンに教皇庁正

義と平和委員会を設けると同時に各国にも設置するようにした。

1980年から現在に至るまで、人権抑圧の状況はいっそう激化している。先進諸国による国際政治—経済秩序、多国籍企業とその受人諸国の軍事独裁政権による「支配—従属」関係が全人類の2/3の貧困と苦悩、さらには地球の資源・環境破壊のおもな原因となっている。

この「南北問題」の解決をめざして、南北両地域の地方教会は貧困と抑圧解決のためにその取り組みを広め、深めている。1980年代に入り、全国レベルの正平協に力づけられ、各教区でも正平協が設置されるようになった。各宣教・修道会にも司教団の傘下に「正義と平和」が設けられるようになった。各会の総会ではもはや現代世界の人々が直面している抑圧、搾取、非人間化の現状を無視できない。男女いずれの宣教・修道会も、福音の使と創立者のカリスマをこの分野に見出し、積極的に応えようとしている。

日本に於いては、カトリック正平協と共に教区司祭や宣教・修道会司祭は研修会、体験学習、祈りなどをとうして、この分野に取り組んでいる。1985年には男子宣教・修道会がアジア地域FORUM設立に参加した。

内容:

宣教・修道会が福音の使と最近の教会公文書の要請として、正義と平和の使命を理解し、遂行することを促進し、助けることがFORUMの目的です。すでにその使命を果たしている場合には、各会が相互に連絡を取り合い、助け合い、正義と平和のための霊性を深める機会を提供することもFORUMの目的です。これは新たな活動の組織ではなく、すでにこの分野で取り組んでいるグループや個人を支えるものです。

2) アジア・太平洋地域第2回FORUM

アジア・太平洋127国から21の宣教・修道会(女子12, 男子9)の46名が参加、全員が互いの連帯と支持を深く感じた。そのおもな理由としては、今回のテーマ「多国籍企業と軍事化」が各国の草の根レベルの人々にとって大きな影響を及ぼすものであり、彼等と連帯する参加者にとっては、身近かな問題として受けとめられたからであらう。

以下、10月7~13日の内容については、英語の資料をご参照ください。

おもな講師は次のとおり

Fr. Desmond de Sousa (OHD)

Bp. Labayen (フィリピンのインファンタ教区)

Fr. Tissa Balasuriya (スリランカOMI)

Fr. Samuel Rayan (インド S. J.)



OMI INFORMATION

JAPAN

Provincial Newsletter of the OBLATES OF MARY IMMACULATE
Vice Province of Japan

May 1987

Dear Fellow Oblates,

A few days ago you received my letter and the material you will need to participate in step 3 of the Province Discernment Process. I am sure that when you read this you realized how much of your time the team discernment is going to require. I feel that if we are going to be Missionaries in Today's World here in Japan this is a sacrifice we are all going to have to make. I believe that this is what Father General and the Congregation are calling us to do. In his first letter to the Oblates Father General addressed this call to us.

"The celebration of the Chapter is happily concluded; now we need to proceed to its implementation. This ought to include two things. First of all each part of the Congregation needs to relive the Chapter's own experience: a community experience of fraternity and prayer, of listening to one's brother in order to perceive God's call, of community discerning, searching and deciding objectives in terms of missionaries in today's world. I am convinced that provincial gatherings and meetings of committees, groups and communities will benefit from such a positive experience."

In our monthly district meetings we have begun to do this. The sharing and discussion which we have begun in each district using Fr. Des O'Donnell's REFLECTION PROCESS ON THE CHAPTER DOCUMENT is certainly part of what Fr. Zago is speaking to us about. I am happy that this is being done in our district meetings. I also feel it is very important that the Districts make a real effort to have this meeting each month and for each one to make it his duty to be present. Every single Oblates contribution to the sharing and discussion is important. If one is not present the community loses.

"Then we need to implement the Chapter's orientation which articulates our missionary vision, determines general policy for the Congregation. (C106). Making these orientations more concrete and translating them into life is a matter of concern not only for provincial gatherings and councils; it involves each community and every Oblate. Every single Oblate needs to face up to these directives. The Congregations future depends on each single Oblate, on

each community, on each delegation and province. At every level we need to make real what the Constitutions say about formation, namely, that "it enables us to accept ourselves as we are and develop into the person we are called to be" that it "calls us to an ever renewed conversion to the Gospel and a readiness to learn and to change in response to new demands" (47)."

I feel the Discernment Process that we are in is most certainly a response to Fr. Zago's call for our ongoing formation. In this regard I think the section from GENERAL NORMS FOR ONGOING FORMATION concerning the Nature of Ongoing Formation is most meaningful for us at this time.

"Ongoing formation is a process of integral growth and renewal through which we become more and more capable of living our religious and apostolic life in the concrete circumstances of our daily existence. This implies openness of spirit and constant conversion to the Gospel and assures our response to the needs of evangelization.

Ongoing formation is a continuous process. As the Oblate continues to grow and live out his vocation, he inevitably becomes aware of his own limitations. While these limitations may finally lead to the abandonment of some forms of ministry, they also call the Oblate to enter into new stages of development or to new forms of ministry.

Ongoing formation is a daily process. It is not simply a matter of going, from time to time, on a sabbatical, or of following courses or taking part in some special session; it is rather a matter of daily effort. Through daily self-examination, prayer and meditation, through one's daily effort at self-renewal according to the Gospel, through one's sacramental life, though regular study carried on with perseverance, the Oblate takes in hand his own ongoing formation.

The ongoing formation of individual Oblates goes hand in hand with the renewal of the Congregation and of the Province in which they live and minister. In this way, harmony is established between the renewal of the individual member and of the group of which he is a part.
(The underling is mine.)

The fruit of ongoing formation is achieved intergration. If someone has been trully liberated and renewed in his vocation, he ought to be able to live community better, fulfil himself in it and contribute to the fulfilment of others."

This is a long quote but I do feel that if each one of us thinks of the Discernment Process we are in as part of his

personal ongoing formation it will help him to make the necessary sacrifices to participate fully. I feel that if we are aware of the effect that our personal renewal can have on the Oblate Mission in Japan we will willingly and most urgently want to pursue the process in preparation for our Province Discernment Congress in 1988.

