

Good news

Ken-ichi FURUKAWA

It has been a long time since I wrote for the Newsletter. But I have some good news to share with you.

I was ordained Deacon in the Koga church on February 26 by Bishop Matsunaga. I was very happy because my family and friends as well as many fathers attend my ordination. Among these were a number of Oblate Provincials who were in Japan for the Asia/Oceania Regional meeting.

The Koga parishioners and staff of the kindergarten helped me in numerous ways in preparing for my Ordination. I am most thankful to all of them.

Although I find the work of a deacon difficult at times, especially in preparing sermons for daily Mass and teaching catechism to prepare those who will be baptized on Easter Saturday.

I am very happy because I can more actively participate in the liturgy; visit the sick as well as working with the children in Sunday school and in the kindergarten.

The diaconate has increased my responsibility but it is facing these challenges that will help me grow to meet the future challenges of the Priesthood.

P.S I graduated at Nanzan University.

From the Provincial's desk:

Dear Oblate Brothers,

The AORC annual meeting was held in Japan February 20th - 24th, 2006. In addition to the eleven superiors of the Asia/Oceania Region, we were happy to have with us Fr. Oswald Firth, OMI, 1st. Assistant General and Fr. Federico Labaglay, OMI, the General Councillor for our Region.

Here is a brief summary of some of the main points of the Meeting.

On the first day, we heard the reports of the Provinces, Delegations and Missions of the Region. Most of the reports were presented in Power Point. Jerry Novotny with only a few days notice put together a wonderful program which made it very easy for me to give a picture of our works in Japan.

The business started with some final touches on the draft of the AORC Statutes. This final draft will be sent to the General Administration for approval.

Our main speaker was Fr. Saminather Mariathas Selvaratnam, Provincial of the Jaffna Province. In his presentation on Formation, Selvam calls for a Paradigm Shift.

Here is a very brief summary. Selvam suggests that we are moving from the Industrial/Mechanized model to the Post-modern whole-person entered model. The earlier model consists of: Recruit ... Train ... and Send

to work. The training consisted of academic learning, recitation of prayers, liturgical and ritual celebrations and discipline.

The suggested model is a Growth/Conversion model - a whole-person model, and the mission to flow out of this growth/conversion experience. A faith experience (God experience/religious experience) has the following factors:

- it's a call to conversion
- it's a call to internalize and act on the conversion experience

- it's a call to integrity

- it's a call to reality

- it's a call to radicality - to bring about a change in the world - a prophetic ministry.

This is our mission: a mission flowing out of ones personal growth/conversion: a redemptive experience leads one to real mission. Without this redemptive experience there is no real mission, but it becomes an assignment, a job or work to be done, or a task to be performed.

Frs. Firth and Labaglay spoke on the "Reviewing and Revitalizing, The Immense Hope Project

They stressed that The General Chapter does not end the Immense Hope Project. It endorses its work and urges every Oblate Unit to continue its efforts to see this as an on-going process of self-evaluation and strategizing for mission.

The General Administration has prepared modules

which are based on a set of simple questions and focuses mainly on the Mission Statement, Mission Priorities, Strategies and Resources. Module I is designed to elicit an assessment of Immense Hope at a personal level, Module II is more suited for assessment at the level of community.

Fr. Labaglay spoke about restructuring. A proposal was made that perhaps Japan, Korea and China be joined to become a new province with the idea of making a new mission thrust into China.

This topic of restructuring always brings with it a feeling of anxiety. Tom Singer challenged us in Japan to let our minds run wild when thinking about new ways. I proposed that we need a new model (paradigm shift?). Perhaps the model of provinces has had its day. After all we didn't have provinces until 1952 or 53. To try and unite Units of such different languages and cultures as is the case in Asia/Oceania into one province seems a bit unreal. What about a federation model?

What would be the advantages of a federation? As I see it each Unit would retain some dependence in the area of personnel and mission. The major portion of the ministry of government would be shouldered by a board made up of the superiors of the individual Units. Perhaps the General Counsellor of our Region could be the president of the board which would meet two times a year for business affecting the Region. The sharing of personnel and finances would also be easier.

