



O.M.I. JAPAN/KOREA

OMI Information

Newsletter of the Vice Province of Japan

JUNE
2002

Missionary Oblates of Mary Immaculate

ORDINATIONS IN MANILA



The newly ordained thanks everyone who has helped him reach the altar.

April 27, 2002 was a red-letter day for Fr. Jerry VILLAS, OMI and his classmate, Fr. Gil ASILO, OMI when they were conferred with the Holy Sacrament of the Priesthood in a ceremony held at the Shrine of Our Lady of Grace, Grace Park, Caloocan City, Philippines. Ordaining prelate was Archbishop Orlando QUEVEDO, OMI, DD of Cotabato who is concurrently the President of the influential Catholic Bishops' Conference of the Philippines. In his homily, Archbishop Quevedo emphasized the missionary character of the Oblates of Mary Immaculate as evidenced by the presence of many Oblates from various countries during the ceremony. The two new priests themselves spent two years of missionary experience abroad, Fr. Asilo in Thailand and Fr. Villas in Japan.

The Provincial of the Philippines, in his address after the ordination rites, announced the first obediences of the two new Oblates: both are being assigned to the Philippine Province for two years and after two years they have the option to go to foreign missions, Thailand for Fr. Asilo and Japan for Fr. Villas.



Two generations of OMIs: The older one asks for the blessing of the younger.

A group of nine teachers from Koga Kindergarten attended the ordination ceremony in Manila with the director Fr. Len INUI. Fr. Villas spent some months at Koga kindergarten when he was here on missionary exposure. Japan Provincial Wency LAGUIDAO also attended the ordination ceremony.

From the Provincial's desk:

Dear Brother Oblates,

I am not an avid soccer fan but the euphoria around the ongoing FIFA World Cup games, jointly hosted by Korea and Japan, is enough to catch the fancy even of people who are not sports-minded like myself. **Teamwork** and **footwork** are two things that I have learned from watching the games. Without teamwork, the chances of a team winning is nil and that running back and forth are wasted energy. (Sounds like the "noisy gong and clanging cymbals" of St. Paul). The magnificent "footwork" displayed by the players are skills acquired over long periods of practice. I am sure we can learn a lot about "teamwork" and "footwork" even from a mundane event such as the World Cup games as we move towards the restructuring of our unit and defining our "goals" individually and as a group.

I have been doing a lot of "footwork" myself during the past two months. I had the chance to spend a few days with the Oblates in Oakland, CA, last April. My good friend Fr. Joe ARONG, Superior of the Pacific Area, is my host whenever I am in the bay area. I was surprised to be met at the airport by Fr. Jerry ORSINO who is a good friend of many Oblates in Japan. He is a member of the Oakland community and ministers to different Asian groups in the Bay Area. He still hopes to come back to Asia and work here.

While in the U.S., it was terribly painful to hear and read everyday about the sexual scandals in the Church. Indeed, the long journey inside the tunnel with no light in sight has just started for the Church. While traveling, I picked up a book that gives an excellent reflection on the crisis facing the Church today: "The Changing Face of the Priesthood," by Donald B. Cozzens (The Liturgical Press, 2000). In the Introduction of the book, Fr. Cozzens wrote: "The present state of the priesthood, of course, reflects all the ambiguities, all the heroism and fidelity, all the cowardice and weakness present throughout the Church's history. It remains a human priesthood anointed by God's grace and itself redeemed by Christ's paschal mystery. In spite of the challenges recorded here, I am convinced that the priesthood is at the edge of a new day following a painful yet purifying dark night."

More trips were waiting for me when I came back on May 13th the same day that Fr. Takeda died. I rushed to Matsuyama for the wake and funeral of Fr. Takeda on the 14th (cf write-up below). From there, I flew to Nagoya to attend to the problems going on there. I already had gone three more times since then. In between was a trip to Karuizawa for the Provincial's annual meeting. In my letter to all of you on the feast of the Founder on May 21, I tried to explain the reasons for Fr. Leo KAWAGUCHI's decision to ask for a year of leave of absence. Please continue to pray for Leo. Prayers also for Jerry NOVOTNY who by now

must have gone through the scheduled surgery. When I finish this contribution to the newsletter, I will fly to Korea (not for the World Cup) but to visit the members of the mission there

The ordination of Fr. Jerry VILLAS and classmate (cf article and pictures above) was like fresh rain pouring on parched land. The Philippine Province has not had any ordination in about five years and the ordinations happened at a time when priesthood itself is being besieged by allegations of sexual abuse perpetrated by priests.

Three priests that I knew have passed away during the past month: Fr. Takeda, OP, Fr. Matthew Vetter, a Passionist who is known to many Oblates who have worked in Fukuoka and lastly, a Filipino Vincentian, Fr. Benjamin Ortazon who has helped me a lot in the ministry to Filipinos especially during the early years, some 15 years ago. May God grant them eternal their reward.