May the Holy Spirit give you, His Comfort, His Strength, and His Light. May the Holy Year of Our Mother Mary Immaculate be a time of grace and growth for each one of us.

Fraternally in Jesus Christ and Mary Immaculate,

Fr. John Kenney Mahoney, O. M. I.
Provincial, Japan

NEWS NEWS NEWS NEWS NEWS NEWS NEWS

NAKAMURA TENTH ANNIVERSARY OF CHRIST THE REDEEMER CHURCH

Hata-gun including the three small cities of Nakamura, Sukumo and Tosa-Shimizu is located at the Southeast end of Kochi Prefecture. It has a population of 112,00 people. For many years the Oblates had been serving the Hata area on a monthly basis. In April of 1970 Nakamura was established as a permanent mission with Fr. William Maher as its first pastor.

In 1970, Bill rented an old small Japanese house. The furnishings were donated by various churches, the Oblates and the Catholics in the area.

Bill writes, "We asked Bishop Tanaka to write in his own hand a scroll for the Church's 'tokonoma' (Alcove - place of honor). When he asked, 'what should I write', I asked him to write, 'yorokobi to kiboo' (Joy and Hope), the first words of Vatican II's Pastoral Constitution of the Church in the Modern World. This was to be our community's charter, our spirit for the mission in Hata-gun.... The underlying principle of my ministry has been and still is to proclaim the Gospel message to the world."

"On June 21st. 1987 the Mission of Nakamura will celebrate the 10th. anniversary of the building of the present chapel-living quarters combination. We are not sending out formal invitations but if any Oblate would like to celebrate together with us, the welcome mat is out and you're welcome to stay as long as you like. If you can't make it in person we ask you to please keep our small community in your prayers in a special way on that day.

SCHEDULE:

10:30 Mass - Bishop Fukahori
 12:00 Lunch
 12:45 Reminisces & Witness
 1:45 Refreshments
 2:30 Closing Remarks

Please let me know if you are coming and why not spend a few days with us?"

TAKAJOO-MACHI FR. TOM MAHER GUEST SPEAKER

On May 16 and 17, Fr. Leo Simons arranged a meeting for the volunteers of 'KOKORO NO DIAL". There were 30 volunteers in attendance. Fr. Maher gave three 2-hour sessions. The theme was "Maturing and Communications by getting in contact with your own feelings".

PRO-LIFE INFORMATION CENTER

Fr. Jerry Novotny has gathered the most recent materials on the PRO-LIFE MOVEMENT. He will provide video tapes, slides, books and other materials for the asking.

Jerry will lend this material to you for up to four weeks. If you prefer to have this material in your own library, Jerry will be happy to order it for you and have it sent to your address.

This material is excellent to use with any age group, Church organizations, youth groups, English class etc.

BIRTHDAYS

April

17 Gerard Stevens
 17 John Deely
 22 Wency Laguidao

May

29 Tom Maher

June

2 Bro. Hayashi

ORDINATIONS

April

1 Bro. Kawaguchi
 4 Jerry Novotny
 11 John Iwo
 26 Bill Maher
 29 Fran Hahn

May

30 John K Mahoney
 30 Tom Maher
 30 Bert Silver
 31 Ange Siani

June

2 Dick Harr
 7 Ed Williams
 14 John Iwo
 14 Len Inui
 24 Mike Yamazaki(25 years)

NEW ADDRESS:

As of October 20, 1987, Fr. Jan Van Hoydonck's new address will be:

Kobe Mariner's Center
 Port P.O. Box 709
 185-3 Motomachi-doori, 3 Chome
 Chuo-Ku, 650 KOBE

ILLNESS:

Please continue your prayers for Ray Bourgoin's mother and John Deely's sister. Both Ray's mother and John's sister are in serious condition.

THE LUCKY SEVEN

On March 14, Bros. Hayashi, Kawaguchi and Kumashiro, who were visiting in the Philippines, were due to leave for Jolo. The plane however did not arrive and lucky for Bro. Hayashi. That night, he had a sudden attack of appendicitis! He was rushed to the hospital. When the doctor saw that it was not Brother's appendix that was the problem, he made another incision and discovered the problem was a stomach ulcer. The resulting scar appeared to be the number "7" and Bro. Hayashi calls it his lucky seven. However, it appears that the wound is not healing properly and the operation may have to be done over. What next? A figure "8"? Thank you for your prayers while Brother was hospitalized.

TOKYO

Ray Bourgoin is working on a translation into Japanese of MISSIONARIES IN TODAY'S WORLD (General Chapter 1986) and Blessed Eugene de Mazenod SELECTED TEXTS related to the O.M.I. Constitutions and Rules. Much of this work has been completed. Many thanks to Ray for doing this important work. This material has been a great help to the Scholasticate and Novitiate communities.

KAMAKURA - RETREAT

Fr. Parmananda, S.J. from India will direct the retreat. Since he is an expert in spirituality and has experience in many apostolic fields, Fr. Ikenaga, S.J. Provincial of the Japanese Province thought that non-Jesuits also may be interested in making a retreat with Fr. Parmananda. The retreat is planned as follows:

Director: Parmananda Divarkar, S.J.

Date: September 20, evening - September 26, morning.

Place: Jesuit Retreat House of Kamakura.

(Kamakura-shi, Juniso, 80, tel 0467-25-1616)

Language: English. Father will give 2 or 3 talks a day and make himself available for personal direction.

Fee: 28,000 yen (everything included)

APPLICATIONS SHOULD BE MADE DIRECTLY TO THE RETREAT HOUSE IN KAMAKURA

フィリピン旅行での体験

熊城 博

私は、3月28日の午後3時に成田を出発して、午後9時（フィリピン時間）に、フィリピンに着きました。出発までに色々なフィリピンの情勢を新聞、テレビ等で聞かされていました。（特に三井商事の事件）そして、政治の状態も悪く、マルコス派のクーデターが鎮圧された後でもあり、少々不安もありました。

