



# **DIRECTIVES ON EVANGELIZATION AND PASTORAL CARE**



**Catholic Archdiocese of Tokyo**



# Directives on Evangelization and Pastoral Care



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# INTRODUCTION

## Preface

It has already been three years since I was installed as the bishop of the Archdiocese of Tokyo, under the motto “Unity in Diversity.” I would like to thank you all, brothers and sisters in the Tokyo Archdiocese, for journeying together all these years. In particular, this year 2020, the novel coronavirus pandemic has greatly affected our society and our Church. It was also a serious setback in the preparations for the drafting of the Directives on Evangelization and Pastoral Care of the Archdiocese of Tokyo, especially having a great impact on the gathering of opinions from the parishes, religious orders, and other Church organizations. But I still believe that it was a grace from God that we are given this opportunity to reflect and deepen our understanding of being a Church.

Taking into consideration the path we have taken as well as the current state of society, I am pleased to inform you that we have completed formulating our Directives on Evangelization and Pastoral Care in the Archdiocese of Tokyo. This will serve as a guide to direct the course we shall take in the Archdiocese from this point forward. I therefore encourage everyone to share this with people close to you, and learn from each other. In this way, I sincerely hope that this will be an important part of our life of faith.

# **A CALL TO EVANGELIZATION AND PASTORAL CARE**

## **Our Shared Responsibility**

Modern society is undergoing major changes. And so is the Japanese society. People's lives have also changed compared to how they used to be. In this changing world, our Church has a responsibility to preach the Gospel of our Lord Jesus Christ. We also have an obligation to go out and meet people in our society and share the joy of living the Gospel values to those who are not aware of it.

## **An Overview of the Present Situation**

### ***Loss of Communion***

Modern society is one that lacks "communion." The pursuit of one's own happiness has made it an exclusive society. This gave rise to the group of socially vulnerable people. People with disabilities and foreign workers are being excluded from the "communion." Many people are suffering from poverty. Above all, the poverty of children and the elderly is a big problem. Moreover, we are losing the sense of "common good" in our lives. The connection among people in the

neighborhood, small communities built on trust, and relationships arising from families united in love are slowly diminishing. Many people live in isolation and loneliness.

### ***Diversified Society***

While our society consists of people seeking their own happiness, it is also one that is diversified. The differences in gender, language, culture, customs and traditions, would lead people to have different ways of life, to have diversity of lifestyles. Have you ever had such a time when you would be challenged to live together with someone who is different from you, whose thoughts are not the same as yours?

### ***Global Environmental Crisis***

The “common good” that are essential to humankind, such as the earth, the sea, the weather, the plants and animals, are being polluted, transformed, and in some cases destroyed. God has made the whole of creation as good, as the Scripture says, “God looked at everything he had made, and found it very good” (Genesis 1:31). We must not allow God’s creation to be completely destroyed by human hands.

## **Church Initiatives**

I believe that many people are expecting from us, the Catholic Church. The image drawn from our daily life such as parish communities having priests, Church buildings being open and accessible to all during the day, and people gathering together on Sundays for prayer, is an expression of our “communion” which is lacking in our society and this makes it appealing to other people, such that they would expect something different from the Catholic Church. This is precisely because “communion” exists in our Church. Sixty years ago, the Second Vatican Council stipulated that “the Church is a sign and instrument both of a very closely knit union with God and of the unity of the whole human race” (See the Dogmatic Constitution on the Church “Lumen Gentium” #1). Through the Church, the human person meets God and experience “communion” with God. Encounter and “communion” bring forth unity. It is precisely in the Church where we find unity that arises from transcending diversity. The mystery of “communion” lies at the heart of the Church.

To carry out the mission the Father has entrusted to him, Jesus of Nazareth called on twelve disciples to follow him and join him in his ministry. The faces of the Twelve are full of diversity. Chapter 6 of the Acts of the Apostles describes an episode in which the Twelve chose seven collaborators, and the faces of these seven collaborators are also interestingly different. This

symbolizes gathering together as one in Christ all that is different. From this, Christians need to realize the task that Jesus has entrusted to the Church.

Pope Francis in his encyclical letter on Care for our Common Home “Laudato Si” wrote, “we need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all” (#14). The global environment crisis is also a reflection of the distortions of modern society, and the situation in which the very foundations of the lives of all creatures are threatened is also a reflection of human selfishness and squandering of God’s creation. Let us not allow human egoism to cause suffering to the whole of creation. Moreover, we must not allow the global environment to be deteriorated anymore. There is a need for a life rooted in the “Word,” a life grounded in God rather than on money or things of this world. This is a huge challenge, but this is also an opportunity to start collaborating with non-Christians.