Below are a few items from the Provincial's desk.

Wency Laguidao

P.S.

As of presstime, Mike YAMASAKI has been admitted to the Hyogo Medical University Hospital for an emergency operation. He will have to go through two major surgeries, at least. He also need chemotherapy. Your prayers are requested. (I had to cancel my trip to Korea for a future date to be with Mike. Going through the bureaucracy in a Japanese hospital is quite an experience!)

■ HONORARY OBLATE LAID TO REST



Fr. Stephen Takeda Yoshio:
1909-2002

Father Stephen TAKEDA Yoshio ("Esteban" to his Dominican confreres and "Steve" to his OMI friends) passed away last May 13 after a lingering illness. He was born in Korea on December 23, 1909 and was adopted by a Japanese family (Takeda) who were not even Christians. He joined the Dominican order in Hong

Kong in 1936 and was ordained in Macao in 1945. He came back to Japan in 1948 and was assigned to Kochi. Fr. Takeda helped the Oblates get started when they first arrived in Kochi in 1948. He remained with the Oblates for a while even after the other Dominicans had left after the formal turn over of the Kochi area.

The funeral of Fr. Takeda was held at Matsuyama Church on May 15. Many Oblates attended the funeral where the Oblate cross received by Fr. Takeda was returned to the Oblate Provincial by the Dominican Provincial.

The following are



Funeral Mass for Fr. Takeda

entries to the Codex Historicus of the late Fr. Robert GILL, OMI, founder of the Japanese mission and was made available by Fr. Jan VAN HOYDONCK.

Dec. 5, 1948: Via Takamatsu to Kochi. Welcomed by the Aishi Kai Sisters and the children. Frs. Orenzio Perez, OP and Stephen Takeda, OP were stationed in Kochi. (i.e. in Shinhonmachi. The property in Nakajimacho was burned after the July 4, 1945 bombing. Visit to Akaoka where Fr. Dominic Ledesma, OP was resident pastor.

Nov. 1949: End of formal studies of Japanese. Fr. Robitaille to Tokushima as pastor. Frs. Gill and McLaughlin to Kochi as pastor and assistant, respectively.

End of Jan. 1950: Frs. Orenzio and Domingo returned to Ehime ken.

Formal handing over of Kochi area was effected on Dec. 4, 1949 by Bp. Taguchi in an impressive ceremony. Dominican Fathers represented by Fr. Vicente Gonzales, OP, Dominican Vicar for Shikoku and the Oblate Fathers led by Fr. Robert J. Gill, OMI, Vice Provincial of the Oblates.

March 1951 Frs. Gill and Takeda remain in Kochi.

Spring 1953: Frs. Jules Uenaka, Japanese secular, to Kochi to replace Fr. Takeda, OP, who returned to the Dominicans in Ehime after Easter (which was on April 5).

■ ANNUAL MEETING OF PROVINCIALS

The annual meeting of Provincials and Superiors of the different religious and missionary congregations working in Japan was held last May 22 to 24 at the Saint Claire's retreat house in Karuizawa, Nagano Prefecture. The Papal Nuncio, Archbishop Ambrose De Paoli was present for one day and Bishop Nomura Junichi, President of the bishops' conference was present all the time. Fr. Adolfo Nicolas, SJ was invited as resource speaker on the relationship between the laity and the religious.

The three main topics that were discussed were: 1. Role of the Laity in Church Building; 2. Problems Concerning Foreigners in Japan; and 3. Faith Education and Pastoral Care of Young People. At night, there were free discussions on urgent topics confronting the churches in Japan such as 1. Neo-Catechumenate Movement (and the different problems encountered in affected dioceses); and 2. Team Ministry Approach in Various Dioceses: concrete problems and the challenges to the religious congregations.

■ FINANCE DIRECTORY

The Finance Directory of Japan and Korea has been sent out. "The Directory is not yet complete," Ray BOURGOIN treasurer and also secretary of the Finance Committee says. "This Directory is meant to serve as a guide for the Major Superior and Council, Unit Treasurer and Finance Committee, and every Oblate in the Unit, to assist in their many administrative tasks. It will draw us closer together in the way we live out our religious commitment as Missionary Oblates of Mary Immaculate." The

directory is a painstaking effort of the Finance Committee whose members are: Mauro CONCARDI chairman, Ray Bourgoin secretary, Leo KAWAGUCHI, Ange SIANI and Brad ROZAIRO members.