フィリピンの空港に着くと、日本の寒さから、フィリピンの夏が待っていました。湿った厚い空気が息苦しく感じました。英語の話せない不安もあり、何となく気持ちが落ちつきませんでした。税関のゲートを過ぎると、そこには大勢の人々が出迎えに来ていました。日本語でホテルがあるかどうか聞いてきたので、相手にするのが怖かった、いそいで教会からの迎えの人を捜して、林君を見つけることが出来やっと「安心」。迎えには、ケソンの神学生数人が一緒に来てくれました。私が行くまでは、林君と川口君は彼らと共に楽しく遊んでいたようでした。その夜は、神学生ハウスに泊まり、翌朝は日曜のミサのために、グレースパークの教会に行き、初めての海外でのミサを経験しました。暑さの中で大勢の人々がミサに預り、一日に7・8回ミサが行われます。教会の前は、一日中お祭りのような状態が夜まで続きます。神父様方も忙しい中、私達のために、大変親切にしてくださいました。次の日は、朝早くからコタバトに向い、考える間もなく、飛行機はコタバトに着きました。私は初めから、観光旅行のつもりでいましたので、楽しく遊びましたし、初めての色々な経験もできました。コタバトの神学生ハウスには、神学生、修練者、志願者、食事の世話の人々等40名ぐらいの共同生活でした。毎日は、規則正しく、合理的な生活スケジュールで、動いています。また、若者たちに交じっての生活は、若さが戻ってきました。そしていっしょに20歳の様な気持で生活が送れました。

また単調な生活の中にも、いろいろな体験が生まれました。その一つに林君の手術です。これは、旅行中の出来事の中では一番の大事件でした。日本に連絡が出来なくて本当に困りました。日本の便利さに慣らされていたので、フィリピンでのこの体験は考えさせられるものがありました。また、山の農民たちとの交流もあり、苦しいことも、楽しいことも、あっとゆうまに、1ヶ月が過ぎてしまいました。この体験を通して、感じたことが、人間の欲望についてであります。今の日本人の多くは、子供、大人に限らず、いつも、他の人から何かを貰うかして、貰うことばかりを待っています。それも再現も無く、人に与える事は忘れたかのようです。フィリピンでは、町の人々は程度の差こそあれ、日本とほとんど同じでした。しかし、貧しい山の農民たちは、貧しい中から他の人に、何かを与えようとしていました。この姿を見て、自分の心の醜さを感じることができました。人間は、物質的に貧しいほうが、心が豊かであり、物質的に豊かになればなるほど、心は貧しくなるのではないかと思いました。貧しい村を訪問した時にも、貧しい人々から、いつも何かを貰うことを気持していたのではないかと、自分が本当に、恥ずかしくなりました。フィリピンでのその後はできるだけ、人々に与えるように生活し、その結果、もらうことより、与えることをたいせつに、これからは生きていきたいと思います。

おわり。

Justice & Peace

"Blessed are they who hunger and thirst for justice." (Mt. 5:6)

Guest Workers in Japan

Thank you for your article on the worsening problem concerning migrant workers in Japan who come mostly from Southeast Asia (ASIA, Jan. 19). NEWSWEEK used the term *Japayuki-san* rather vaguely and should have informed its readers that the word goes back to the time when young Japanese girls from very poor families were sold as prostitutes to rich Japanese or brought to China to suffer the same fate. These girls were called *Karayuki-san* (China or foreign bound). Today, with Southeast Asian girls being brought to Japan in a modern-day slave trade, the term *Japayuki-san* was coined. However, in a recent development, the same term is also being applied to Southeast Asian men who arrive illegally in the country to find employment.

W. LAGUIDAO

Missionary Oblates of Mary Immaculate
Fukuoka-shi Japan

The money required to provide adequate food, water, education, health and housing for everyone in the world has been estimated at \$17 billion a year. It is a huge sum of money

...about as much as the world spends on arms every two weeks.

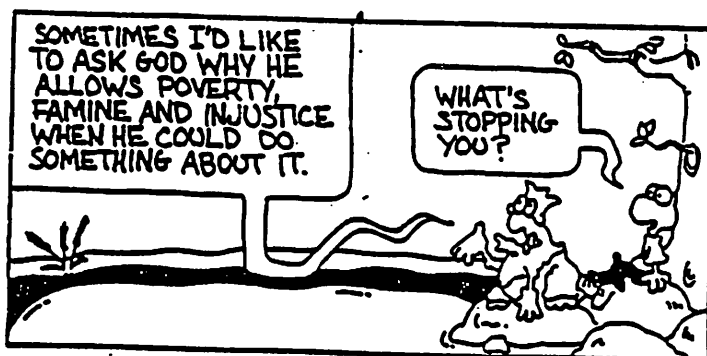


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NEWSWEEK/Feb. 23, 1987

from New Internationalist magazine, 1980

[today's estimate is closer to \$30 billion, but the conclusion remains the same.]



Japayuki-san, one of Asia's most exploited groups

SPECIAL REPORT BY A FILIPINO MISSIONER

FUKUOKA, Japan -- Oblate of Mary Immaculate Father Wenceslao Laguidao, 37, has been in Japan for 11 years and is now serving as chaplain to Filipino migrant workers there.

According to Father Laguidao, the term Japayuki-san (Japan-bound) was recently coined by a Japanese writer to refer to women, most from Southeast Asia, going to Japan to work as bargirls, hostesses and strippers.

He recently wrote a report on the Japayuki-san. Excerpts follow:

LEGAL VS. ILLEGAL WORKERS

Legal workers have a valid visa and contract (usually good for two months, renewable twice). They usually hold an entertainer's card issued by the Philippine Ministry of Labor. Card-holders who actually do not possess any talent willfully resort to or are coerced into works other than singing or dancing.

Other workers are recruited illegally and brought to Japan on a 15-day tourist visa. They are the most vulnerable to exploitation, and the largest number of prostitutes, willful or forced, come from this group.

Some 50,000 of an estimated 80,000 Japayuki-san are illegal workers.

Of 6,905 such workers deported in 1985, 63.8 percent were Filipinos.

There is no law against Japanese employing foreign workers illegally. The Immigration (Office) cracks down on illegal workers, but enforcement is lax. Well organized syndicates selling fake passports or altering genuine ones operate around Manila.

GOLD MINE FOR ASIANS

Japan has become a gold mine for poor Asians who clamor to share its economic benefits. But, according to Newsweek (Jan. 19), most Japanese view the foreigners in their midst as troublesome, unruly and a threat to their cherished homogeneity.

In a small town in Nagano Prefecture, local citizens protested Japayuki-san using the public swimming pool for fear that they might be carrying infectious diseases.

