



O.M.I. JAPAN/KOREA

# OMI Information

## Newsletter of the Vice Province of Japan

JUNE  
2003

Missionary Oblates of Mary Immaculate

### Restructuring

The General Council, during its Plenary Session held in Rome from May 5 to 28, 2003 has:

Suppressed the Vice Province of Japan and established the

### GENERAL DELEGATION of JAPAN

With its particular Statutes effective the 3<sup>rd</sup> of October 2003.

- It was the decision of the 1998 General Chapter to suppress the category of "Vice Province. "Normally, a Province should have some forty members in order to assure a proper functioning and stability." (Rule98b)
- A Vicar will be appointed for each General Delegation who will act as a liaison between the Superior General and the unit.
- The delegation superior is NOT an ex officio delegate to the General Chapter.

**Related News:** Fr. Philipiah JESUNESAN, General Councilor for Asia-Oceania was in Korea, June 14-17 and Japan June 17-25 to conduct the consultations for the leadership of the new General Delegation of Japan.

**Important reminder:** Please remember to send the consultation form (Form I) for the appointment of the superior of the new General Delegation of Japan not later than August 1, 2003. Hold on to Form II until the superior has been named. Once a superior has been named, fill out Form II and send to Rome not later than September 20, 2003.



Xave Tosa

## CONGRATULATIONS TO OUR GOLDEN JUBILARIANS

Jan VAN HOYDONCK



Lei Simons

With this issue of our Japanese Newsletter I was asked to write something about our two confreres who celebrate the fiftieth anniversary of their priestly ordination. They are Xavier Yoshikazu Tosa Delporte, who was ordained on February 22, and Leonard Simons whose ordination was on July 5, both in 1953. I know them both from the date of their entry into the Oblates.

The first one for me to meet was Xavier, when we both started our novitiate (or the retreat before it), in September 1946. The feast of the Nativity of Our Blessed Mother, September 8, was the day of starting our novitiate. We were a large group at that time, 26 in all, composed of Flemish (= Dutch) -speaking and French speaking young men, about half of each. At that time the Oblates in Belgium were still one province, later divided into two (in 1956), the Flemish Province, Regina Mundi, and the Walloon Province, Immaculate Conception. Later (1967) the names were changed again in Belgium North and Belgium South. Because of the French-speaking contingent we had practically all of our common exercises in French, only breviary and Mass were in Latin.

On September 8, 1947, we, Xavier and I, pronounced our first vows, with almost all of the initial group. It was in those days that I got to know Lei Simons, who started his novitiate then.

Both Xavier and I went to our Flemish scholasticate in Gijzegem. That was where we became separated. Not physically, but "scholastically". Before joining the Oblates I had had a year of philosophy, and since the curriculum in those days still called for two years of philosophy, followed by four years of theology, and this one year I had studied



philosophy was accepted by the Oblate superiors I joined the class ahead of me. The courses were in common for all the "philosophers", so that I was in the same classroom as Xavier. Only, the part of philosophy that was being taught that year was almost the same as the one I had had before. Which resulted in me never having really studied metaphysics. It still shows!)

Another factor that pushed me up still further from Xavier was the habit in the Oblate Congregation of allowing those who were 26 years of age by the end of their third year of theology to be ordained to the priesthood, while those who were younger than that were ordained during their fourth year of theology (normally in the Spring). This resulted in me being ordained a priest one and a half year ahead of Xavier, and Lei, who was also 26 at the end of his third year of theology, to be ordained in the same year as Xavier.

Our coming to Japan, and our activities there, also have some unusual aspects, but they are material for another article.

I just finished reading the book our Holy Father, Pope John Paul II, wrote on the occasion of his golden jubilee of priesthood, *My Vocation, don et myst re.* (My Vocation, gift and mystery), close to 100 pages. I read it in French; whether it exists in other languages I don't know. It has many exhortations and a lot of advice for all of us, priests. John Paul II was ordained a priest on November 1, 1946.

All I want to say here is: Congratulations, and may the Lord continue to bless you and your intentions.

Cordially.



Circa 1951. Flemish Soccer Team Defeats the Walloons! Look for Lei and Xave in the picture. Answers on page 7.