■ CONTRACT WITH TAKAMATSU DIOCESE

After years of drafting, the contract with the Takamatsu Diocese is nearing completion, thanks to the efforts of the Committee on Contracts whose members are: Ange SIANI, Bert SILVER, and John IWO with consultants R. BOURGOIN for finances and N. YAGI for translation.

■ WORLD YOUTH DAY

Some nine young people from Oblate parishes will participate in the Word Youth Day in Toronto, Canada from July 23 to 28. Leo KAWAGUCHI will accompany the group which will leave from Kansai on July 22 and come back on July 31.

■ SUMMER CAMP

Itami parish will host this year's summer camp scheduled for August 2 to 4. It will be held in the premises of the Itami kindergarten. Bro. YAGI has been busy coordinating with some parishioners who are just happy to have the yearly Oblate summer camp come to Itami.

■ ON SEXUAL MISCONDUCT

The number of cases of alleged sexual abuse on minors (pedophilia and ephebophilia) allegedly perpetrated by priests and bishops that has snowballed during the recent months in North America, Australia, Ireland, Poland, etc. has prompted the bishops' conference of Japan to send out a letter to inquire about reported cases of sexual misconduct within the different religious groups. Bishop NOMURA Junichi has asked all heads of religious groups (religious congregations and missionary orders) to report to the conference any case of sexual misconduct within its ranks. Incidentally, some religious groups in Japan have started to formulate a line of action they would take in case one of their members is accused of sexual misconduct. So far, there has been one reported case of sexual misconduct in Japan.

■ ANNUAL RETREAT

This year's annual retreat will be held from September 2 to 6 at the Passionist Retreat House in Fukuoka (arrival Sept 1, Sunday until Sept. 6 Friday, before lunchtime). Retreat Master is Fr. Frank SANTUCCI, OMI who was Superior of the International Roman Scholasticate and the new Postulator General. Frank hails from South Africa.

■ SYMPOSIUM ON MISSIONARIES TO SECULARITY

Xave TOSA and Vincenzo BORDO will attend the symposium being sponsored by the General Administration entitled: "Missionaries to Secularity: How to be a Missionary Within a Highly Secularized Society."

The symposium will be held at Saint Paul University in Ottawa, June 20-22.

WORLD CUP FEVER

Giovanni ZEVOLA

Flags are all over the places, different colors and shapes, representing the many countries coming to Korea for the World Cup finals. Korean people have spared no efforts in trying to make this World Cup a great success and considering the ways they have made the preparation we can be certain that we are going to experience a great celebration.

New stadiums, new roads, new signs, festivals, shows, all of these little by little have



created interest towards the World Cup to the point that everyone of us can feel the World Cup fever! Will the Korean team be able to perform well? Are they up to the other countries? Will the foreign coach be able to create a good team spirit among the players? There are discussions in the offices, along the streets, while meeting friends.... but above all we want to celebrate and enjoy and so we shout: "Korea fighting!"

All of us can be not only spectators but active protagonists, the success is due not only to the performance of the players on the field, but also to the participation of the people, by supporting their team, in the way they relate with other fans, in welcoming foreign guests and in doing so they will be giving a positive and memorable impression to the world as such.

The world cup fever can bring out the best that is within us: a sense of beauty and amazement, joy and capacity to enlarge our horizons and to welcome the differences. The welcome is an attitude we need to foster, starting from our working places and living spaces, and the foreign workers can give a great contribute to the spirit of the World Cup: people from different nationalities, religions and beliefs able to relate among themselves and showing that unity and peace are not dead dreams.

Are you ready for the game? We need to be in good shape, let us get rid of whatever is an obstacle to a world of relationship and harmony.

"The one thing I do, my friends, is to forget what is behind me and do my best to reach what is ahead. So I run straight toward the goal in order to win the prize, which is God's call through Christ Jesus to the life above." (Philippians 3, 13-14) Fighting!

Xavier going to Canada

Xavier Yoshikazu TOSA

Our provincial Wendy asked me if I would be willing to go to Ottawa for a symposium on "Missionaries to Secularity". This symposium is run by the OMI of Canada 's St Paul University. I will be absent from Japan for 10 days (June 14-24).

It is a bilingual session since we are in Canada.

Is Japan a secularized society? I consulted an old Webster and there is a long list of definitions. One of this is as follows: not under church control. I think that is the meaning of the word in this symposium. Japan is officially not controlled by any religion. But old Shinto and Buddhist customs are not dead and keep some

influence on daily life and outlook on life. However they are tolerant towards other philosophies and religions. The Imperial Shinto has more influence on politics, although it is rather latent, I think. It put its head up when dealing with article 9 of the constitution.

When we religious men speak about secularism we think of the lost situation of power, influence and esteem which the churches (Catholic Church) enjoyed until the 1950's. That process of secularization has been going on especially in Europe (to what extent in Canada and the Americas I don't know).