In general, the attitude of Japanese Catholics toward Filipinos does not differ from that of a club owner who told his Filipino entertainers, "Prostitution is about the only work you can do, so why complain?"

A DOOR FOR JAPAYUKI-SAN

Japan's employment doors have always been closed to would-be migrant workers, but are left ajar for foreign women who, due to poverty, may work under inhuman, vulnerable circumstances. Japanese talent productions, with front offices in Manila, recruit Filipinos, promising prosperity to the unsuspecting girls.



Father Wenceslao Laguidao

WORKING CONDITIONS

Japayuki-san start working the day they arrive in Japan and work seven days a week. Contracts describe the job as singer or dancer, but most actually work as hostesses.

Hostesses must sit beside customers and strike up a conversation. They may be asked to go with a customer for fleeting moments at a love hotel or stay overnight somewhere.

Regarding Japayuki-san, "Forced to work as hostesses, an owner of a big nightclub said, 'This is an accepted practice all over Japan. Even the Immigration tolerates the practice.'"

FINANCIAL REALITY

Regulations in the Philippines do not protect the rights of entertainers who enter a contract.

Most are not fully aware of what they are going into, and recruiters take advantage of their ignorance.

Filipino recruiters reserve the right to deduct any sum from their initial salary as a processing fee or commission, and Japanese employers withhold pay until workers are about to board their plane for home.

The workers get a daily food allowance of 500-700 yen, but no place in Japan offers a half decent meal for only 250 or even 350 yen.

Some survive on tips from generous customers, but most owners require the tips to be turned in.

GOODBYE, JAPAN!

Women who have surrendered as illegal workers or escaped from forced prostitution are asked to describe their plight when they come to us.

Again and again, one human element comes up: "I did it for my family."

Another irony is that, despite cries of goodbye and nevermore, some are back in Japan within months or weeks with new fake passports to try their luck again.

ATTITUDES TOWARD JAPAYUKI-SAN

The term Japayuki-san is synonymous with prostitution. There are both civic and Church-related support groups in Japan for Japayuki-san, but in general the feeling toward them is strongly negative.

Will society forgive them because they engage in prostitution to help their families? Society's attitude is like that of the pharisees -- self-righteous and hypocritical.

Of 30,000-40,000 she earns every day, a Japayuki-san keeps 10,000 yen -- about what she might earn in the Philippines in a month. For the unemployed, the temptation to forsake cherished moral principles for a noble end, to help family, is great.

CHURCH RESPONSE

The Commission for International Cooperation (CIC) of the Catholic Bishops' Conference of Japan has issued a pamphlet (in both English and Japanese), called: "Primer and book: The Problem of Asian Women Workers in Japan." It is the commission's first step in an effort to confront the problem.

Once in Japan, many Japayuki-san look for a parish church. While some parishes have begun English Masses, others are reluctant for fear it may be divisive to the parish community.

Some Protestant and Catholic churches offer shelter to those who have fled from abusive employers. Legal and medical assistance is also offered by some churches.

The CIC has asked Filipino priests and Religious working here to help deal with the growing problem.

A Filipina Franciscan sister works fulltime with Japayuki-san in Tokyo.

A Filipina Assumption sister makes herself available in the Osaka area, I take care of southwestern Japan and other Filipino priests and Religious help as they can.

CORRECTING THE SITUATION

As long as the Philippines is economically unstable, there is no way to stem the tide of Japayuki-san who want to gather scraps falling from the table of Asia's richest nation.

We hope to bring this problem to the awareness of the Japanese and Philippine governments and to convince the bishops' conferences of both nations that the problem is urgent. The Japayuki-san is one of Asia's most exploited groups today.

To correct the poverty-based problems of Filipino migrant workers in Japan, the exploitative structures perpetrated by the rich and powerful must be opposed. We can do this only when we have a genuine understanding of what it means to be Japayuki-san, and their hopes, joys and sorrows.

SUFFERING GOES WITH MIGRATION

The first Sunday of Lent in the Philippines is known as *Migrants' Day*. I happened to be in Manila on that day and I concelebrated in the Migrants' Mass presided by Bishop Gabriel Reyes who heads the Episcopal Commission on Migration and Tourism. In his homily, Bishop Reyes reminded the returning migrants and families of migrants left behind of the message of the two popes (Paul VI and John Paul II) when they visited the Philippines in the past. Both of them exhorted the Filipinos to be *missionaries* in Asia and to the whole world. Bishop Reyes said that quite ironically, the close to four million Filipinos spread all over the world are not only fulfilling their roles as bread winners of their families but also spreading the faith in countries where Christianity has very little influence like the Middle East. In search for the mythical *greener pasture*, the Filipino migrant worker can also be considered as a *missionary*.

Where there is migration, there is bound to be suffering, too, the Bishop added. A father who is a migrant worker leaves behind a wife who in his absence has to take the roles of a mother and a father; he also leaves behind children who in his absence are deprived of a fatherly care. *Exploitation* is also a common fate of many migrant workers.

Bulletin Today a Manila daily with the largest circulation published my article *The Problems Concerning the Filipino Migrant Workers* in four parts. The article seemed to have ignited a series of newspaper headlines focusing on our work of rescuing Filipina girls in Japan. This happened about the time when Wakaoji, the Japanese businessman who was kidnapped in Manila was released from captivity. The papers in Manila tried to highlight the big uproar made by the Japanese government over the kidnapping of one Japanese national while it closes its eyes on the plight of the thousands of Filipino workers in Japan. The reports imprudently added that a commission headed by Fr. Wency Laguidao has uncovered gangster syndicates trafficking Filipina girls in the Osaka area!! We got frantic calls from Manila over these reports but luckily I haven't gotten any threat yet and no bullet has come flying through my window!

In the short time that I have spent doing this work, I have been able to meet different groups devoted to opposing structures of exploitation and discrimination. I have gone to several government agencies to ask their help and even crossed swords with some of their men. Early this month, I had to go to Nagoya to look after the cases of six girls being housed temporarily by the Missionaries of Mercy (Mother Teresa's group). Some of the girls are unwed mothers who have given their children for adoption and are just waiting to go home. I went particularly to see one girl whose case I want to share with you now.