## From the Provincial's Desk:

Dear Brother Oblates,

The recent hospitalization of Dick HARR and his sudden decision to retire in the U.S. have left us with questions regarding our resources as a unit to address the different problems related to aging among our members. Are we ready to take care of our aging members? Are our houses built to accommodate people with disabilities? Should we join retirement plans initiated by some dioceses or other religious groups?



In front of the retirement home in Tewksbury, MA

Taking care of Dick for a few weeks has taught me, personally, lessons and I am thankful for having the privilege of caring for him. Many of us have taken cared of sick relatives and the experience helped

us in understanding what other people have to go through. Taking care of someone with disability even requires more understanding and patience.

During the emergency council meeting in Kochi last May, we did some brainstorming on how to care for our sick and aging members and made some contingency plans for the immediate future and possible long-term decisions we could take later.

The first and most important suggestion is for the provincial (or the superior of the unit, for that matter) to talk each senior Oblate and discuss with him his retirement plans. We asked ourselves the question "What are our resources?" We have a modest retirement fund available. We noted that not one of our houses is built or is equipped for persons with disabilities. We suggested that the following places can undergo simple renovations to make them more accessible to people

with disabilities: Nakajimacho, Aki, Naruto and possibly Itami. Long term plan is to sell the Tokyo property to be able to build a small house for retired members. Our meeting obviously has only scratched the surface of an enormous problem.

One important thing that we did not discuss is the necessity of providing nursing service (through nursing aides or caregivers) to those who might need it like in the case of Dick Harr. Will we be able to provide nursing care by ourselves or can we afford to hire caregivers? Taking care of Dick for a few days convinced me that caregiving can be a fulltime job depending on the condition of the person. Feeding, keeping track of medication, assisting in toilet needs, even bathing the person, dressing him up, etc., etc, are only a few of the daily chores of a caregiver!

While in Tewksbury, I had a lengthy conversation with Fr. David KALERT, Provincial of USA Province. He wants to assure all American missionaries outside of USA that they have three places to go home to when they decide to retire, namely, the Oblate retirement homes in Tewksbury, Belleville and San Antonio. The USA Province is committed to taking care of returning American missionaries.

Here in Japan, the question left to us is: With our unit being composed of around eight nationalities, can we draw a retirement plan that will be viable for our multi-cultural unit? Do the other nationalities, Belgians, Italians, Sri Lankans, Filipinos, etc. have places where they can retire in their home provinces?

Restructuring: We are in the midst of the restructuring process of our unit. We will have to get used to being referred to as the "General Delegation of Japan" It is the "bitter pill" that we have to take for not coming up with the required minimum number to make a Province which is 40. Indeed, the lack of vocation has always been the Achilles heel of this unit and it even is more magnified with the aging of many of us. The Mission of Korea gives us a glimmer of hope and the recent completion of the formation house in Suwon is an encouraging development. There are Oblates from other units who remain interested in Japan but they are



not easily released by their superiors.

Our last Immense Hope gathering facilitated by Dave ULLRICH gave us some clear directions for the next few years. It is up for us now to act on the different proposals that we ourselves made. While "retirement" and "aging" are important concerns but they should not stifle us. They are managerial problems that can be properly addressed with good planning. Our unit is faced with more urgent problems such as lack of local vocations, reorganization of our parishes, the need for a mission thrust, etc. Let us hold on to that HOPE in the future and it need not be immense

**REBIRTH** is the new path that we will take as the new General Delegation of Japan! Have faith! The Lord of the harvest has been with us from the start of this mission, how can we doubt that he will not be with us in the years ahead?

**Provincial's schedule:** August 6 to 27: Manila, Sri Lanka and Singapore.

Below are a few items from the provincial's desk.  
See you at the retreat.

*Wency Laguidao*

■ **IMMENSE HOPE:** Our Vision-Mission statement is completed and we are left with concrete proposals for implementation. Let us thank once again the members of the Animation Committee headed by Ray Bourgoin and members: Brad Rozairo, Fran Hahn, Giovanni Zevola and Nobu Yagi. Also to Dave Ullrich of the U.S.A. for facilitating our last meeting.

■ **NEW ASSIGNMENT/ STUDY LEAVE:** Gen de Oliveira is assigned to Koga Parish instead of Naruto as earlier announced. Meanwhile, James Jeyachandran will leave in July for the U.S.A. to start his studies at the Loyola University in Chicago. He will follow a two-year course in counseling. Good luck Gen and James!