Secularization and pluralism don't cover the same reality. One can consider pluralism as a hodgepodge of ideas where every individual has the same right to his conviction. I think that at the same time this requires an attitude of respect for that richness of diversity. That is where we, "missionaries", can come in with an invitation to dialogue. That is more than just a cold neutrality. The problem is, what kind of form, pattern, can and should that "invitation" take. Maybe the symposium will come up with some good suggestions or direction.

I am afraid that the "speakers" will deal with traditional old Christian (Catholic) countries which are now secularized. Japan is different. Japan never has been a Christian country. Is it a secularized society (separation of religion and state)? Is it a pluralistic society? I think that neo-liberalism is the philosophy that shapes Japanese society the most. Can we ignore that philosophy? Can we "dialogue" with that outlook on society? Is it possible to send an invitation to a neo-liberalized society?

Or will the OMI (like other religious congregations in Japan) take peace with the 'parochialization' of our charisma?

I hope that both my command of English and French will be sufficient to understand the university parlance.

I take this opportunity to visit my youngest sister, who was operated on for breast cancer last year.

A travelogue of my visit to Sotome and Hirado in Nagasaki Prefecture

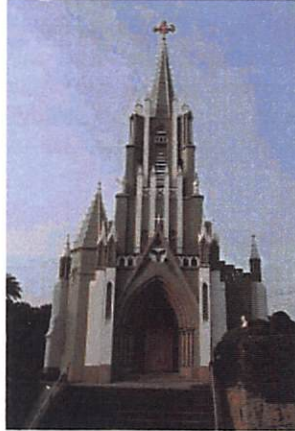
John IWO

At the Yoshizuka parish there are no special news nor events to report. However from May 7 to May 9 of this year I was able to visit Hirado located in the Sotome open seas of Nagasaki Prefecture. Many people from both the Parishes of Yoshizuka and Minamikasuya have their roots in this area so it was a pilgrimage of sorts and also like visiting family.

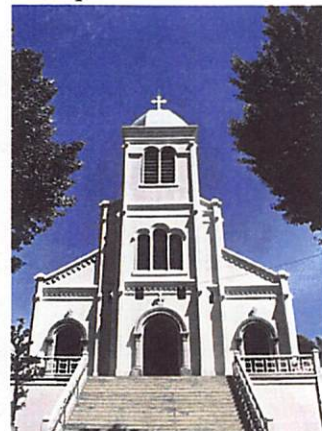
On the 7th, at 8:40 AM, with Mr. Iwatani driving, 7 of us left Yoshizuka. We first wanted to go to the church of Kaminoshima where we arrived at 11:30. We had to climb a very steep stairway made of stones in order to get to the church itself. After a short prayer we sat down to eat lunch. Afterwards we headed to the Kurosaki Church of Sotome. A church made of beautiful bricks. After that we went to the Endo Shusaku Memorial Pavilion and I bought his book called "Chinmoku" (Silence). It is the story of the last Missionary to accept trampling onto the "Fumie" (religious ikon). At the same time we saw the Shutsu parish of father De Roo, the memorial pavilion, the

hospital, another institution and the Ono Church.

We went across the Saikai Bridge to the Island called Kujukyu and stayed at a Hotel there. The next day it was on to Tabira Church, which is a large brick church with a cemetery attached to it. It has beautiful stained glass windows. After going over the Hirado Bridge and the Ikitsuki Bridge we arrived at the Yamada Church. There we celebrated a memorial mass. At this time we also saw the martyr of Kurose, Gaspar's memorial cross. Afterwards we rapidly rode through Nakaenoshima. Having taken a light lunch we visited the archival premises where we saw the various artifacts of the hidden Christians. Following that we crossed the Isle of Hirado and visited the Hoki Church and then the Himosashi Church. This church is of a Romanesque style, which made us wonder if this was really Japan. Afterwards we went to the Hirado Church which is of a Gothic Style and makes one think of the Cathedral in Cologne in Germany. We were really surprised to see a church of this magnitude in such a country area. The churches in the countryside of Nagasaki leave us with a great impression.



Hirado Church



Himosashi Church

We stayed in Hirado that night and the next day, the 9th, we headed for Nishikiba Church where we celebrated mass and before having lunch we went to see the famous Aritayaki Potteries. The ceramic ware here is in a store of 100 meters long with pottery on either side. There were flower pots and plates there worth 1,000,000 yen.

After all this impressive excitement we returned to Yoshizuka at around 4 PM, full of thanksgiving.