Dave Ullrich and Romon thought the idea was worth looking into. Fr. Firth pointed out that our Constitutions do not allow for such a setup. Perhaps we need to change the Constitutions!!

Youth day will be held in Australia in 2008. The Australian Province has already begun preparations for an Oblate gathering. A lay associate and an Oblate have been named for the preparation committee.

Considerations for the AORC 2007:

- Inter-religious Dialogue
- Internationality
- International Scholasticate for the Region
- Youth ministry
- Pilot community dialogue with secularity
- What is the mission thrust in the Region.

February 25 we made a pilgrimage to the Church of the 26 Japanese Martyrs. February 26 we all attended the ordination of Bro. Furukawa to the diaconate.

A few days after Fr. Firth returned to Rome he sent me a note of thanks, part of which I want to share with you. He writes: "Even though I was not able to visit all the Oblates (since that was not my intention of visiting Japan this time), I could sense how much the Oblates feel for each other, and the tremendous volume of sacrifices you and the rest of the past and present Oblates have made to make the presence of Christ a living reality among your people.

I do understand the anxieties the delegation may be facing due to restructuring and the want of committed personnel. I know and am convinced that there is a mission for the Oblates in Japan, and be assured that I shall do all I possibly could to stand up for that cause!" Thank you Fr. Firth.

Wency Laguidao has been named the vice-principal at our school in Itami.

Bishop Nomura has asked the Oblates to administer the parish in Toyohashi. In addition to the Japanese community, the ministry will include work with the Brazilian community and other foreign groups. The

administration of the parish will begin on April 1, 2006.

Fr. Gen De Oliveira has been appointed as pastor. Fr. Ed Williams will be his assistant. Bro. Eduardo Santos from Brazil will also be a member of the community. He will soon begin Japanese lessons and assist in the ministry with the Brazilian community.

A warm welcome to Bro. Bernard Ondap (Philippines) and Bro. Eduardo Santos (Brazil). We thank you for your generosity in coming to join our community.

Congratulations to Bro. Pio in Korea on his first Oblation. Bro. Pio made his Oblation in Australia on February 17.

The Oblates in Korea made a fine schedule for our Spring Meeting. I am looking forward to seeing you in Korea.

■ New Assignments

Genivaldo De Oliveira assigned to Toyohashi as pastor and Director of the house.

Edward Williams assigned to Toyohashi as assistant.

Eduardo Santos assigned to Toyohashi community

Bernard Ondap assigned to Koga community

■ Appointments:

Vincenzo Bordo appointed to a second term as Superior of the Korean Mission.

Councillors:

First assistant, Maurizio Giorgianni

Second assistant James Jeyachandran

The installation of the new administration will take place at the Spring Meeting in Korea.

In Jesus and Mary Immaculate,

Ange, OMI
General Delegation of Japan

Transition

Francis HAHN

Dear Brothers:

Greetings from Buffalo. These past few months have been a real time of change and transition for me! Trying to prepare my former parish for several months of being without a pastor, and having to do the Baptism and First communion preparations for Christmas instead of Easter, as originally planned. Moving the bursar's office out of Kochi, and my "abundance of worldly goods" out of Mizumaki, and at the same time, enduring 20 "good bye parties". Then, trying to learn the "way" to Itami and the "ways" of Itami. Getting the Internet, and phones registered and connected; having all the banks set up, it really has been and is a challenge. Then, to top it off, my Aunt Patricia, who was 17 when I was born, and helped raise me till she married at 27, my godmother and life long support, has decided to make her "exodus", in communion with the Lord, and so now by his grace I find myself in the midst of a Buffalo winter, mild for here, but..., sitting by her bedside watching her slowly "pass over". The doctors said probably one or two days, but that was two days ago and I think it will take longer, I may even miss the end, which I pray will not be the case, but anyway this is a great experience for me and part of the "transition" I'm in. I really feel at peace, and am grateful to Ange for encouraging me to "go", and to Wency and Mike for their support, and for those who have expressed their sympathy and prayers. This will be my first funeral for

a close relative since my Grandmother's in '69. I'm a bit weak when it comes to tears and losing it, but on the other hand I'm really at peace with this and all that is happening in my life. Keep us in your prayers.