■ **CONGRATULATIONS:** Xave Tosa and Lei Simons on the occasion of the 50<sup>th</sup> anniversary of their priestly ordination this year. Xave was ordained on February 22, 1953 and Lei on July 5, 1953.

■ **CARETAKER OF AKI:** Xave Tosa has graciously agreed to be the caretaker of the parish of Aki. It will be recalled that Aki was Xave's first assignment in 1957 until 1964. Thank you Xave!

■ **RETREAT:** This year's retreat, Aug 31 (arrival) to Sept 5, will be preached by Fr. Richard Sudlick, OMI, Area Superior of Southeast U.S.A. Province. On the first evening, we will have an informal gathering to discuss retirement, aging and related topics. Details will be announced later.

■ **JPIC MEETING in SRI LANKA:** Two "back-to-back" meetings will be held in Colombo, Sri Lanka sponsored by the JPIC (Justice and Peace and Integrity of Creation), of the General Administration. July 29 to August 12: Training for Justice and Peace: "Creating a Better World With the Victims of Globalization." Xave Tosa will attend. August 12 to 21: JPIC Orientation Session. Wency Laguidao will attend.

■ **PRAYERS REQUESTED:** Please pray for the father of Jerry Novotny who is very sick. He lives in Arizona. Jerry is going home to be with his dad.

■ **2003 Oblate Vocation Summer Camp:** On its 18th year, the Oblate Vocation Summer Camp will be held in Geisei Mura, (near Aki, in Kochi) August 12-14. The camp, unlike on its early years, is now open

to boys and girls, young men and women, between the school age from Grade 5 to university level.

This year's theme is "Return to Nature." We live in a very busy world. Just about everyone, children and adults, is busy with studies, work and the daily grind of life. The camp will try to create an atmosphere of retreat from the busy-ness of daily living through communion with nature and with each other. (No cellphones, MD, CD players and the like, please!)

## SOMETHING BEAUTIFUL FOR DICK

*Wency Laguidao*

After 50 years of missionary life in Japan, Dick HARR has joined the community of retired Oblates at the retirement home in Tewksbury, Massachusetts. He joins other OBs of the Japanese mission, Ed LOWNEY and Pat HEALY.

The Oblate Infirmary and Retirement Home is committed to taking care of sick Oblates and provide healthy surroundings to retired American Oblates. It has a 24-hour nursing



Dick with some OMIs

service provided by well-trained nurses and caregivers. Its superior is Fr. John MACHUGH. There are about 20 members of the community. The building is familiar to some Oblates who spent their novitiate there. A stone throw away from the building is a cemetery where many Oblates who once served the mission are buried, including Frs. Bob Gill, Pat Brady, Dan Ward, Neil Enright and others. Aside from the Tewksbury facility, the USA Province also maintains two other retirement homes in Belleville, IL and San Antonio, TX.

On June 2, a simple but very meaningful farewell party was held in Itami for Dick. Around 16 Oblates travelled from as far as Fukuoka and Kochi to say goodbye to Dick. Many parishioners from parishes where Dick served during the past 50 years of his ministry came mostly in groups to say goodbye. It was a meaningful gathering with almost everyone being able to say some words of gratitude to an Oblate who gave 50 years to the mission. Oblates who could not make it for the gathering either visited Dick at different times or sent messages. Jerry NOVOTNY emceed the hastily prepared program.

The outpouring of affection for Dick was very impressive. From the time he was hospitalized in Kochi, then at Kaisei Hospital in Kobe, there was a constant flow of visitors from near and far-away places. After it was announced that he is going back to the U.S. for good, people came spontaneously to express their gratitude to him for the 50 years he has offered for the



Ed Lowney with sister Mary and Wency



mission. Dick has certainly touched the hearts of many people. There was sadness as people said goodbye to him but also gratitude that he was instrumental in their conversion to the faith. Dick was known for his sternness but also for his simplicity and compassion. During the gathering for him, people thanked him for imparting to them the faith and for being there when they needed him most. One lady thanked him for teaching her English and how to make martinis, among other things!