Mila (not her real name) was 16 years old when she was brought to Japan by an illegal recruiter last year. *Father,*

I have been praying to Jesus to allow me to go home and be with my family again, she said with a childish expression. The half-dazed expression in her face gave me the impression that she is in drugs but the sisters who take care of her said that she has already improved a lot since the time that her case was referred to them in mid-February. Mila attempted to commit suicide by jumping out of window of her second floor apartment. She was suffering from nervous breakdown when she tried to take her life. A passerby found her sprawled on the cement pavement of a busy pedestrian lane. The heel bone of her right leg was shattered to fine pieces, right ankle bone broken and three upper front teeth fell off as a result of the fall.

What drove Mila to near insanity leading to an attempted suicide? The story is pathetic, one of the countless cases of gross exploitation suffered by so many Filipino migrant workers from the hands of their employers. Even now, she hasn't fully recovered from the state of mental shock and perhaps will never be back to normal again. From the bits and pieces of information she is able to give, the sisters taking care of her were able to put together the following story.

She came to Japan on a tourist visa a year ago. She was promised a job as a waitress with a monthly pay of 5,000 yen! She seemed to have agreed not knowing anything about the Japanese currency and standard of living. She actually worked at a *Bento* shop (lunch-box shop) in Ogaki City, Gifu Prefecture. She said she woke up early in the morning everyday of the week and start working at 8:30 in the morning until 11:00 at night. That is a good 14 and a half hours of work everyday. *I became very good at making o-bento,* she said with a half smile, *but I also had to do the cleaning of the shop after closing time and they did not give me enough food to eat,* she added while her facial expression changed to that of disappointment.

Mila did not have to say more for me to draw my own conclusion. She was forced to work as a slave and her young mind was not able to bear the physical and mental burden. This could only be the reason why she ended up a nervous wreck. There were other questions I wanted to press on her but out of propriety I just decided to listen to her incoherent talk. When she becomes more lucid to be able to remember the ordeal she went through, I wonder what other stories will she tell us?

Mila's medical expenses were covered by social welfare and now she is waiting for her former employer to at least pay her half of what is due her. The former employer cannot be charged with any offence since there is no law that can punish anybody who employs a foreigner with a tourist visa. And with Mila's mental state, she can never win even if the case were brought to court.

The Missionaries of Mercy were given a house by Bishop Soma of Nagoya where they can carry on their apostolate of

helping women in distress. So far, most of the women they have helped were Filipinas. I was asking the Superior how many can they take in at one time. I found it very inspiring that they always go back to the spirit of Mother Teresa, especially her love for the poorest of the poor. To my question, the Superior said that they don't refuse anybody who comes to them so they cannot set limits on the number of women they can take in. Mother Teresa wants it that way, she said. The sisters live very modestly, something I would consider material deprivation but they provide material comfort to the women who come to them.

The sisters said that hospitals are very reluctant in admitting Filipino patients not necessarily because they can't pay but for fear that admitting Filipino patients might damage the reputation of the hospital. Hospital owners fear that Japanese patients might stay away from them if it becomes known that they are admitting Filipino patients. *They handle the Filipina patients roughly*, the sister said.

Other developments: In Osaka, we are very much encouraged by the support given by Archbishop Yasuda to the work of helping Filipino workers in the area. He has given permission for the use of an office space (sorry, the place is not supposed to be known) where a telephone service can be made available 24 hours a day. The office is called *Bahay Ni Maria* (House of Mary) and the telephone numbers are: 06-941-4999 and 06-941-4799. Tagalog speaking volunteers take turns in manning the office.

In June, members of S.T.O.P., Foundation (acronym for Stop Trafficking Of Pilipinas), will come to Japan to launch a branch here. The group is composed of very active men and women who oppose organized exploitation of Filipino women. They will visit the cities of Tokyo, Nagoya and Osaka.

Whenever I am asked to celebrate Mass with victims of exploitation, I always talk about Forgiveness, especially Christ's sermon to love your enemies and pray for those who persecute you. It is a big temptation, even for me I must confess, to norture hatred when one sees so much injustice.

Thank you for taking time to read my rambling thoughts. I had a funeral in between writing this report, do you notice it? Please continue to pray for the Filipino migrant workers and all those trying to help them.



OMI INFORMATION

JAPAN

Provincial Newsletter of the OBLATES OF MARY IMMACULATE
Vice Province of Japan

September 1987

Dear Fellow Oblates,

This evening there is the feeling of coolness in the air perhaps it means the long and hot summer is about over. It also means that we will all be back on full schedule in are varied and important ministries.

I have been seeing each one about his Discernment .This has meant reading the histories and personal discernments of each and then having the dialogue or sharing which has come to be called *being done* as in--*Have you been done yet?* But whatever the expression used it has been an enlightening and inspiring experience for me. I am sure that through this process we are going to grow as individuals and as a community. Because this mutual soul searching and exchange will help us to know ourselves and each other better and on a deeper level.

According to the suggested schedule we should be finished the team discernment be the end of this month. I know that we have all been trying to see those we have to discern and often at a sacrifice of time and money.

I myself have three men I have not done yet but plan to do them as soon as I get back from Indonesia. If you have not been able to do your team discernment yet will you kindly do so as soon as possible. As you know the next step is for the three man teams to get together and prepare their report. If all the team members have not done the man involved this will be difficult.

I will be leaving for Jogjakarta on Sept. 15 and will return on Oct. 2. At that time we can make plans as to how best proceed with the next phase of this team discernment step.

You may have heard that Jim Sullivan had heart surgery. I have had a letter from him recently and he assures me that he expects to be here in March. He has canceled some other commitments in order to get the needed rest for full recovery. Please keep him in your prayers.

Speaking of praying-- please pray for your brother Oblates working here in Japan and also for the success of the Discernment Congress next March.

Fraternally in Jesus Christ and Mary Immaculate,

Fr. John Kenney Mahoney, O. M. I.
Provincial, Japan

A new administration means many new things for the Congregation and I, know you will be interested in a view from the inside. Since only three of the original Council remain, it was a distinctively new group which met for our two Plenary Sessions since the Chapter.

Our new General impresses me with his very purposeful style of leadership; I find him challenging & supportive, uniquely well-informed about the Church everywhere, clear about Oblate essentials, open & committed to the Chapter mandate, but perhaps most of all, he is actively concerned about our response to the modern world & to our mission ad gentes.

