

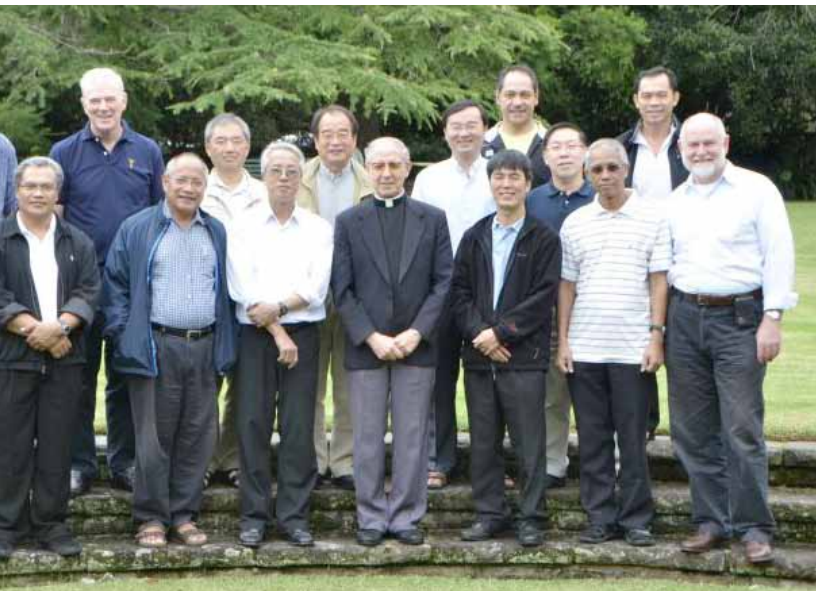


JESUITS IN ASIA PACIFIC 2012



Lord, teach me to be generous.
Teach me to serve you as you deserve;
To give, and not to count the cost;
To fight, and not to heed the wounds;
To toil, and not to seek for rest;
To labour, and to ask for no reward,
Except that of knowing that I am doing your will.





THE CONFERENCE IN 2011

During the year that passed an unprecedented sequence of natural hazards turned into disasters for many communities in Asia Pacific. At the same time new frontiers and challenges opened for our mission, and for this we give thanks to God.

The triple disaster of earthquake, tsunami and the rupture of the Fukushima nuclear plant in Japan in March; the floods that swept across swathes of Thailand, Cambodia, Vietnam and Laos in September, October and November; and the tropical storm “Washi” that hit Mindanao, Philippines and claimed 1,400 lives have all faded from news reports, and as traumatic memories linger for the survivors, the rescue and re-building continues. It is encouraging to see so many, including Jesuits, were spurred to on-going solidarity for those who suffered so much loss.

The Asia Pacific region is four times more likely than Africa to experience ‘natural hazards’ and 25 times more likely than Europe or North America. Seeing the risks and impact of these events leads our Conference to plan for preventive, communications and response strategies. Our Environment team has put in place steps towards ‘Reconciliation with Creation’, a priority Conference engagement. *Our Environmental Way of Proceeding* is a JCAP document that offers a framework and spirituality to guide and deepen our relationship with creation and Creator.

Migration is another JCAP priority engagement. Many isolated initiatives across the Conference await better international coordination within the Conference. We seek to contribute to the Church’s solidarity with migrant peoples, especially the most vulnerable. We seek better links among our field people and with the



variety of networks assisting those who are forced, mostly by economic circumstances, but also by the impact of disasters, to live and work away from their homes and families.

The need for leadership at the international level continues as a serious challenge for the Conference. The capacity of the core team was severely strained with the resignation through illness of Matthias Chae as Formation Delegate and the two additional roles – responsibility for Myanmar and Timor-Leste – given to the President. Counting novices and scholastics, the two Regions have 70 young men in formation; each has a need for key personnel, each is engaged in important institution-building, in each we are immersed in complex social and political environments.

The important cooperative network for pre-secondary and secondary education is being re-built. At the moment it is limited to those Provinces with functioning secondary schools. These do well within their own Provinces in the formation of collaborators, leadership development, and the promotion of Ignatian pedagogy.

New needs and initiatives are arising, however, in Timor-Leste, Cambodia, Myanmar, Malaysia, Vietnam, all of which will benefit from international solidarity. One of these is the *Instituto de Educação Jesuíta* in Timor-Leste that will consist of a junior and senior high school to open in 2013 and a teacher education academy to open in 2014.