## **The Aging Experience: Attitude**

Jerome NOVOTNY

How can we best handle this aging experience? Simply by refusing to let circumstances control our "attitude". And attitude, especially in older age, is the crucial factor. Victor Frankl, the well-known Austrian psychiatrist, was sent to a concentration camp when the Nazis took over his homeland. The situation in which he there found himself was worse than deplorable. It was purgatorial. Many of Frankl's fellow-prisoners succumbed to despair and so death. But Frankl observed that, if anyone had a hope for the future, a reason to struggle on, he was likely to survive.

Thus in the book he composed while a prisoner, "Man's Search for Meaning," he argues that there are varieties of values, and a person can resolutely decide to hold fast to self-chosen values.

There are, he says, 'experiential' values. We can experience activities and things that give us pleasure, whether food and drink, a beautiful sunset, magnificent music, any and all of the enriching joys of life. But what if we are in a situation where we have no opportunity to relish a delicious dinner or feel delightful sensations? What, in short, if we are robbed of all opportunities for experiential values?

In the same way, what if there is no opportunity to produce any creative values? And these are not simply the higher reaches of culture like art and literature. Creativity can be exercised in the making of an apple pie, the carving of a piece of wood, the furnishing of a home and the upbringing of a family. But suppose creative values are impossible? What then?

Frankl argues that there is always the possibility of achieving attitudinal values. We can, as was done by some of his fellow-inmates in the concentration camp, decide whether we will succumb to despair, give up any hope for the future, or we can be brave, cheerful, helpful, prayerful and patient. Frankl reached that conclusion as the fruit of his almost intolerable imprisonment.

Chuck Swindoll, a well-known speaker, has also reached the same conclusion from his study and observation. He has this to say about attitude:

"The longer I live, the more I realize the impact of attitude on life. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company, a community, a home. The remarkable thing is we have a choice every day regarding the attitude we will embrace for that day. We cannot change our past, we cannot change the fact that people will act in a certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude. I am

convinced that life is 10% what happens to me and 90% how I react to it. And so it is with you, we are in charge of our Attitudes.

To face the inevitable process of aging with courage, confidence and even cheerfulness we need a vital faith which provides sustaining resources. The Word of Christ, the Gospel of Life is precisely such a faith.

Recommended Reading:

Aging: The Fulfillment of Life by Henri J. M. Nouwen and Walter J. Gaffney

An Image Book published by Doubleday, 1990

## **YOU ARE AMBASSADORS**

Giovanni ZEVOLA

"Giovanni you will look after the nuncio from the moment he arrives at the diocese until after the bishop ordination" with these words I was assigned "to follow" the Italian nuncio here in Korea. Actually I did not have much to do and it was more an occasion to know him better while exchanging few words and seeing the way he relates to people. I saw him exchanging greetings with bishops and the cardinal who came to Suwon for that occasion, shaking hands with young and old lay people, embracing children, smiling to everyone-I was wandering if beside "being very Italian" (usually Italian people appear to be warm and outgoing) his attitude and gestures were connected with the fact that he is an ambassador. The nuncio in Korea is representative of the holy See, he represents the pope here. Last year I was invited to one of these official dinner sponsored by an embassy in order to strengthen relationship with Korea and foster a good image of that particular country. The nuncio on that occasion introduced me to several ambassadors (all of them were smiling, very positive in their talks and showing much cordiality), Columbia, Vietnam, Kazakhstan, Nigeria, Cambodia never mind the country of origin, all of them without exception gave me a very good impression. Ambassadors? They are envoys of a country and because of that the interest of the country comes before anything else, they are representatives, and showing always the very best.

When I look at the foreign workers often I consider them as ambassadors. They do represent their own country of origin and usually they are recognized as such "Philippine man, Pakistan, Bangladesh worker, Indonesia man, Mali man, Russia man, etc' Most of the time-the Korean people would know about a certain country only by meeting the migrant workers. What a responsibility! Do I give a very positive impression of my own country? By considering my way of life here in Korea what would the Korean people think of our country? We are indeed all of us ambassadors, people carrying a great honor along with a heavy responsibility. How is possible that someone like me with all his/her limitations can be considered an ambassador? Yes, that is more than possible considering the fact that we are ambassadors for God himself!