Father Cazabon, our Vicar General, who cares for the government of the Congregation while the General meets the men in these early years, is a man of great experience and wisdom in administration. In him too, and in his present role, we are very blessed. God's gift of these two men to the leadership of the Congregation certainly confirms me in the importance of a discernment process for all leadership decisions in the future. I would challenge each of our Provinces & Delegations in A-O in this regard - why not a good discernment process prior to the straw votes & final voting ?

The General Council is forming an apostolic community successfully as we share, support & plan about our goals & strategies for our leadership in the years ahead. We have already drawn up our priorities and projects in a PLANNING DOCUMENT which we circulated to the Major Superiors for their comments. The last COMMUNIQUE indicated our response to their suggestions and our Plenary Session in November will draw up the final edition of this Mission-vision which will guide us in leading the Congregation.

Some new realities are emerging for GENERAL COUNCILLORS. It has been decided that we will take a more active & prolonged role in the ordinary government of the Congregation, with a consequent stress on a full six weeks Rotation annually. A decision to hold one Plenary Session each year in a different region - USA(Nov '87), Canada(May-June '88), Asia-Oceania(Feb.'89) - with an invitation to spend some time visiting that region, will also limit our time in our own regions. We have made a decision to allot four rather than three weeks to each Plenary Session - to help community building - with the same effect on our time in our own regions.

You are aware that all Major Superiors of Asia-Oceania will be in Indonesia in September of this year for their biennial meeting. No doubt your own provincial will be pleased to have your suggestions for the agenda at this meeting. And may I ask your prayers for God's blessing on our time there ? Father Cazabon will attend and visit all the Oblate provinces/Delegations that are on his way there.

At present I am in Australia giving the three annual Oblate retreats. From here I go to Sri Lanka to give the Scholastics' retreat & to conduct an Oblate Development seminar with them in Kandy. May I ask your prayers for the peace movement just begun in that country.? From there I go to Java for the AORC meeting and then back to Rome for one week, after which I go to the USA for visits to each province before attending the next Plenary Session in California. From there I visit the Philippines where the discernment for a new Provincial will be in progress. Then its back to Rome for my Rotation and the next Plenary Session in February 1988.

May God continue to be with us all in our apostolic endeavours.

Desmond O'Donnell O.M.I.
General Councillor.
Aug 9. '87.

オブレート会 召命キャンプ レポート

「真、剛、寛、誠、実、孝、延」「広、敏、博」とずらっと漢字を並べてみました。この漢字と 先日(8/18~21)鳴門教会で行われた オブレート会召命キャンプと 何の関係があるのだろうと思いきや、実は、これは、キャンプに参加した1人1人の名前なのです。

野口真(しん)君は 鳴門教会所属の高校1年生……どんな会話の中でも、気が付くと知らぬ間に、話題提供者は彼になっているという喋り好きの若者。阿南教会の宮川剛(つよし)君も高校1年生……演歌(特に「浪花節だよ人生は」)を歌うのが上手。現在、地元の高校のテニス部員。徳島教会の小山寛(ひろし)君……鳴門駅から鳴門教会まで3時間もかかって歩いてきた彼は中学2年生、道に迷ったらしく、鳴門市内を隅から隅まで歩いたらしい。必ず一度は、コップに入った飲み物をこぼすというとてもひょうきんな中学生。光ヶ丘教会の吉貝誠(まこと)君は19才……とてもおとなしく、無口だけど 優しそうな青年。吉貝実(みのる)君は、誠君の弟で、中学1年生……彼も初めは、おとなしく、無口だったけど、終わりの方になって 純朴な笑顔がよく見られ、皿洗い等の仕事をよく手伝ってくれた。中島町協会の谷脇孝延(たかのぶ)君は中学2年生……洗車が趣味という彼は、海水浴や 睡眠不足で どんなに疲れていても、洗車中は、真剣なまなざしで仕事に励むという とてもおもしろく明るい中学生。

以上6名が集い、又、名古屋からBr.林広、Br.川口敏、Br.熊城博 と高知から私達修練者2名(橋本、八木)も参加しました。参加者は6名と少なく、中・高生がほとんどでしたが、返って家族的な、和やかな雰囲気の中で行われたように思います。

昼間は、シルバー神父様の運転する幼稚園のバスに大の男10数名が乗り込み、近くの海へ…… そこでは 海上ドッチボール大会が行われ、夜は、バーベキュー、花火やカラオケ大会、恐い幽霊の話(中村のマヘル神父様の幽霊の話は、なかなか好評でした)のレクリエーションは、家族的な雰囲気を盛り上げる一因となったようです。

また、ウィリアムス神父様とシアニー神父様のオブレート会創立に関する講話やハーン神父様の海外でのオブレート会の活動報告、そしてブラザーたちのフィリピン体験記は、オブレート会を知るにふさわしい機会となり、参加者も興味深く、話しに耳を傾けていました。

彼らと4日間、寝食を共にし、共同生活を行う中で、前記したように、神様が参加者1人1人にかけがえのない存在として素晴らしいお恵みを与えられていることを感じます。彼らは、若い故に、さほど深く召命の意識は感じていないようですが、この家族的な和やかな召命キャンプが、彼らの心の中に種をまく良い機会となり、その種が大きな木に成長するよう必要なお恵みと支えを彼らに与えて下さるよう、神様に願わずにはいられません。

1, 本の紹介

○

General Chapter 1986

MISSIONARIES IN TODAY' WORLD

上記の本を日本語に訳した「1986年度の総議会・現代世界における宣教者」があります。そのコピーを御希望の方は、今月末までにブルゴアン神父様に、葉書きでお申し込み下さい。

○

A HISTORY of the MISSIONARY OBLATES OF MARY IMMACULATE (Vol. 1) Donat Levasseur, OMI