Despite constraints, the JCAP office has endeavoured to provide support to key engagements of Jesuits and collaborators, such as in social communications, social ministries, secondary education, and dialogue with Buddhism and Islam, offering personal encouragement, logistic support, financial backup, intervention with Provincials and coherent vision and direction. We have also re-vamped our website and now publish a regular monthly newsletter.

Given the numbers of young Jesuits, formation remains a major focus for the Conference. *A Profile of a Formed Jesuit in Asia Pacific*, a detailed document on formation for Jesuits for our context, was released in November. Increasingly it is being used both within and outside



Asia Pacific, for example in formation communities, in the International Theology Programme, and for the preparation of local superiors.

Our international works are Arrupe International Residence, the East Asian Pastoral Institute and two tertianships (the final period of formation for Jesuits). Arrupe International Residence's new rector, Rene Repole SJ, has clearly established himself at the helm of that large community of 60 people. Also noteworthy are the changes that have been made in the East Asian Pastoral Institute. Its director, Arthur Leger SJ, has developed an action plan that includes networking with local Churches in Asia Pacific, with priority given to countries such as Myanmar, Vietnam and China.

Our international mission is as old as the Gospel ("Go into the whole world and proclaim the Gospel to every creature." Mk 16:15). Our Jesuit vision is to be sufficiently prepared and disposed to go where the needs are greatest. The first Jesuits, knowing that "love ought to manifest itself more in deeds than in words" (Spiritual Exercises, No. 230), were committed to

servicing others "by the ministry of the word, by spiritual exercises and works of charity".

Jesuits have been in Asia Pacific since the earliest days of the Society, seeking to live that vision. Francis Xavier was sent to Asia in 1540, the year the Society was approved; and after a time in India, reached Japan in 1549. Although the context in which we live our mission today is marked by profound changes, acute conflicts and new possibilities, this same context demands that the Jesuits, as a universal body with a universal mission, develop strong organizational capacity to enable it to take initiatives, most especially in Asia Pacific. This is precisely the role of the Jesuit Conference of Asia Pacific today. We thank all who support the fulfillment of this vision in so many ways.

Mark Raper SJ
 President
 Jesuit Conference of Asia Pacific

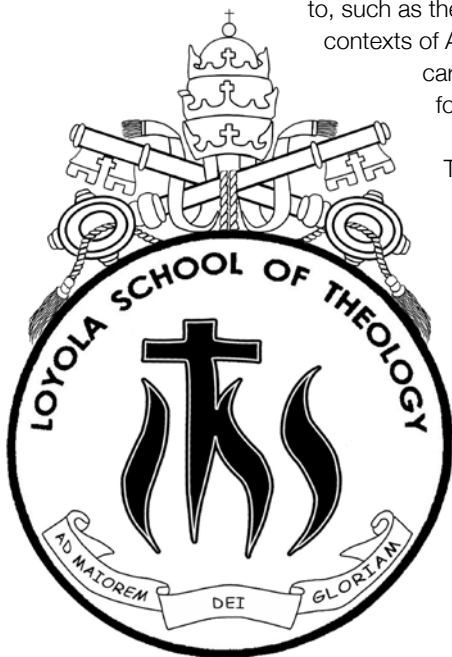
With the diversity of races, cultures and languages in Asia Pacific, the Conference has made the formation of Jesuits for ministry in the region a key focus. In 2009, JCAP appointed its first formation delegate and in November 2011 released *A Profile of a Formed Jesuit for Asia Pacific*, a detailed document on formation for Jesuits for the region.

FORMING JESUITS FOR ASIA PACIFIC

Preparing a Jesuit for ministry takes more than just sound theology. *A Profile of a Formed Jesuit for Asia Pacific*, the JCAP document formulated by formators and superiors across the region, makes this clear. Next to theological education are other areas such as human, spiritual and pastoral formation, all of which must aim at integrated formation.

Given this wider context, Loyola School of Theology (LST) in Manila together with other Jesuit theological centres in our region are asking what kind of theological education is called for today.

Generations of Jesuits went to ministry right after their theology programme, presumed to be sufficiently equipped because of what they learned in their theological courses. However, the more complex world Jesuits are now missioned to, such as the fast-changing and pluralistic contexts of Asia Pacific, demands a more carefully thought-out programme for theological education.