吉塚教会にはニュースもイベントもありません。5月7日(火)から9日(木)まで長崎県外海(そとめ)と平戸地区を訪問したことです。吉塚、南粕屋教会にはこれらの地区から来ている信者が多いので、巡礼旅行であると共に、いわば家庭訪問のようなものでした。

7日午前8時40分、岩谷様運転で合計7人で吉塚教会を出発し、一路、神の島(かみのしま)教会を目指しました。午前11時半頃、神の島教会に着きました。急な長い石段を登って教会に着き、お祈りをして昼食をしました。それから外海の黒崎教会を訪問、レンガ造りの立派な教会でした。それより遠藤周作記念館に行き、「沈黙」を買いました。最後の宣教師が踏絵を踏む話です。次いでド・ロ神父様の出津教会、記念館、病院、施設、大野教会を見ました。こんな田舎から西洋医学が伝えられたことに驚かされます。

西海橋（さいかいばし）を渡って九十九島（くじゅうくしま）観光ホテルで宿泊し、翌日、田平（たひら）教会に行きました。レンガ造りの大きな教会で墓地が隣にあります。立派なステンドグラスでした。平戸橋（ひらどばし）、生月橋（いきつきばし）を渡って、山田教会に行き、記念の御ミサを捧げました。黒瀬（くろせ）の殉教者ガズパル様の十字架の碑を見、中江の島（なかえのしま）に思いをはせました。昼食をとり、島の館（資料館）で捕鯨と隠れキリシタンの資料を見ました。平戸島に渡って、宝亀（ほうき）教会を訪れ、紐差（ひもさし）教会に行きました。ロマネスクの教会で、これが日本かと思われました。次いで平戸教会に行ったのですが、ゴシック様式でケルン大聖堂を思わせるものでした。こんな田舎にこれほど大きな教会があるのに驚かされました。長崎の田舎の教会は大きな印象を与えます。平戸で一泊し、翌9日、西木場（にしきば）教会に行き、ミサを捧げて、お昼前、有田焼を見に行きました。焼き物の店が百メートルほど両側に並び、百万円もする大きな花瓶やお皿を見ました。大感動のうちに午後4時頃、吉塚教会に帰着しました。感謝。

From Jan at Awa-Ikeda:

Jan VAN HOYDONCK

After my previous note in the March Newsletter, with the news of my youngest brother Mil's demise, and my thanks for your sympathy and prayers, I looked forward to a little period of no special happenings. But I have "age" against it, not only my own (which, thanks to the Lord, is, so far, standing up quite well), but that of my friends and acquaintances, most of who are around my age, many even older. And that brings with it departures from this world and going to "the House of the Father", which is the place we are all called to.

So did I get the news from my good friend Father Staes, O.M.I., in Belgium, that since the time I was there last Summer six confreres of the Province have left this world, all of whom I knew personally, and all of whom I had met last Summer.

Closer to the place where I am living now, Japan, in my own parish (which has only a few members) on the day after Palm Sunday, I received a phone call from a non-Christian friend that his wife had died that morning, after having come down with a Brain-aneurysma the day before, for which she had an operation that same day, but did not survive. She was 72.

Shortly thereafter the news came that one of our honorary Oblates, a Dominican, Father Stephen Takeda had died. He had been of great assistance to our first Oblate missionaries in Japan, in Kochi, the main area that was entrusted to us by the Holy See. That was in the years around 1950. I have known Father Steve from those first days, from the time of my arrival in Japan in August 1953.

It did not end there. This past week, June 2 - 8, two more of my good acquaintances, missionaries, took the road to heaven. First went Father Matthew Vetter, O.P., also a lifelong friend, known by all of us since he lived in the Passionist Retreat House where for several years now we have had our study gatherings and our yearly retreats. He was in his nineties.

The other one is Father Benjamin Ortazon, a Philippine Vincentian Father, who followed me as the chaplain of the foreign community of Sacred Heart Church in Kobe, in 1981. He had been in failing health for several years.

This sounds like a rather gloomy enumeration of calamities. That is not the way I look upon it. Although there is some hurt in getting separated from dear ones, there is a much greater joy in seeing them go to where they have aspired all through their lives.

And I look forward to meeting them all again when the Lord allows me to join them. I hope I pass the grade, and for that, too, I count on your prayers, and I thank you for them.

As long as possible I'll try to be useful on this earthly part of the Lord's Kingdom, praying for the Lord's blessing and Our Blessed Mother's protection on you all.

With my best wishes for an enjoyable Summer.

Asia formator's training program - My journey in meeting God within myself -

Nobuhiko YAGI

The Asia formator's training program was held for 2 months from October 20 to December 20, 2001 at the Oblate Missionary Center, Quezon City, Philippines. We were 17 participants (8 from Sri Lanka, 3 from India, 3 from the Philippines, 1 from Bangladesh, 1 from Thailand and myself from Japan) and the staff was composed of 4 members (2 from India, 1 from Sri Lanka and 1 from Ireland) for a total of 21 people.