On a practical note, send in your reports to the district bursars or to me and I'll see if I can get some work done here. March is the close of the fiscal year so when I get back I'll have my work cut out for me. Mike has introduced me to a man in the Itami parish, who has an accounting background and is retired and will help out a few days a week to record the details, so my life looks like it will be a bit easier. I should be back by the 14th of March. I have "Immense Hope", for my Aunt, for myself and for the delegation.

Peace.

40 YEARS

Ray BOURGOIN

It'll have been 45 years since I came to Japan come September, but I was ordained only 40 years ago March 19. I consider learning the language, the culture and studying theology, scripture and related disciplines as part of being Missionary, as I consider "learning" a major part of "teaching". In fact I consider learning, the most important part of being missionary. It's called Dialogue. Dialogue with another religious heritage, another culture, another people.

40 years a priest! Some people look at my career in Japan and ask: "You've only been in a parish 3 to 4 years! You call that being a priest!"

I guess it all boils down to whatever you do, you do with a priestly love, dedication no matter if it is dispensing sacraments or keeping financial books. When I was ordained (consecrated) a priest, I considered that all I would do from then on was "priestly", be it eating in the dining room, playing cards with a brother, or visiting a sick person. In other words, I don't see my being a priest, a "function" thing, but being a priest is a "state of being" and a "state of mind". If your mindset is priestly, you can be doing just about anything and it is the action of a priest. Why? ... Because it is being done in conjunction with Christ himself, the High Priest, who did all the above and more. You notice he didn't baptize anybody!

Many times people ask me why I came to Japan. I usually answer: "To meet you!" Religion and culture are not in a vacuum, they are in concrete people and if I am to dialogue, I need "you", in fact many "you's". Then through osmosis and not just head stuff, I slowly become different and in so doing, more like Christ. As Paul lets us know, we then can become everything to everyone. The same goes with my brother Oblates and all the "you's" I have encountered because Christ is part of all people and therefore I encounter Christ at every corner.

Some may wonder why I up and leave the refectory with my food and go eat elsewhere at times. For me "eucharist" doesn't only happen in the chapel. "Eucharist" is when "2 or 3 are gathered in my name", sharing, praying, exchanging views. So, like I wouldn't turn on the TV during the eucharist in chapel, I find the refectory a similar sacred place and wouldn't turn on the TV if I have at least one brother with whom to share burdens, concerns, views, we are doing "eucharist"! I guess to believe that is to have a priestly mindset which as I mentioned above is what I'm trying to be about.

Hey, I'm looking forward to the next 40 years, doing the same. And thanks for reflecting various aspects of Christ so that I can continue to "osmosize"!

Greetings from Ireland

Jack DEELY

Greetings from The Global Internet Cafe here in downtown Dublin! I arrived in Ireland on 2/21 with a group of Sophians, two married couples, two students from Mie University and two Sophian Graduates who had participated in our previous Ireland Tours...altogether 18. As always, I'm totally amazed at how they get along so well even though many of them had never met the others until this trip.

We had our 8-day bus tour of the countryside and now the students are with their Host Families for two weeks, before we head back to Japan. While they are in their home-stays, I am hanging my hat in Inchicore at the OMI Church & Retreat House. Of course, being with the OMIs is a real treat. I love listening to the old timers spin their tales of their years on the missions of Australia, South Africa and elsewhere (embellishing their stories, of course, with a fair share of blarney). One old timer has started a wonderful project that he calls The Memorial Garden. He has set aside a part of the OMI cemetery which he plans to dedicate to all the Irish OMIs who served (and died) on Missions all over the world. Quite a project to undertake at 87 years of age!

Much like the students, I miss the Japanese food...natto, tororo, sashimi etc. Too much meat and potatoes here and the portions are off the charts! Proof of the pudding is this picture of me trying to fit through this narrow gate leading to an ancient fort. I only hope that the Gates of Heaven are a little wider!

See you in Korea!