Saint Paul reminds the Christians that "if anyone is in Christ he/she is a new creation" and this particular message has been entrusted to each one of us. "This makes us ambassadors of Christ, as it God is appealing to us appealing through us" (2Cor5,20).

Nice to meet you and congratulations Mr. and Mrs. Ambassadors!



## Living in a "Non-Oblate World".

Francis HAHN

It's been a long time since I wrote for the Newsletter, by no means a brag, but after reading all the good contributions sent in last time I fell ashamed, it may not be of quite the same high quality, but here goes!



Fran and Ray with parishioners  
infront of Mizumaki church

Life is interesting, and my present assignment is not where I would have expected to be six months ago, but God has His ways, and one has to learn to plug in. (I'm still learning!)

Mizumaki is a middle size parish, just over the city line from Kita Kyushu. I cross the street and am in the "Big City". Mizumaki was a mining town, and the shafts run through out the subterranean of

the town. It was a parish formed from the larger parish in Kurosaki, when a couple hundred Catholics moved in to work in the mines, about 8 kilos down Rt. 3 from Kurosaki Church. The parish extends to the boundary of Munakata City, where the Passionist Retreat House is located, a 20-minute drive toward Fukuoka.

The town has a population of about 23,000 and will soon be merged with Onga Town and a few others to form a City of 150,000 or so. There are close to 250,000 people in the parish boundaries.

The Paris Foreign Society founded and served the parish till March of 2002 when a young Japanese Diocesan priest, Fr. Itoh, was assigned here. He is from Koga parish and was a seminarian and deacon when I was in Koga and, so I know him well. At the time of the move he was serving two parishes, this one and Mojiko, a smaller one with a kindergarten that he is head of.

As I indicated in an email, the rectory is very much geared for a diocesan priest, and even there a bit cramped. The kitchen, laundry room, and dinning room are all on the second floor, as is my bedroom, so that's where the cook-housekeeper is from 9:30 to 3:30 five days a week. The kitchen also serves as a corridor in to the sacristy and then the church and therefore there are often people moving about on the 2nd floor. The church has a big parish hall facility with four meeting rooms under the church on the 1st floor, but the parish offices and printing rooms are in the rectory on the first floor, so I have for my use my office and my bedroom. About 10 people have keys to the rectory, so one never knows who will pop in, and privacy is a thing of the past. It is a good experience to live in a fish bowl, and I'm beginning to think that living in a big rectory with 4 bedrooms and two baths, plus a dinning room, house chapel and rechall is not poverty, nor normal.

When we approached the bishop to see if he was interested in accepting me for a few years as an assistant in some way, he immediately talked about this place and

here I am. There are 680 Baptized, many from Nagasaki who came to work in the mines, and stayed after they were closed. The Paris Mission Fathers trained the people to take responsibility and they are very active in running the parish. I like that, they take care of all the repairs, have a very strong liturgical committee, and take full responsibility for the Mass preparation, funerals, visiting the sick, weddings etc. They make all the money decisions, often without consulting the priest when it doesn't directly concern him. It's very easy to be a priest and missionary here as all the small details are out of my hands and all I have to do is pray and proclaim the word to anyone who will listen. The Apostles would envy me!

The backside of this is there is a "club" atmosphere. They are a bit more "introverted" than even most Catholic Japanese Parishes, a bit complacent about their "faith" and the young disappear right after confirmation, and half don't even get that far. The real active people are in the late 50's, 60's, and 70's but there are not too many of their children coming to fill in after they leave the scene, a bit like the Oblates of Japan. Like many places in Japan, the Bishop has no plan to prepare them for a priest-less situation, and many of the 60 odd parishes of this diocese are being covered from another place, by a priests some well into their 70's and 80's. With in 5 years a real change looms.

Yet I know God is with us in all this, and we have to look to the wonderful things that He has done for us in the past. As I write this Dick Harr is preparing to leave for the States with lots of anxiety and doubts I'm sure, our prayers go with him. In a few weeks our Asian delegate, Fr Jesunasen, will be with us to help us adjust to becoming a Delegation, to prepare for the many changes that loom. We made some decisions in March, and I pray that God helps us to do what we have to do and go where he would have us go, but even more, I pray that we may be open to what He "wills" us to do.