Bro. N. Yagi with the participants of the Psycho-Spiritual Course for formators held in Manila, October-December, 2001.

If I were to summarize the content of the program, I would say the following.

Formation is not to evaluate the postulants or the novices, nor to judge them, nor to be critical of them, but to accept them as they are in their uniqueness. An important thing in accepting others as they are is to learn to accept oneself first. In order to accept oneself, one must first know oneself. The process of knowing oneself is to reflect all the way back to one's childhood and in this way to meet the real self. This unique self is the self that God has created and therefore this process helps us to meet with God's work. By this we come to meet God himself present within us. If we can accept oneself than it becomes easier to accept others as they are. One important thing is that this self we

come to meet is not the one that society has decided we should be, nor that our parents nor the people around us have decided, but the original self that God has made.

The above truth we learned from lectures, from group work where there was a lot of sharing.

Since we must also see our weaknesses and faults, at the beginning I was somewhat in fear of the process. But with time this fear weakened and I was able to really look at myself. And I became aware of a number of selves within me. While looking at my past with its experiences and various events I came to ask myself what God was trying to tell me through all this. In the group, I couldn't hide myself and by speaking about my experiences within the group there was a healing that took place. With the above method I was able to meet my real self, the one God made and I became aware of God's Providence at every second of my life till now.

As a result of all this I got rid of a great weight off my shoulders and I stopped hating my weaknesses and faults, I began to think that it was alright to have these also. Even now I cannot fully accept myself but my outlook on other people has changed somewhat and I am able to forgive people more easily than before. I fall less and less into self-hate and I can look within myself with less fear than before.

The greatest blessing I received was to realize that in my true self, even in my weaknesses and faults, I can find God there and feel his presence. For me this experience was a beautiful event and the moment of meeting myself was something I am forever thankful for.

New Jersey 便り

Jack DEELY

Hello from New Jersey!

I just returned from OMI Jubilee Celebrations in Tewksbury, Massachusetts. In February, I received what I thought was simply a 'notice' / an 'announcement' of the celebrations when actually it was an 'invitation'! I thought to myself: "I'm on sabbatical and should have ample time to attend and help the 'old-timers' celebrate their anniversaries"! Then, along came a letter saying that I hadn't sent in my article for the Memory Book that they print annually after jubilee celebrations. I took a closer look at the 'announcement' and found that I was one of the jubilarians! To make a long story short, I drove up to Tewksbury and thoroughly enjoyed the celebrations. I saw a number of my teachers from my days in the minor seminary and others I haven't seen in 45 years. What was tremendously impressive was to see so many of them in their 80s who are still working at full throttle! In short, it was a great occasion during the scandals that have rocked the U.S. church to rededicate oneself to serving others!

Hope everyone is well!

ニュージャージー便り

ニュージャージーから、こんにちは!

マサチューセッツ州 Tewksbury のオブレート会記念式典を終えて、今戻ってきたところです。2月に受け取った時には、単に記念式典の「知らせ」つまり「案内」だと思っていたものが、実は「招待状」だと気付きました。「私は6月には研修休

暇に入っており、記念式典に参加して先人たちをたたえる仕事を手伝う時間が充分取れるはずだから、出席しよう」と考えていた矢先に、毎年発行されている記念誌に載せる原稿がまだ提出されていないという手紙を受け取りました。そこで、あの「案内」をしっかりと読んでみると・・・私が祝ってもらう立場だったのです。いろいろ話せば長くなりますが、Tewksbury まで駆けつけて、すっかりお祝いの喜びに浸りました。会場では、小神学校の頃に習った先生方や45年ぶりの人たちにたくさん会いました。中でも感動したのは、80歳代の方々がいまだに現役で全力投球で仕事をしていらっしゃるということです!つまり、例のスキヤンダルでアメリカ・カトリック教会が動揺している最中、あの記念式典はもう一度他人のために自分を捧げることを再確認させてくれるよい機会でした。

では、皆さんお元気で!

Anyang, Korea

Mauro and Maurizio

Most Rev. Angelo Nam Su Kim, former Bishop of Suwon, died last June 1, after months in a local Hospital. We all went for his funeral mass at the new Cathedral in Suwon, on June 5. During Mass I looked at his picture near the coffin and remember the many times we had met him. He was always exceptionally welcoming. Bishop Angelo Kim is part of our Oblate Korean Mission. He is part of our history and one of the instruments God has used to start our presence in this land. In fact, if Fr. Zago had the intuition and the strong desire to open an Oblate presence in Korea, it was Bishop Kim that made that possible by inviting us in his Diocese and in Korea. We probably all remember the incident of the Invitation Letter that he had forgot to send and how Bert and John were able to put things in order during the Eucharistic Congress in Seoul. The very next day of their meeting with him, he called John, apologized for the inconvenience and sent right away the letters to Rome. He really wanted us here!