アイルランドから ご挨拶

ダブリン市内のインターネットカフェからこの便りを届けます。2月21日、上智の学生たちに加え、三重大学の二人の学生、二組のご夫婦、そして以前ツアーに参加したことのあつた二人の総勢18人を引率してアイルランドにやってきました。ツアーを引率するたびに、これまで会ったこ

ともない人たちの混成部隊にもかかわらず、まとまりのある大変仲の良い集団になるのは不思議だと感じます。

すでに8日間の地方観光を終え、学生たちは、これから帰国するまでの2週間、ホストファミリーのお世話になります。その間、私はダブリン市のInchicoreにあるOMIの教会と黙想の家に滞在しています。OMIのみなさん、心からもてなしてくれます。お年寄りたちが、オーストラリア、南アフリカなどでの伝道の話にかなりの尾ひれをつけて、延々と話すのを聞くのも楽しいものです。その中の一人が「メモリアル・ガーデン」と名づ

けた事業をはじめたそうです。OMI の墓地の一角を、伝道中に世界各地で亡くなったアイルランド人の OMI を奉る場所にしようというのです。87 歳にもなるというのに、立派な事業です。

学生たちと同じように、私も納豆、とろろ、刺身など和食が懐かしいです。アイルランドでは肉とジャガイモ料理が多すぎて。それも、一切れが並みの大きさではありません。古い要塞に通じる狭い門を何とか通っている私の写真が何よりの証拠。天国の門はもう少し広いことを祈っています！では、韓国で会えるのを楽しみに。

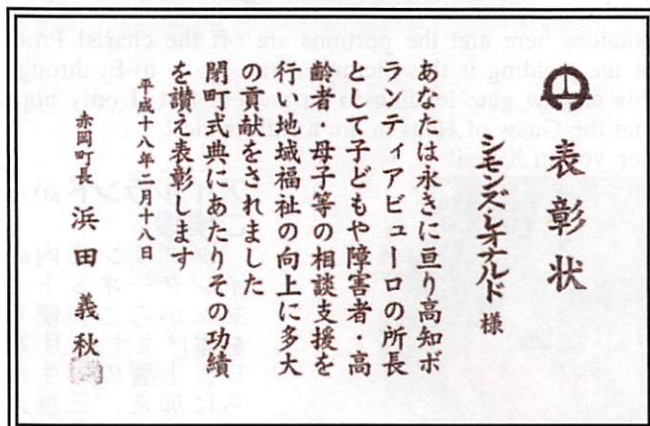
Konan-city

Leonard SIMONS

March first was the inauguration of Konan-city. Noichi-cho, Akaoka-cho, Yoshikawa-mura, Kagami-cho, Yasu-cho form Konan-city. After some time and a lot of meetings every town agreed to merge and form Konan-city.

The addresses will be the same, only Konan-city will be there in place of Kami-gun. The central city hall will be in Noichi.

Akaoka-cho had the closing ceremony of the town on February 18. All the people who had contributed to the town got a certificate of commendation. My name was on the list of people who had contributed to welfare. For every group one had to step forward and receive the certificate from the mayor. To my surprise I was called to receive the certificate in the name of all people who had contributed to social welfare.



At one time the population of Akaoka was around 7000, now there are only 3223 inhabitants with over 50% over 50 years of age. 30 years ago there were about 65 children every year, now there are around 25 children every year.

In this little town there are three supermarkets Shunshine, Marunaka. There is also boto-pia, gambling on boat races projected on a big screen. A few years ago the town build a model primary school with a model swimming pool.

Just a small picture of Akaoka, and see and wait to see what the future is of Konan-city.

The End of a Road

Xavier Yoshikazu TOSA

On February the 25th, a letter from the Kochi University was delivered, telling me that I would not be hired for the new school year. That was the "full stop" on my long missionary life as a teacher at various public schools.

I started teaching at Kochi Technical College in

1966. It was supposed to be temporarily until Hank Mattimore came back from studying in the Philippines. I was "fired" when I became a Japanese citizen. That was the year 1978. No foreign passport means no ability to teach a foreign language. Two years later they phoned from the school to ask me back. They had changed the interpretation of the same law ... Koosen H. School, was a very well disciplined school. When somebody along the street greets me with "derupooto sensei" then I know he is an OB from Koosen.