## Aki: a parish or a mission station?

Yoshikazu TOSA

*Father Wency has kept us well informed about the health condition of Father Dick.*

In Kochi District, Dick was rather a quiet man. Regularly he attended the district gatherings. His liking for a good steak dinner is well known, too. But he didn't tell anybody much about his health condition. As the local "coordinator", in name of all Oblates in the district, I like to thank Dick for his Oblate existence among us. And at the same time we wish him the best recovery he can obtain. Also I like to thank Jude for what he has done when Dick was hospitalized in Kochi, in spite of his busy schedule.

For the moment Mr. Kondo is taking care of the house and other business. Dick used to praise him a lot. The only thing he is forbidden to do is to say Mass for the Christians on Sunday. And there I am helping out. From Kochi to Aki on a Sunday morning by car doesn't take an hour. When the Hanshin Tigers have their spring camp there, it might take longer.

Some call Aki a "parish". Officially in the diocese of Shikoku it is registered as a parish. What makes a 'house' a parish? Who decides about the number of Christians needed to be a parish? Why is Aki not called a "central mission station" or simply an "OMI residence"? There is a register of baptisms. But in



Motoyama there is the same number of Christians and that place was never called or considered a parish. I know that my reflection easily can be answered by canon law.

The house in Aki has a cute chapel. It still keeps the 'artistic' decorations of Father Ward. The house itself is in perfect condition. Thanks go to Dick and his factotum Mr. Kondo. The kindergarten keeps its tower on the roof, witnessing to the gospel values in the Montessori education. The residing priest used to be the principal of the school. Will there come changes in that tradition? One more thing: there was a good car, a sweet little Honda. But that problem was quickly solved

## Time Moves On -

William MAHER

The most impressionable turn of events that's happened for me recently is the return of Dick Harr to the States. I know it was a hard decision for him to make and I think he fought it for some time but once he felt that was what the Lord was asking he accepted it. And I really respect you for that Dick. My prayers are with you and if in the future the Lord tells you he wants you to return I hope you can do that too. This turn of events brings home to me how tentative our stay in this world is and how circumstances in our life's can change very quickly and decisively. Life is not fair and we don't run it, it runs us, is something I read in a book somewhere. There's a lot of truth there.

Then for a more pleasant thing the completion of out seminary in Korea. At this point I'm not sure if I'll be able to make the dedication but if I don't you can be sure I'll be celebrating with everyone in a special way on that day. Thanks to the hard work of the brethren in Korea we are experiencing the fruits of the Lord's vineyard. This is something our ageing Province or Delegation needs.

I can't believe that it's already two and a half months since I returned to Tokushima. Things have been busy and from the looks of the summer schedule they are going to continue that way. Priests' study sessions both in Osaka and Takamatsu, a prison chaplains seminar, and then the summer camps. To attend all these things I seem to be constantly changing previous promises and when I came here that was one of the things I thought would be easier to control. The Lord just keeps pushing, I'm beginning to think he might be a workaholic! What do you think? At any rate the community here in Tokushima as usual are great and I have to thank the Lord for whatever time he has to give me this time to walk with them on our journey to him. Wow this is getting to sound like a sermon! I'd better end it here, time's moving on.

## 西東京市だより

John DEELY

西東京市から、たいした報告はありません。一年の留守の空白を埋めて、ここに落ち着く努力をすること以外に大きな出来事としては、6月1日(日)に Dick 神父を個人的に見舞ったことでしよう。

本当は、皆さんが企画なさったすばらしい送別会に皆さんと一緒に出席したかったのですが、仕事の関係でどうしても出席できなかったので、日曜日に海星病院へ会いに行きました。私たちはこの38年間の思い出を語り合いました。思い出話を

しているうちに、金山さんに電話をしようということになったのですが、あいにく Dick の電話帳に金山さんの電話番号が見当たらず、電話をかけるのをあきらめかけたとき…電話が鳴りました。…ご想像のように、金山さんからの電話でした。その電話で、Dick は最高の日を過ごすことになりました。いや、そうじゃないんです、次から次へお見舞いの人が訪れ、Dick にとっては最高の一日…最高の一週間でした。Dick 神父は、車椅子に座っていないければならないことを除けば、非常に元気で、アメリカへ帰国する必要などないように見えました。彼が元気であることを祈っています。