During Mass I thought of Fr. Zago and Bishop Kim. There are hidden roots, instruments, and people in every God's plan. When those people complete their work among us, when they reach for ever the God, the Lord they have loved so much, then we are able to see clearly the gift they have been to us. They still teach us and help us to see things as they really are: "all is part and an expression of God's Love for us" they seem to whisper us. And we feel them closer to us then before.

At the end of the mass, when the coffin passed in front on me, I touched it and made the sign of the cross. I prayed that now Bishop Kim and Fr. Zago may continue to help this mission and love us. Love and help us even more than before, from their new place in God. We have now two new friends in Heaven.

We had a nice day

Bradly ROZAIRO

On the 10th of June (Mon.) Itami district community went on a picnic.

It was a sunny day. In the morning at 9.00 we had our community mass and then left for the Alpine Botanical garden, which is in Mount Rokko, Kobe. We

had our Bento (lunch), took some pictures and walked around the garden. We really enjoyed the quietness and the natural beauty of this place.



"All work and no play..." Itami-Nagoya District members enjoy a day together.

In the afternoon we took the cable car and went to Arima Onsen (hot spring). Arima is famous for hot springs. The place that we chose had silver and gold springs! We took time to communicate with each other and relax. The natural waters refreshed us. We also had the opportunity to listen to some live Enka (traditional Japanese songs).

Late in the afternoon we left for Itami. On our way back we had supper and reached home safely. THANK YOU Bro.Yagi, our district Superior for organizing this picnic. We really had a nice day.

From John Kenny MAHONEY

John Kenny MAHONEY

While I was away in college my parish church was redecorated. I went one afternoon to see what had been done. I entered the quiet church and proceeded toward the altar. Above and behind the altar there was a commanding picture of Christ the King. Under the picture in large gold letters the following words from St John's gospel were written. "I came that they may have life and have it to the full." (Jn. 10: 10) Life to the full. I was about twenty at that time. These words have been a source of strength and encouragement during the ensuing years.

I was in my early forties when I made a retreat. During that retreat I was saying the "Prayer of the Church" It was in Thursday of the first week of the Psalter that I read the Canticle from Jeremiah. "I will lavish choice portions upon the priests and my people will be filled with my blessings, says the Lord. (Jer. 31: 14) "Lavish choice portions". I had read the passage time and time again. But that day it spoke to me in a special way that filled me with joy, thanksgiving and expectation. In the years since then I have experienced the munificence of God in my life. It has also been a source of encouragement to know that God is not only caring for me but also fills with blessing those to whom I have been sent.

In every life there are difficult times. Times when we do not experience life to the full. Times when we do not find our platter filled with choice portions. I knew they were there but could not reach them or find them. When I was in my sixties I felt this way but while praying the Psalms these words gave me comfort

and strength. "The earth was moved and trembled when your way led through the sea, your path through the mighty waters, and no one saw your footprints." (Ps 77:20) Words that remind me that God is always here. Always protecting. Always strengthening.

Hopefully these words will be of help to you as they have been to me. But there is one more word treasure I would like to share with you. This time scripture is no the source. The words are from Robert Browning's poem Rabbi ben Ezra.

"Grow old along with me! The best is yet to be,
The last of life for which the first was made.

Our times are in his hands. Who saith,
"A whole I planned; youth shows but half.
Trust God, see all, nor be afraid."

Despite September 11; despite the attacks upon the Church; despite the Forces for Evil there is Hope; Immense Hope.

PEACE IS LIFE, WAR IS DEATH

Varam ANTHONYSAMY

My dear Oblate confreres,

Greetings from Korea. It seems long time since we met. It is a nice chance to say 'HELLO' - (H = how are you? ; E = Everything alright? ; L = Like to hear from you; L = Love to see you soon! O = obviously, I miss you ...) to you all. I also take this opportunity to thank you all profoundly for keeping my father's health in your prayers. He is still recovering. Hope and pray he gets better.

I also want to share with you few thoughts on this topic 'Peace is life and war is death'. It was said of Prophet Mohammed that God wanted him to be an example of how to live peacefully among others like a simple man, to nurture a family, to work for a living and to accept equally the joys and sorrows of life.

But there are some that, while professing loyalty to Islam, are actually doing more harms than good. For instance, Osama bin Laden's brand of "Islamic Jihad" is utterly un-Islamic and goes against all tenets of Islam, taking an innocent life is equated to killing the whole of humanity.

In my opinion Osama is not a true Muslim. He is not even a jihadi as jihad is waged not against non-Muslims but against ignorance and suppression. Osama and his ilk have done more harms to Islam than any of the other so-called enemies of Islam. The very meaning of Islam is to submit and never to offend.