When I was staying in Akaoka Church, I found the prefectural juvenile corrective institution, called "Kiboo ga Oka". I offered my help as a volunteer (only lunch at noon together with the "delinquents"). I gave English lessons to the junior high school students. That was in 1965. A few years later, the school could persuade prefectural offices to start a system where they could hire teachers (mathematics, music etc.) for a low recompense. I spent as much time with the students doing sport, joining in the summer camps, outings, school trips and festivals as in the classroom. Only at their (Japanese) Christmas dinner, after the Coca Cola Santa had put down his red clothes, was I asked to tell a Christmas Carol. This is something that isn't really allowed in a public school. (No religion allowed). I was never fired, but the juvenile corrective institution changed from the Ministry of Health and Welfare to the Ministry of Education. So it became a branch school of another junior high school with many teachers! I blame myself a little, because I once wrote an article for their Shikoku Kyoogoin magazine, saying that I could not understand why the rich Education Ministry didn't help financially in the reeducation of the juvenile delinquents. I never wrote down the year I stopped going there. But I was there as long as about 35 beautiful years.

In 1971 I was asked to teach at the Kochi Rehabilitation Gakuin, taking the place of a Xaverian Sister on leave, but she never came back to Japan. Rehabilitation Gakuin started small but was one of the first of its kind in Japan. It acquired a very good reputation in all Japan. From a 3 years system it changed to 4 years and a fourth branch was added. They built a nice new campus outside Kochi City. When I turned 70, the school found a teacher for English but it took 3 more years before they found somebody for the French classes. Very often when I go to a hospital, I meet graduates and they start telling stories ... although I always thought that I had been a serious teacher.

In 1984 Kochi University asked me to train their students in French conversation. It was a difficult beginning; that was in the time of the "students revolution" worldwide. Later on, I got well-motivated students. I didn't socialize with the other professors, only once in a while would I visit professor Jerry Novotny in his office. Looking back, those 22 years at the big university were a happy time, too.

Then, when I saw the end of my teaching road, I was asked to teach at the Tosa All Girls College. First I refused but they insisted. I don't even know the exact year when I started teaching there. It was a beautiful new building. One had to put on slippers to enter. Very soon the application of students diminished, so the school decided to stop the recruitment of new students.

The school closed its door March 12 of this year. It was the most difficult school of my career. Many girls were there just waiting out the two years. Besides the lazy ones there were some very good students too, I

have to say that in order not to be unjust. At the beginning of a class they all would greet me with "Bonjour Poppochan".

However, besides all that official employment, I got deeply involved with the ESS (English Speaking Society) club of the Kochi Prefectural Women University. I was then stationed at the Enoguchi Church, where Dave Barton had started a senior high school students club for English speaking. (He had an excellent method for pronunciation.) One of the graduates of this club asked me if I could help them with their English speeches and dramas. Having myself a lousy pronunciation I accepted and I became the club's "elder friend". They called me "Deruchan". It was a happy 30 years of "friendship". This ESS club doesn't exist anymore, but the friendship of so many past members of the club continues. The "sukiyaki parties" at my house were also a way of witnessing values which the girls had already in some way, but don't ask me for numbers of baptism ...

I would do it again if I had a second chance. I had not to wait until somebody would come to the church asking for "instructions" or wait till the Sunday mass to count numbers. At home, father and mother thought their children to be "good" and that is being a "witness".

At the seminary we were taught to speak about Jesus and God, and trained not to look at girls, but not so much as to witness ...

I only hope that something of my Christian heart overflowed into their hearts.

And so, March 2006 is the end of my missionary life as "school teacher".

HAJIMETE

Bernard S. ONDAP

Hajimete!!! The eight-letter word that would best capture my first two weeks of stay here in Japan. According to Oxford Japanese-English Dictionary, this is an adverb which means for the first time. And speaking of First Time, this is also the very same question that was asked to me by a fellow Oblate whom I shared the same table with during Kenichi's Diaconate ordination. Actually, it was just his immediate reaction upon seeing me wrestling with the hashii.. First Time? A very simple two-word question which I was not able to answer. The only and immediate response I could give was a shy smile. I never thought that my simple smile could lead me into a never-ending trail of my first times.