## **Common Awareness of our Role in Evangelization and Pastoral Care**

In formulating our Directives on Evangelization and Pastoral Care, we were inspired this time by the words of Pope Benedict XVI. “The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (kerygma-martyria), celebrating the sacraments (leitourgia), and exercising the ministry of charity (diakonia).” (See the Encyclical Letter on Christian Love “Deus Caritas Est” #25). This three-fold responsibility is closely connected to each other. In order to fulfill the mission of proclaiming the Word of God, we must first be a community celebrating the sacraments. A community that celebrates the sacraments is then driven into the ministry of charity. The ministry of charity is to live the way of life of our Lord Jesus Christ. Therefore, the Church must not neglect this three-fold responsibility. In order to carry out this three-fold responsibility, let us all together build “a missionary community,” “a fraternal community,” and “a life-protecting community.”

While disseminating our Directives on Evangelization and Pastoral Care, we hope that all of us may have a common understanding of the matter. First, is about community. There are many Catholic organizations existing in the Archdiocese of Tokyo. The most basic among them is the “Parish Community.” However, there are other “faith communities” such as the religious orders. The scope of the Directives on Evangelization and Pastoral Care includes all “Parish Communities”

and “Faith Communities” within the Archdiocese. Second, let us consider those who make up the Tokyo Archdiocese. There is the Archbishop. There is the presbyterium in union with the Archbishop. Members of the presbyterium are priests recognized by the Archbishop in the Archdiocese. There are various religious orders of men and women. And then, there are the faithful. All these components work in coordination to form the Archdiocese. It will not be an Archdiocese if even one component is missing. Moreover, an organization or individual not having any connection with the Archbishop and the presbyterium cannot be called a part of the Archdiocese. Thirdly, reflecting on the ministry of charity, we realize that we have already been exercising various ministries of charity. There are volunteer programs handled mainly by various organizations and individuals, such as those operated by religious orders. Activities in the parish community can also be called ministry of charity. The faithful who participate independently in volunteer activities with other people can also be seen as an expression of the ministry of charity by the faithful.

### ***Goals on Implementation***

As mentioned above, to be “a missionary community,” “a fraternal community,” and “a life-protecting community” are the three important pillars of our Directives on Evangelization and Pastoral Care. Within this document are sentences in the imperative

form, which communicate a request to all the members of the Archdiocese (priests, religious, faithful). There are also sentences in the assertive form, which emphasize that I as your bishop, as well as the whole Archdiocese is determined and committed to achieve our goals. In other words, the set of Directives on Evangelization and Pastoral Care are addressed to all the people and institutions that constitute the Archdiocese of Tokyo. We will then set out to carry out these directives in the next ten years. And after a decade, we will try to evaluate and reflect on our experience in order to contribute to the further growth of the Church.

# THE THREE PILLARS

- ① **A Missionary Community**
- ② **A Fraternal Community**
- ③ **A Life-Protecting Community**

“I am with you always, until the end of the age.” (Matthew 28:20). Let us put our trust in the words of our Lord Jesus Christ who sent his apostles. This is His promise to us, the word of life that empowers our Church as we go through deep waters. The three pillars of the Directives on Evangelization and Pastoral Care of the Archdiocese of Tokyo, which are ① “to be a missionary community,” ② “to be a fraternal community,” and ③ “to be a life-protecting community” lead us together as one to the proper direction in this changing world. Moreover, these three pillars are closely connected to each other. A “Missionary Community” reflects the Heavenly Father’s plan of salvation to gather all people to Himself “from Abel, the just one, to the last of the elect” (See *Lumen Gentium* #2). A “Fraternal Community” depicts the living image of the Son of God crucified for the reconciliation of God and man, and the reconciliation of all people. A “Life-Protecting Community” exists through the work of the Holy Spirit, “the Lord, and Giver of Life” (See the Nicene-Constantinopolitan Creed). Therefore, the set of Directives on Evangelization and Pastoral Care makes manifest the image of the Holy Triune God to the world.

## ① To be a Missionary Community

A faith community exists preaching to the world the Good News of the Kingdom of God. Likewise, the Church exists engaging herself in the work of evangelization. Currently, there are more than 70 parishes in the Archdiocese of Tokyo. There are also a number of communities of religious orders. The presence of these faith communities implies that the foundation for the evangelization of the local people, the society, and the world has already been laid down. As we make full use of what we have, at times re-directing our focus in our missionary endeavors, let us make every effort to proclaim the Gospel of our Lord Jesus Christ.