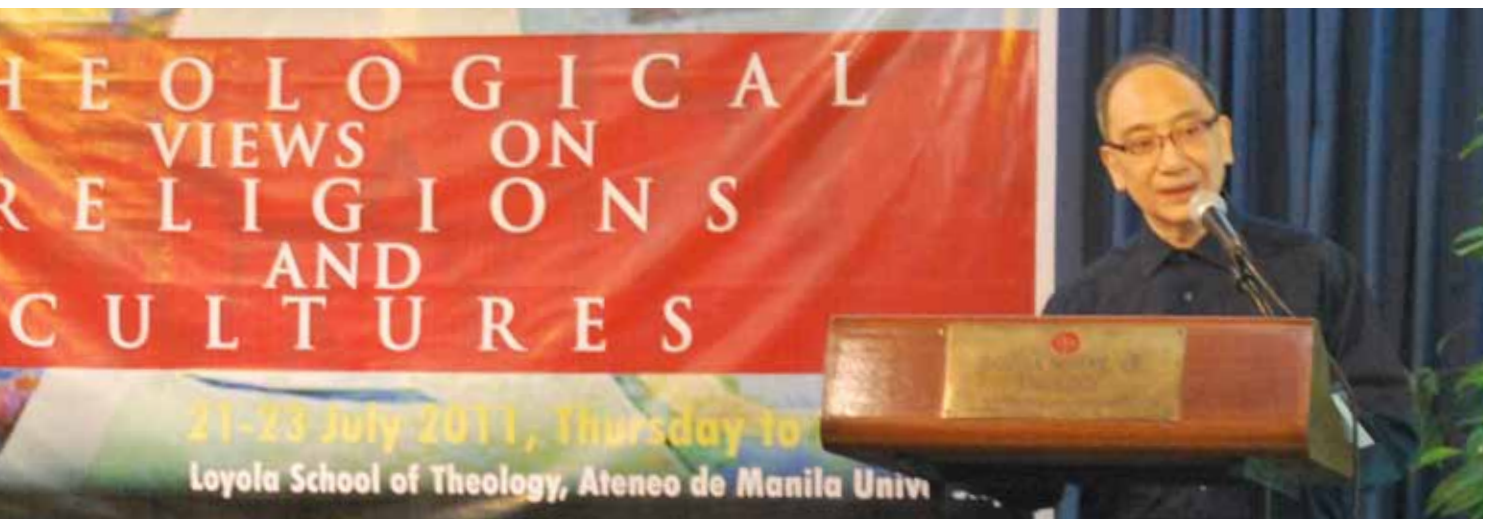
The *Profile* points to critical thinking as an important dynamic in Jesuit formation. Aside from the solid intellectual formation that has been characteristic of Jesuit tradition, it states that “a Jesuit’s studies should enable him to analyse socio-political contexts, reflect on experience, understand inculturation, identify and challenge assumptions, and so on.”

As the last stage of regular Jesuit formation, theological education builds on humanistic and philosophical studies. With his exposure to and insight into the wisdom of both Western and Eastern contexts, the Jesuit theology student comes into the systematic study of Christianity – its origins in Israel’s history, its authoritative traditions and continuing engagement with various contexts especially his own in the Asia Pacific region.

Theological studies then inaugurate the critical and systematic dialogue between Christian faith and social context. At LST, this dialogue is put at the service of what has been called “the Asian mandate” which it received from the Conference’s major superiors in 2004, that is, the task to make theological studies “more Asian in content, methodology and ethos”.

Under this mandate, courses in biblical and systematic theology do not only aim to expound the religious message of Scripture and the teaching of the Church but also to show how they were shaped by socio-historical contexts. With more than a quarter of the students coming from outside the Philippines, students bring experiential knowledge of their contexts to class discussions. Social reflection workshops and input from other disciplines help them deepen their understanding of their own as well as other contexts. A recent survey of faculty confirms that many ask their students to bring such knowledge to theological discussions. Cases from these different contexts are often discussed in moral theology.