The prophet abhorred war that cripple and maimed people both in body and mind and believed that the aim of all people irrespective of their religions they follow, is to co-exist in a manner that mutually benefits everyone. All countries and peoples would collectively shun violence and war. We should strive to follow what Mahatma Gandhi, the apostle of ahimsa, entreated all human beings to follow: the principle of non-violence.

These days in the name of religion war is fought just as it is picking up between India and Pakistan the nuclear rivals. True religion propagates compassion, fellow feeling, selflessness and self-transformation. Regarding the call "Do or die!". Gandhi interpreted the slogan thus: Its true essence has nothing to do with aggression of any sort. "Do here means whether Hindus or Muslims or Christians or Sikhs or Buddhists should

learn to live together in peace and amity. Otherwise I should die in the attempt", suggested Gandhi. When someone asked Gandhi his views on war, his reply was just one word: ahimsa. Animas for Gandhi was not merely a negative state of harmlessness but a positive state of love, of doing good even to the evildoer. He believed that in a war, there is no victor, only losers.

As I soaked in a moment of reflection this aspect of war is not only territorial between nations but extra territorial i.e. war within and without one's self. It is a war between selves. When I wage a war with my own self it absorbs the other selves too. On the other hand when I'm at peace there doesn't arise a need for war without. But I have to wage a war within myself constantly to overcome my own defects and shortcomings, which is positive.

Those who propagate war don't know really what war means today. If they did, they wouldn't propagate war. Even more than the millions who will surely die an instant death, life for survivors would only mean something worse than even death, in the aftermath of a possible nuclear detonation that would leave behind a lingering and harmful radioactivity that will make even the atom-bombed Hiroshima and Nagasaki appear to be mere shadows given to the powerful nuclear weapons possessed by the nations today.

Our words too are of on equal scale of a nuclear weapons or sometimes it is much more powerful possessing the power to destroy human selves which is the temple of God as St. Paul tell us. Therefore here we are called upon to reflect more profoundly our own selves' disposition, behaviours and attitudes. This will makes us victorious in our war against our own self of self-centredness and hatred. Thus this will place us on the sacred space as the book of Leviticus says: Certain heathen came to Shammai and said to him, "Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot". Thereupon he repulsed him with the rod, which was in his hand. When he went to Hillel, he said to him, "What is hateful to you, do not do to your neighbor: that is the whole Torah; all the rest of it is commentary; go and learn".

For every conflict whether it is between countries or in relationships there is always an amicable and concordant solution. War is not a solution as with its seemingly territorial victory, it rather exacerbates the hardships of the peoples of the countries at war as people who suffer hatred and self-acceptance. Peace is Life and War is death.

PRAYERS

For the sick:

Jerry Novotny

Our sick and aging parents and other relatives

For Mike YAMASAKI who is recovering from a major surgery.

For the Dead:

Fr. Takeda "Steve" Yoshio, OP, Honorary Oblate.

Len SCANNEL, a former Oblate who once worked in Japan. The news about his death was relayed to us by the late Dan Ward's sister, who is a niece of Len Scannel.

Fr. Matthew Vetter, CP, a Passionist priest in

Fukuoka, died June 3, he was 90.

Fr. Benjamin Ortazon, a Vincentian priest in the Kobe-Osaka area, died June 3, he was 70.

Anniversaries

■ Birthday:

July	04 1962	Mauro CONCARDI
	31 1925	Leonard SIMONS
August		
	04 1960	Nobuhiko YAGI
	14 1973	Antonio Genivaldo CORDEIRO DE OLIVEIRA
	23 1936	Angelo SIANI
	31 1928	Bertram Nathan SILVER
September		
	06 1930	John Takaji IWO
	17 1964	Jude PEIRISPULLE
	17 1967	James JEYACHANDRAN
	20 1925	John Kenny MAHONEY
	22 1943	Francis HAHN

■ Ordination / Final Vows:

July	01 1951	Jan VAN HOYDONCK
	05 1953	Leonard SIMONS
	21 1998	Varam ANTHONYSAMY
August		
	04 1991	Nobuhiko YAGI(FinalVows)
	22 1992	Jude PEIRISPULLE
	22 1992	Bradly ROZAIRO
September		
	08 1990	Giovanni ZEVOLA

■ Death:

July	03 1982	Timothy MULVEY
	23 1981	Sueho TSUDA
September		
	04 1975	Daniel WARD

From the editor

Nobuhiko YAGI

The next issue is scheduled for September 15. Please send in your contributions by September 10. Whenever you send an article for the newsletter, always include a title to the manuscript.



Manila: Teachers of Koga Kindergarten with the newly ordained.