**Word of God: *Go into the whole world and proclaim the gospel to every creature.***

**(Mark 16:15)**

Let us draw our attention to the proclamation of the Gospel to all of creation. A missionary community is not just concerned about increasing the number of Christians. Her aim is to bring all creatures together to live in the grace of God. The Kingdom of God will find its fulfillment when all of creation has partaken in the work of salvation of our Lord Jesus Christ, ordered under our Heavenly Father, intimately bound together with each other. We therefore proclaim the Gospel, hoping for the fulfillment of the Kingdom of God.

## ***Action Plan***

### ***Revival of the Council on Evangelization and Pastoral Care (Senkyō Shiboku Hyōgi-kai)***

Through the Council on Evangelization and Pastoral Care (Senkyō Shiboku Hyōgi-kai), the Archbishop, priests, religious, and the faithful will work together as one in the Archdiocese of Tokyo, while recognizing their diversity.

### ***Stronger ties among the Presbyterium***

In the Archdiocese of Tokyo, there are various priests engaged in missionary and pastoral duties. United in our Lord Jesus Christ, the priests strive to build strong ties with the Archbishop. In addition, in order to make clear the relationship between the priests and the faithful in the parish community, we will formulate and implement the “Guidelines for Parish Management.”

### ***Reorganization of the Mission Clusters (Senkyō Kyōryoku-tai)***

The Archdiocese of Tokyo has already established Mission Clusters (Senkyō Kyōryoku-tai) and has implemented a system in which nearby faith communities may cooperate with each other. There is a need to clarify once again the significance and purpose of Mission Clusters and reorganize them into something that will be appropriate for our current situation.

### ***Networking of the “Ministry of Charity”***

Evangelization is realized in serving our brothers and sisters also through the “ministry of charity.” To date, the Archdiocese and various faith communities have devoted themselves to works of charity. In order to further enhance these missionary activities, we are planning to take various steps such as those listed below.

### ***Creation of Caritas Tokyo Archdiocese***

Thus far in the Archdiocese, parish communities and other faith communities have devoted themselves to various “ministries of charity.” In particular, CTIC (Catholic Tokyo International Center) has been effective in its role as the main coordinating body in addressing the needs of foreign nationals.

No matter how small the service of a person may be, it would still bear great fruit if properly incorporated in the Archdiocese. We will create a Diocesan Caritas to integrate the various ministries of charity and to act as the over-all coordinating body.

### ***Establishment of Council for Religious Orders***

A number of religious orders both for men and women are faced with issues of increasing number of elderly members and the lack of members to continue the ministry. Nevertheless, the mission carried out by these

religious orders that is manifested in their “ministry of charity” has a great influence on the Church and on the society. We will commence with the establishment of a Council for Religious Orders in which the religious orders in the Archdiocese of Tokyo may collaborate.

### ***In Solidarity with the people of Myanmar***

The Archdiocese of Tokyo has been supporting the people of the Church in Myanmar. It is also a way for the Archdiocese to show gratitude in return for the support we have received from Germany after our defeat in the war. We will continue to provide assistance to them, and I call on everyone in the Archdiocese to always remember our brothers and sisters in Myanmar.

### ***Appointment of Chaplains to Various Facilities***

Due to institutional barriers, it is difficult to be actively involved in some “ministries of charity” and educational institutions administered by the Church. However, we will explore the possibility of appointing chaplains (one in charge of religious affairs) to various facilities in order to make known the merciful heart of Jesus to all people.



## ② To be a Fraternal Community

The Holy Trinity is a God of “communion.” And the essence of the Church is “communion.” The “communion” that exists in the faith community is a manifestation of the communion of God the Father, the Son, and the Holy Spirit. The liturgy celebrated in each of our communities creates and enriches “communion.” In a diversified society, let us make effort to open up and welcome as many people into our “communion.” It is in “communion” where faith is nurtured, and where salvation and joy draw near.

**Word of God: *They returned to Jerusalem with great joy, and they were continually in the temple praising God.* (Luke 24:52-53)**

In the Gospel of Luke, there are many passages depicting people praising God and together expressing joy. Our faith is invigorated with “praise” and “joy.” Neither of them comes from human thoughts. In the Church of heaven, the Blessed Virgin Mary, the angels, the saints, and all creatures who have completed their life on earth, “praise” the Heavenly Father centered on our Lord Jesus Christ, and are filled with “joy.” With one voice joining them in “praise” and “joy,” we in the Church here on earth also “praise” God and express our “joy” in life together with our community. Liturgy and prayer are moments and venues of “praise” and “joy.” It is an act of the community. For those of us who have the tendency to focus only on personal faith and devotion, the presence of a community that offers “praise”

together and shares “joy” together is a model of a fraternal community.