Using context as a conceptual tool for theological studies facilitates critical reflection on faith as well as their contexts. For example, sufficient care is taken so that students recognize the diversity in contexts within the Asia Pacific region and that they do not simply



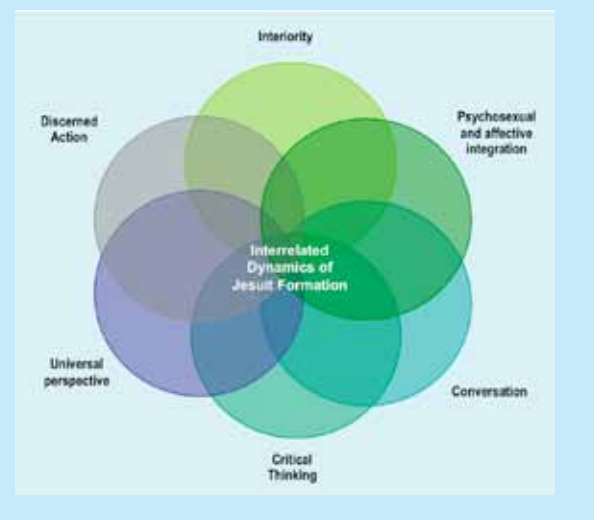
identify “Asian” as that which is “non-Western”. Furthermore, it puts both student and teacher along the path of discovering how to say in our contexts today what was said before by the faith community about God, Jesus and the world.

This process of discovering how theological education prepares Jesuits for ministry in the Asia Pacific has just begun at LST and other theological centres. It challenges us to resist inertia and fall back on what was done in the past for this reason alone. It invites all stakeholders – religious superiors, theological institutions and formation communities – to discern with imagination and depth new paradigms for theological formation. At stake is no less than our mission as Jesuits in this part of the world.



A Profile of a Formed Jesuit for Asia Pacific

The Jesuit in formation finds himself at the centre of six interrelated dynamics – interiority, psychosexual and affective integration, conversation, critical thinking, universal perspective and discerned action. If he is open to the process, these dynamics have the potential to form him as a contemplative in action.



For 18 years, the Jesuits had administered Colégio de São José at the request of the Bishop of Dili. However, following the decision by the Diocese to assume responsibility for the secondary school from December 2011, the Fundação Companhia de Jesus em Timor-Leste decided to set up an educational institute to continue to provide quality education programmes in the service of the people of Timor-Leste, especially the poorest.

THE VISION OF AN EDUCATIONAL INSTITUTE

In 2013, *Instituto de Educação Jesuíta*, a new Jesuit educational institute in Timor-Leste will begin its first classes. Planning is well underway for the institute, which will be built on a 8.4-hectare plot in the village of Ulmera, 18 km west of Dili, the country's capital.

The vision for *Instituto de Educação Jesuíta* was inspired by a common mission of the Jesuits and their collaborators, that seeks to educate critical, competent and caring leaders in a globalised and changing world, attentive to and shaped by values derived from the Ignatian tradition, the Catholic faith and the cultural context of Timor-Leste.

"As a Catholic institution in a Catholic country, there is a need to prioritise and develop competency in religious education and faith development in the local context. A distinctive characteristic of the institute will be the embedding of the Jesuit mission and identity," said Fr Mark Raper SJ, Acting Regional Superior, Independent Jesuit Region of Timor-Leste.