上記の本を御希望の方は、マホニー神父様まで御連絡下さい。

2, 祈り

○ ブルゴアン神父様のお母様、ディリー神父様のお姉様のためのお祈り、ありがとうございます。引き続き、よろしくお願い致します。

○ ハーン神父様のおばさんが、危篤状態に陥り、そのため、神父様は帰国されました。彼女のために、お祈りをよろしくお願い致します。

○ Br. 林の手術は、皆様のお祈りのおかげで大成功の内に、無事終了しました。どうもありがとうございました。

9月 誕生日

6 硫黄神父

20 マホニー //

22 ハーン //

10月

7 フランボア //

10 ヴァン・ホイドンク //

27 土佐 //

叙 階

28日 ステュープンス



OMI INFORMATION

JAPAN

Provincial Newsletter of the OBLATES OF MARY IMMACULATE
Vice Province of Japan

November 1987

Dear Fellow Oblates

The last few days seems to have brought the change from summer to winter. The stoves are now in place and ready for use, the electric blanket is on the bed and the summer clothes are put away till next year. The nip in the air reminded that we are coming to the end of the year and the Christmas Season. This is a busy time for all of us. But I have a request. It is that as you go about your work you keep in mind the Newsletter. Many of the things that seem ordinary to you are newsworthy and our Brother Oblates in other parts of the world would like to hear about them not to mention our brother Oblates here in Japan. Please send these items to Ange and he will see that they get into the next Newsletter

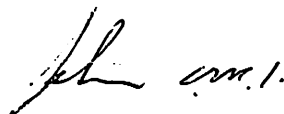
Sometime ago I asked Ron to be the Director of the Missionary Association of Mary Immaculate (MAMI). At the time of our retreat last August we took some time to talk of MAMI. We presented a plan to revive MAMI in Japan. Each parish would send a copy its parish register to Ron. He would then send a personal letter to each parishioner asking them to become a member of MAMI. This direct approach from a central office would save the pastors from the need of involving themselves in the administration of MAMI i.e. mailing letters, sending thank you notes etc.etc. Naturally those involved in other ministries are most welcome to send in lists of names of people they think might be willing to help. We need all the help both spiritual and material that these people can give. I bring this to your attention in this letter because some were not present at the time this was discussed in August. There was also some confusion on some points of the procedure on the part of others. To repeat you are requested to send a copy your parish register and others lists to Ron as soon as possible in order that he can get the revitalization of MAMI moving.

At the Council meeting held in Koga on October 20 we discussed the Resolutions of the 1987 A/ORC Meeting. (Confer letter of Oct. 7, 1987). Under the heading Justice and Peace, Resolution #4 calls for the appointment of a contact man for Justice and Peace. I have asked Ange Siani to be the contact man for the Forum JPD and Xave Tosa to be the contact man for other matters concerning Justice and Peace in Japan. Under the heading Oblate Spiritual Renewal, Resolution #4 requests each Province and delegation to send a man to the Workshop on an Oblate Retreat Experience to be held in Rome from January 18 to

February 5, 1988. Ed Williams has been asked to attend this Workshop. Under the heading Inculturation, Resolution #2 asks that a man be appointed to monitor the effects of modernization in our Provinces and Delegations. Ray Bourgoin has agreed to be our Monitor. Under the same heading Resolution "#7 speaks of a contact man for the exchange of information and experiences in the field of Inculturation. Bill Maher has been asked to take on this work. I would like to close this section by thanking each one of you for your cooperation in accepting these assignments. I am sure your work will benefit both the Mission in Japan and the Asia/Oceania Region.

In a recent letter from Father Zago he wrote the following: In the 1986 Chapter the capitulars, moved by the Spirit, tried to hear the call of Jesus Christ through the people's need for salvation today (C.1) and, after discernment, they proposed them to the Congregation. These directives, as presented in the green booklet Missionaries in Today's World, should be the object of reflection, evaluation and prayer by every Oblate, every community, every Delegation and every Province. As I said above this is a busy time for all but even then we should take to heart these words and make an effort to put them into practice. This is something, as Father Zago reminds us, that each one of us should do. After reading these words I reflected that at the time of the monthly days of gathering I take the green booklet in hand but at other times it remains on the shelf. I must do more. Perhaps you are in the same category as myself. If so then it is time for both of us to do more. I am afraid if we do not we will not be full fledged members in the Oblate Missionaries in Today's World. Or to put it another way we could well be making ourselves into marginalized Oblates.

Fraternally yours in Jesus Christ and Mary Immaculate,



Fr. John Kenney Mahoney, O. M. I.
Provincial

*This is the
Will of My
Father...
all who
believe in
the Son
shall have
eternal life
and I shall
raise him
up on the
last day.*

-John 6:40

NEWSLETTER

REMEMBERING OUR DECEASED

"We will keep alive the memory of our deceased and not fail to pray for them, faithfully offering the suffrages prescribed on their behalf." (Const. No. 43)

Throughout the month of November let us remember to pray for all the deceased Oblates who have served in the Province.

Fr. Daniel Ward	September 4, 1975
Fr. Leonard Robitaille	March 12, 1979
Bro. Suneo Tsuda	July 23, 1981
Fr. Robert J. Gill	April 12, 1982

The following deceased Oblates served in the Province at one time:

Fr. Tim Mulvey
Fr. Charles McBennett
Fr. John O. Meyer

"Once a month every Oblate priest shall celebrate Mass, and every Brother attend Mass, for all deceased Oblates." (CC&RR, Appendix No. 5)

Please also keep in your prayers Fr. Fran Hahn's aunt. Mrs. Marion A. Card (74) died in Buffalo on November 5th.

NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS

BENIUZU KAI 40th Exhibition

The Beniuзу Kai, the Artist School of which Bro. Tsuda was a member will have it's 40th exhibition in Naruto, at the City Library from November 12-15. Among the paintings which will be presented for exhibition are paintings by the late Bro. Tsuda, Mr. Saika and Mr. Takasago.

ISRAEL - PILGRIMAGE

Fr. Yamazaki along with two priests and three Ministers will serve as Chaplain for a group of pilgrims going to the Holy land. The pilgrimage three weeks long will return to Japan in mid-December.

BIRTHDAYS

We have one Oblate celebrating his birthday this month.

Mike Yamazaki December 24

AA OPEN SPEAKERS MEETING

ON November 3rd. an AA Open Speakers Meeting was held in Kochi from 1:00 PM to 5:00 PM.

Alcoholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problems and help others to recover from alcoholism.

GOHOKU MURA KARATE COMPETITION

On November 8 our "Black Belt Winner" Jerry Novotny was "kentei" (official examiner) for the school Karate Competition. Congratulations Jerry.