## ***Action Plan***

### ***Enriched liturgy and prayer***

Let us develop the Archdiocesan Liturgical Commission, and aim for an enriched liturgical experience throughout the Archdiocese. In recent years, an increasing number of people have not been able to attend the liturgy of the parish community due to illness, old age, or work. Let us not forget to take care of them. Concerning various spiritual movements and groups, please follow the instructions issued by the Archdiocese and the Archbishop concerning the matter. Let us deepen our faith, giving importance to “communion” rather than to a personal faith or devotion.

### ***Ongoing Formation of the Faithful***

Let us create as many opportunities to deepen our faith. In particular, I believe it is important to follow-up on the newly-baptized members of our community.

### ***Archdiocesan Catechists’ Program***

We already have the Archdiocesan Catechists’ Program in place, and it is gradually yielding results. Let us make it even more effective.

### ***Pastoral Care of Catholics of Foreign Origin***

There are a lot of Catholics of foreign origin in the Archdiocese of Tokyo entrusted to our care. There are also their children. Let us strive to have a mutually enriching communion between them and the parish community in their area.

### ***Collaboration with the Vulnerable People and the Social Minority***

Social change produces more vulnerable people. Let us strive to become a parish community that welcomes as many people in this diversified society.

### ***Solving Economic Problems***

Each faith community should plan for their future and manage their resources responsibly. The Archdiocese, in consultation with the Archdiocesan Council for Economic Affairs, will make every effort to manage its resources.

I would also like to thank you all, brothers and sisters, for supporting our priests. My heartfelt gratitude for your continued cooperation. From here on, please remember the priests who have retired from their ministry, especially the elderly.

## **③ To be a Life-Protecting Community**

Along with the growing diversity in our society comes the greater neglect of the lives of the small and the weak. Let us treasure the life we have received from God and build a community that respects each other's lives.

**Word of God: *You always have the poor.***  
**(John 12:8)**

Our Lord Jesus Christ said these words during one incident in Betania before His entry into Jerusalem. Social diversity and social change would give rise to poverty. The Church is not just for those who have succeeded in life. It is a community where people with sufferings, sorrows, and pain become brothers and sisters. It is a Church of the poor. We encounter experiences in our society that can completely change our lives at once. And there are many people who are about to be crushed by such incidents. Let us be a community where all are brothers and sisters to those who suffer, to those who are sorrowful, and to the poor.

### ***Action Plan***

#### ***In Response to a Pandemic***

The spread of the novel coronavirus (COVID-19) infection has had a major impact on our society, our Church and our homes. In the future, the Archdiocese and the Archbishop will take the initiative in tackling a pandemic (infection outbreak) similar to this.

### ***Preparing for Large-scale Disasters***

It has been ten years since the Great East Japan Earthquake, and we have established a disaster response team in the Archdiocese. Let us work together with the local people in preparing for and responding to disasters.

### ***Initiatives for JPIC (Justice, Peace and Integrity of Creation)***

The realization of justice and peace is a mission from God entrusted to all Christians. It is not something to be merely delegated to specific people and groups, but rather every parish community and faith community must strive to work for justice, peace and integrity of creation in their own actual situations.

# **CONCLUSION**

## **Prayer to the Blessed Mother**

Finally, as we implement our new Directives on Evangelization and Pastoral Care, let us pray to the Blessed Virgin Mary, our Mother and Mother of the Church.

The interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization. “We implore her maternal intercession that the Church may become a home for many peoples, a mother for all peoples, and that the way may be opened to the birth of a new world.” (Pope Francis, Apostolic Exhortation on the Proclamation of the Gospel in Today’s World “*Evangelii Gaudium*” #288).

Mary, Virgin and Mother,

you who, moved by the Holy Spirit,  
welcomed the word of life  
in the depths of your humble faith:  
as you gave yourself completely to the Eternal One.  
Help us to say our own “yes.”

Obtain for us now a new ardour born of the resurrection,  
that we may bring to all the Gospel of life  
which triumphs over death.  
Give us a holy courage to seek new paths,  
that the gift of unfading beauty  
may reach every man and woman.

Mary, Mother of love,  
Bride of the eternal wedding feast,  
pray for the Church.  
May she never be closed in on herself  
or lose her passion to move on.

Mary, Star of the new evangelization,  
help us to bear radiant witness to communion,  
service, ardent and generous faith,  
justice and love of the poor.

Mother of the living Gospel,  
wellspring of happiness for God’s little ones,  
pray for us.

Walk always together with us in our journey  
through Jesus Christ, our Lord.

Amen.

(Pope Francis, revised version from the  
Apostolic Exhortation “Evangelii Gaudium”)