Exactly it was already two weeks ago (Feb. 23, 2006) when I left the Philippines aboard PAL flight 486 bound to Chubu Centrair in Nagoya. After I got off the car and stepped in the NAIA (Ninoy Aquino International Airport) lobby everything was First Time. It was my first time to enter that International Airport; my first time to use my passport and have it checked; my first time to line in the very long queue in the immigration office; my first time to fly in a 4 hour-flight; my first time to communicate with my seatmate just with reading of minds and hand signals; my first time to set foot in a foreign land; my first time



to travel out of the country; my first time to experience winter (though I only experience the tail of it); my first time to be "lost in translation"... my first time to be conversing in a completely different language and the only sentence (phrase) that I could say is "Watashi wa wakarimasen"; my first time to be unable to speak in my native tongue for a couple of straight days; my first time to wear a "dozen" of clothes to warm my body; my first time to ride in an express train; my first time to travel on the opposite side of the road; my first time to take a public bath. Everything was really new. I would certainly fill up all the pages in this newsletter if I have to write all my "first times"

Nevertheless, I admit and should say that these "first time" experiences gave me a very good impression of Japan. Its customs, tradition and culture are very rich. I find the people very respectful and very apologetic even when it is only an insignificant mistake. One thing that just caught my attention and made a good impression on me was the Oblate mission in Japan. (I am not writing this because I live in the same community with the provincial ... hehehehe). Although there are few Catholics in Japan, the participation and activeness of its parishioners, however, are remarkable. It just overwhelms me seeing a number of male attendants in masses and even actively participating in the celebration. Perhaps the Oblate presence would give an immense hope that despite the criticisms and difficulties, there is still hope which is worth dying and fighting for. Even though, I am still very new to this Oblate mission (just for a couple of weeks) I agree to the remark of Fr. Oswald Firth, OMI which was echoed by Fr. Ange Siani, OMI, which I paraphrase: "Seeing this remarkable mission, the more we, Oblates, should stay and be here."

The "kindergarten/youchien" is such a very good ground of letting these little and cute babies become mature, well-formed human beings. (Again I am not writing this because the provincial is the director of the kindergarten.hehehe.) The short conversation and being with them in the classroom in a way gave me some insights and reflections, although in fact, we are completely different individuals. No two individuals, though they may physically look completely alike, are the same. The training ground and exposure given to these little individuals certainly enhances their capability to development their own personality and perhaps discover who they are as persons, as individuals. Perhaps the saying which goes, "The more we diminish others, the more we diminish our uniqueness" is reflected here. For sure our mission is for all and caters not only to the adults. (I should have well remembered what Fr. Inui had shared with me).

Involvement with the youth is also very timely. Timely in the sense that the youth now lives in a very different time and age ... plus remember this is Japan, where you can find the latest technology. Involvement with the youth would certainly make you feel young. We may no longer be young in age but at least we are young in heart. Though, annually we add years to our lives but for sure we are adding life to our years. And not to be biased ... one OMI in Japan truly lives this saying, Fr. John Mahoney, though already 81 of age but still young at heart. I must confess that being with him in the community helped me a lot in adjusting to this new place. His graceful dancing and melodious singing while cooking or setting/washing the dishes is so

inspiring. His faithfulness and contagious spirituality is just so encouraging. For sure he is really radiating the Oblate spirit. (I am not making a beatification here.ehehehe.)

I am so thankful to God for introducing to me people who are so supportive even though I just met them for the first time. Allow me to mention some of them. Kenichi's forever YES to be a servant of the Lord is also motivating. A simple man and very down to earth, always willing to be disturbed even though he has a pile of things to do. And of course, I must mention that he patiently teaches me Nihongo. Fr. Siani, though filled up with things in the school and other responsibilities but still able to share his ear to ear grin and show concern to others. I must add he is very generous in sharing his talent in singing songs that I never heard before. (I am not saying you are that old .hehehe). Shojimotosan, though busy in the kitchen but still always having the time to guide me in my reading class, Hirowatari sensei, though busy with her responsibility in the school but still having time to persistently teach me the proper way of writing Hiragana. Monicasan, though battling the coldness of the morning breeze but still having the time to share her contagious morning smile. And many, many more. Yes, they are just few of the many and I know that there are still a lot of them out there waiting for our acquaintance; people who are willing to give you their own "canes" when you lost yours; people who are willing to make you smile when you are in your saddest and deepest moment; people who are willing to be your co-sojourn; people who are willing to make you feel like old time friends even when you just meet them. (For all of you: どうも ありがとう ございました。