JUSTICE AND PEACE COMMITTEE MEETING - YOSHIKAZU TOSA

From the 9th. of October to the 11th, the Thirteenth Annual All Japan Meeting of the Justice and Peace Committee was held in Sendai. It was the best attended meeting the Justice and Peace Committee has had. Bishops Sado and Sooma also participated in the meeting. The Dominican Sisters had provided for both our living quarters and meeting facilities in their High School complex.

The first day(evening) we listened to the "Voice of Sendai". Three ladies gave a twenty minute talk about their engagement in society. The third speaker was especially inspiring. She 9mrs. Niimura) is a co-founder of the 小町命を守る会. Like the PRO LIFE MOVEMENT, this association opposes all abortion, but at the same time, it has an organization to foster adaptation. She challenged "Mother Church" to listen to the voice of women and not to repeat stereotyped phrasesIt was a courageous talk.

The second day, the meeting continued with five committees:

The Alien Registration Law
The National Secret Law
The Third World
Nuclear Weapons and Atomic Power Generation
Capital Punishment and False Accusation

On the third day, we heard Mr. Nishinomiya, (73 years old and former member of the House of Representatives). He spoke about "The Citizen's Movements" on international, national and local levels.

On the second evening there was a Happy Hour with plenty of good food and kara-oke (singing).

At the closing session there were voices asking for the committee to allow for a broader cooperation by Lay Christians. Some said that they had the impression that Lay Christians were "allowed" to join in the clergy-made policies and clergy-organized movements.

Indeed after the General Meeting, there was a special gathering of the officially appointed 'priests' of the dioceses, orders and congregations (担当司祭) In this meeting it was decided to drop the word 'tantoo-shisai' (priest in charge) and to replace it with 'tantoo-sha' (person in charge) thus allowing all chairmen and chairwomen of local committees to join the annual meeting.

The plan for a "Lent Campaign" was announced. It will take the place of the traditional "Ai no undoo" (Love Movement). Co-operating in this campaign are all the sub committees of the Social Welfare Bishop Council. The primary purpose is to educate and make Christians aware of their social obligations.

I introduced a dossier on "Human Rights in the Church" prepared last year in Belgium. I presented them with an English translation, hoping that in Tokyo someone would translate it into Japanese.

The meeting ended earlier than scheduled, so I took a short trip to nearby Mt. Zaoo.

Y. Tosa

NOTE: Enclosed are subscription forms for the Justice and Peace Newsletter. Many of you are already receiving this letter. For those of you who do not receive it, the Provincial will be happy to provide you with a years subscription. Send your request to the Provincial Office.

ANNUAL BAZAARS

At the beginning of this month annual bazaars were held in Tokushima, Naruto and Anan. Bert, Ed and Fran were not only happy with the financial returns but also with the wonderful cooperation of those who organized and ran the bazaars.

NAGOYA

The OMI House for Studies was blessed October 22 in a simple ceremony conducted by Bishop Sooma. The blessing was followed by a community celebration attended by the Bishop, the local pastors and the Provincial.

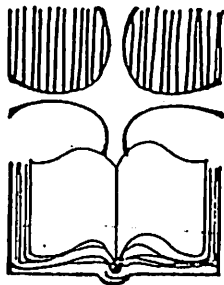
Priests Retreats

Ron La Framboise finished preaching his third retreat for priests. The first was for the MSC's. It didn't take long for the news to get around and soon after the SVD's requested Ron for a retreat. The last which was held at the Trappist Monastery, was for the Maryknoll Fathers.

NBCLC

Enclosed is a list of seminars and Courses offered at the NATIONAL CATECHETICAL AND LITURGICAL CENTRE, Bangalore, India. If you are interested please contact the Provincial.

ARTICLE FROM COSMIC The Austrian Provincial Newslettet



*Rejoice-
Your Name
is Written
in HEAVEN*

THE VICTORY OF FR. K. LEISNER

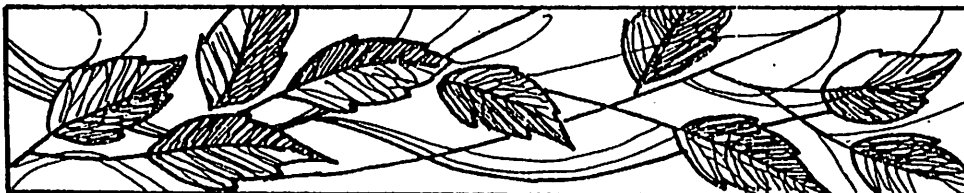
- by M.A. Keohane, O.M.I.

One of the strangest and most unusual ordinations to the Priesthood was that of Fr. Karl Leisner. It took place in Dachau Concentration Camp. A French Bishop, also interned there, performed the ceremony. The ring and the crosier were made by a Russian prisoner in the camp workshop. Fr. Leisner was born on February 28, 1915 in Reco, a little town in the lower Rhine. He was a deacon in Holy Orders and suffering from tuberculosis when arrested the the Nazis. When the Nazis launched an attack on Catholic Youth Organisations, Karl fought back boldly and was interned with hundreds of Priests and even Bishops who opposed Hitler.

The Gestapo took the opportunity to humiliate and torture all Priests and Religious at Dachau. Karl although at times depressed and suffering from a serious cough and vomiting blood, never showed resentment, discouragement or anxiety according to a Jesuit Priest also a prisoner, and his courage and example made him popular with those around him who used to hide him when doctors examined all those unfit for work and thus saved him from the gas chamber.

His will to live and his desire to be a Priest and offer Mass kept him alive. Shortly after his ordination the allied forces captured Dachau and liberated all those interned there including Karl. Fr. Leisner had the privilege of offering one Mass. He died after his release. His body was taken to his home village for burial. Dressed by his friends in the vestments as a gift for his ordination and first Mass, red roses and green palms decorated his coffin. A symbol of martyrdom and victory. His life is a wonderful triumph of faith in God and shows the strength of the human spirit against the forces of evil. He emerged from the horror of Dachau with his love for God and his fellow man as strong and pure as ever. His last entry written in his diary was that of St. Stephen, the first martyr blessing his enemies. "Lord lay not this sin to their charge".

May his courageous soul rest in peace and his love for the Mass and the Priesthood be an example to all Priests in our modern world.



I • HAVE • COME • THAT • YOU • MAY • HAVE • LIFE •