はじめにちょっと書いたように、大学での決まりきった日常のことに目新しいことはありません。しかし、皆さんに少し話してもいいかと思うことは、大学でもうひとつ新しいクラブの顧問を頼まれたことでしょうか。このクラブの目的は、豊学生がほかの学生と同じように授業、講義、クラブ活動などに参加できるような支援サービスを大学に保証させ、提供させることです。これまで、毎年、日本手話クラブから手話通訳のできる学生が、今年私が顧問を依頼されたクラブの要請を受けて、その支援サービスの一部を担ってきました。だから、これからも二つのクラブは密接な関係を持って、活動するでしょう。

では、今秋福岡で、またはほかの機会に皆さんとお目にかかれるのを楽しみにしています。残念ながら、韓国でのお祝いには参加できませんので。

皆さんと皆さんがかかわっていらっしゃる方々のためにお祈りいたします。

## Twenty five Years of OMI Presence

Bradly ROZAIRO



Oblate church in Trincomalee, Sri Lanka

Trincomalee is the name of my home town in Sri Lanka. This town has a village called Palaiyoothu. In the midst of the woods that fringe the town of Trincomalee and its magnificent

harbor lies a beautiful grotto of our Lady of Lourdes. Twenty five years ago the Oblates arrived at this Shrine.

The Silver Jubilee celebration was held On the 2nd of May. It was an occasion to praise and thank God for His abundant blessings showered upon the Oblates and the people of my parish (Palaiyoothu). The first parish priest Fr.Iruthayanathan (Iru), who is a missionary in Norway, was present. He is the one who introduced the Oblates to me and sent me to the Juniorate. I was very happy to meet him after more than 17 years! I do not have words to express the joy I experienced when I met him.

It is more than 150 years since the Oblates arrived in Sri



Brad (extreme right) with other celebrants during the anniversary mass



Lanka. Their (OMI) presence has enriched the church in Sri Lanka. May they continue to work not only in Trincomalee but also in other parts of Sri Lanka.

## NEW FORMATION HOUSE IN KOREA

Wency Laguidao



The newly completed formation house

Now the Korean seminarians and aspirants don't have to sleep "on top of each other." The formation community of the Korean mission moved from the apartment they were renting in Anyang to the new formation house in Suwon City, south of the capital city Seoul. The building was dedicated last June 30 with Eucharist starting at 4:00pm and blessing officiated by

Guests during mass ↓



Bishop Matthias Yong Hoon Ri, auxilliary bishop of the Diocese of Suwon (number of catholics around 400,000). Simple snacks and refreshments were served after

the mass and blessing. About 50 people attended the gathering composed of parents and relatives of seminarians-aspirants, priests and religious, other



Bishop Matthias Ri presides at the Eucharist

guests, OMI Seoul community and the Suwon formation community. From Japan, Ray Bourgoi, Eddie Williams, Ange Siani, JK Mahoney, Len Inui, Nobu Yagi, Fran Hahn and Wency Laguidao attended.

The building is a stone throw from the cathedral and diocesan residence and offices of the diocese of Suwon. It has a basement where a chapel that can sit about 50 people and a large multi-purpose room that can sit about a hundred people are located. The first floor has a kitchen and dining rooms on one side, several

guest rooms and a library-study room on the other side. The second floor are mostly individual rooms for the formation staff, seminarians and aspirants. The top floor has a boiler room and terraces that are available for future expansion. The building was built through the help of the German Province, the German Procure, MAMI Austria, Sharing Fund of the U.S.A. Province and the Oblate Solidarity Fund.



Korean students take "lessons" from Ray and Fran

## 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 (Final Vows)
	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

Answers: Xave is 3rd from right. Lei is 5th from left.

## 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.



# VISION-MISSION STATEMENT of the VICE PROVINCE OF JAPAN

## Being with - In Communion with

As Christ was sent by the Father to dwell among us as a sacrament of His Love, and to show the Way, thus are we missioned (Redemptoris Missio) to be present here in Japan.

- Because the concept of harmony is so essential to Japanese culture, this "presence" cannot be one of standing aloof, above and apart from those we are sent to, Instilling doctrines and instructing them on the truth, but rather one of looking in the same direction and walking with them in search of the Truth.