I beg pardon for those whom I forgot to mention. But I assure you, you have been part already of my new life here in Japan.

I know I still have a very, very long way to go. (As we Filipinos say it: Marami pa akong kakaining bigas). But with the support and prayers that you guys gave me and continuously giving me ... nothing would be impossible. Perhaps I just have to take all these "first times" slowly but surely. Learn to face them squarely and with all honesty and sincerity. And perhaps learn new things not just in the head but by heart. Leave it not just by word but by deed.

Yes, this is also my first time to contribute in this newsletter and I do hope there will be more to come. ---Let the Oblate spirit radiate

ABOUT KOREA

John Kenney MAHONEY

On the occasion of the first Spring Meeting to be held in Korea (An historical event) a bit of history of the beginnings may be of some interest especially to the younger Fathers and Brothers.

Preparing for the arrival of the first missionaries to Korea I made a number of trips to Seoul. One of these took place in October of 1989 at the time of the Eucharistic Congress. Fr Bert Silver the Bursar accompanied me on this trip. Before our departure we received an urgent request from Rome. They were waiting for a letter of invitation from Bishop Suwon to the Oblates. Until this letter was received the Missionaries would not receive permission to leave Italy.

As soon as we arrived in Seoul I phoned the Bishop in Suwon. I was informed he was on his way to Seoul to attend the Opening Mass of the Eucharistic Congress. It was suggested that I look for him there.

That sounded simple but not when trying to find him in a room full of what looked like all the hierarchy in the world. I had never met the Bishop nor had I seen any picture of Bishop Suwon.

If I hoped to find him there was only one thing to do. I stood in the room where the Bishops were vesting and in a very loud voice I shouted "Where is Bishop Suwon?" The Bishop was somewhat startled and all in the room very surprised but it worked. The Bishop came toward me. I asked him to send the letter immediately as the two missionaries could not leave Italy without it. His answer was that the letter had already been sent. The Procession of the clergy began to move so our conversation ended there.

At that time there was nothing further that I could do. Furthermore I had no idea just what the next step should be. But very early the next morning there was a phone call from the Bishop himself. He apologized deeply and sincerely. Explaining that upon his return the evening before he had asked his Secretary when the letter had been sent only to be informed it had been written but never mailed. He told me that it would be sent immediately. Two Oblate Missionaries arrived in Korea on May 12 1990. Other Oblates have followed. They have made impressive contributions to the Church in Korea. Another plus in Oblate Missionary History.

From the editor

Nobuhiko YAGI

The next issue is scheduled for June 15. Please send in your contributions and photos (if you have any) by June 10. Whenever you send an article for the newsletter, always include a title to the manuscript.

Anniversaries

■ Birthday:

April 01 1960 Leo KAWAGUCHI
17 1941 Jack DEELY
22 1949 Wency LAGUIDAO
May 29 1931 Tom MAHER
June 24 1962 Giovanni ZEVOLA

■ Ordination / Final Vows:

April 04 1968 Jerry NOVOTNY
11 1970 Jack DEELY
25 1987 Vincenzo BORDO
26 1966 Bill MAHER
29 1972 Fran HAHN
May 05 2000 Genivaldo OLIVEIRA
30 1954 John MAHONEY
30 1954 Bert SILVER
30 1957 Tom MAHER
31 1965 Ange SIANI
June 2 1952 Dick HARR
7 1957 Ed WILLIAMS
14 1964 Len INUI
14 1964 John IWO
24 1962 Mike YAMASAKI

■ Death:

April 12 1982 Robert GILL
May 10 1996 Gerard STEVENS