- It means to be present with listening hearts, to 'hear, see and touch' the life experiences and pains of each other, centering on, bringing out and encouraging all the 'good' we see.

- It means "being present" to those who feel cut off and isolated from society, by giving of our time, listening patiently to their cry, and sharing their joys and sorrows.

- In a world where communication and personal relations are being mechanized, we seek to offer others a human face and a helping hand.

- We have tried to express the hopes and desires of the men under the following four aspects,

### ① In Communion with God

- we, as a community, commit ourselves to a presence wherein we listen with docility to God's word spoken in the Scriptures, in events and people we encounter, in our communities, and especially as spoken over the ages in the Japanese culture. We seek to become more aware of why we have been called here.

- We therefore commit ourselves to take time together, to step back from our many duties and works, to commune with the Father as Jesus did, in order to deepen our relationship with Him, so that we can discern where He would have us go.

### ② In Communion with Our Brother Oblates

- While recognizing the various forms that Oblate community life can take, some men expressed the need to live together in actual communities in order to better enable them to serve and to witness.

- Whatever form our community life takes, we will make it a priority to take the time and effort to create an atmosphere, within our self and among ourselves, wherein we sit down and recognize where we are at this moment, and share what we are doing.

- We seek a communion and solidarity which makes us accountable to and for each other with all that this implies. We will especially encourage each other in the process of on going formation in a very positive and dynamic way. This lifestyle will attract new members.

### ③ In Communion with the Church (CCRR C6)

- In answer to Vatican II's (on the Laity) clear call to the laity to discover their baptismal vocation to serve the church and society, we will seek 'to be with them' as brothers and shepherds who accompany them in their search.

- We will cooperate with the Church in developing a catechesis that will help people come to an adult faith wherein they will experience Christ as their personal Lord and Savior.

- We will actively seek out cooperators, fellow workers for the vineyard, both lay and religious. We will also put the youth in a central place in our Christian communities.

- Associations like MAMI can be an excellent means to help the members take a more active role, by sharing with them our pains and joys, and seeking out their advice.

- We will be present for the church in her attempt to serve the foreign community pastorally.

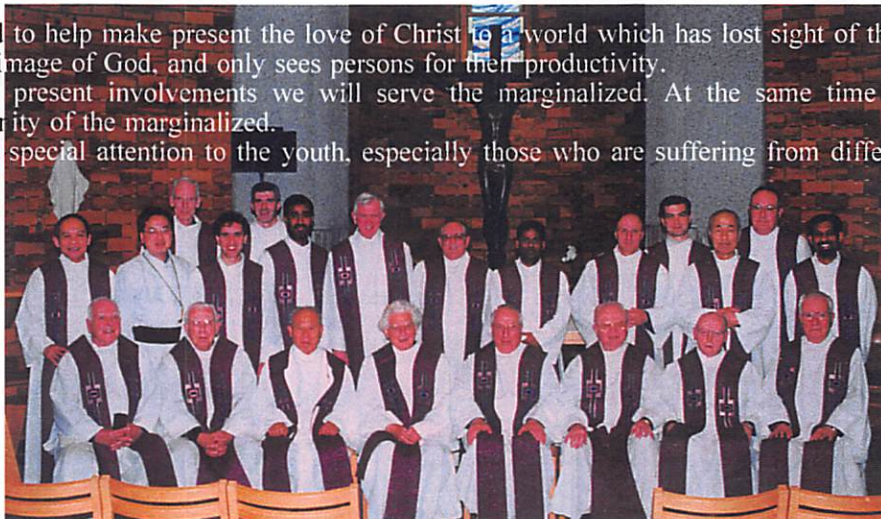
### ④ In Communion with Society

- we are called to be in tune with and to be able to read the signs of the times, and to listen to the voice of the people.

- We are called to help make present the love of Christ to a world which has lost sight of the Innate value of the person made in the image of God, and only sees persons for their productivity.

- Through our present involvements we will serve the marginalized. At the same time we make the society conscious of the dignity of the marginalized.

- We will give special attention to the youth, especially those who are suffering from different pressures put on them by society.



Immense Hope Assembly, March 24-28, 2003, facilitated by Fr. Dave Ullrich