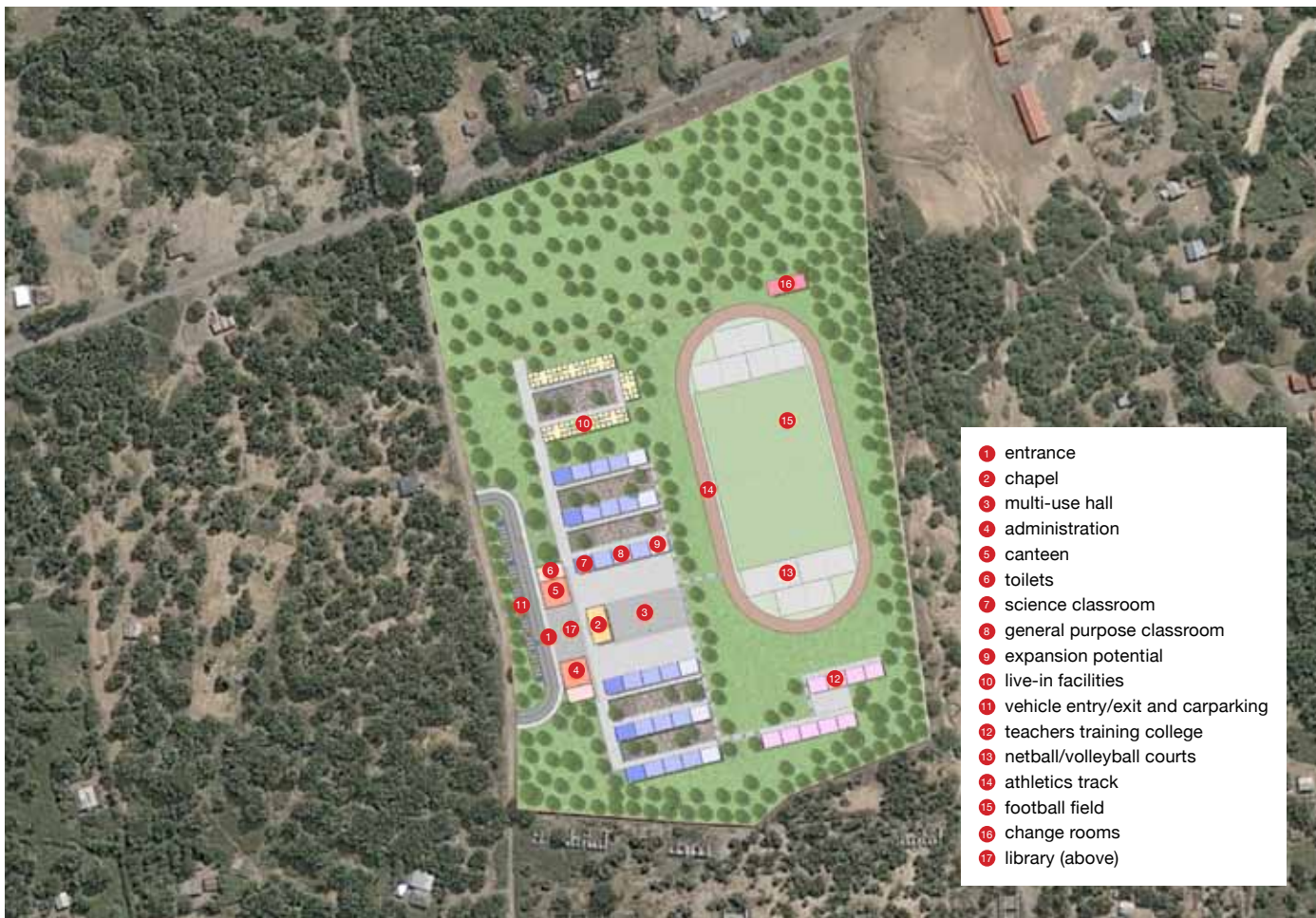
Key characteristics of the institute will be promoting the Catholic faith and the education of the whole person, emphasizing the learning cycle of experience, reflection, action and evaluation in the teaching method and environment, focusing on outreach service programmes and extra-curricular activities that develop the whole person, and providing in-service and pre-service professional development that emphasizes values-based education to all teachers.

Instituto de Educação Jesuíta will have two departments – a basic education unit, *Colégio de Santo Inácio de Loiola*, and a teacher education unit, *Colégio de São João de Brito*. It will follow the curriculum of the Ministry of Education, and lessons will be taught in Portuguese. Tétum and English will also be taught.

Students and staff are expected to come from within a 20 km radius. As many students in rural areas walk to school, students in the beginning will likely come from Ulmera and its neighbouring villages of Tibar, Motalun, and Fahilebo, about three to four km away.

In its first year, the institute will have three classrooms, a faculty room, a computer laboratory, a science laboratory, a library, and offices for the Principal and administration.

Spaces and symbols around the campus will communicate, teach and promote the Catholic faith. It is hoped that the chapel will become a central place where the school and neighbouring communities can come together for prayer and liturgies. It will be structurally simple so that people from all walks of life may feel welcome, and beautiful enough to inspire people to pray, to create a sense of the sacred, and



to promote a sense of community gathered in prayer. The design must incorporate elements of the Catholic faith that are dominant in Timorese culture such as devotion to the Blessed Mother. It must also contain elements of the Ignatian character of the school.

The institute aspires to contribute to the integral formation of its students, to mould them into persons of compassion and a strong sense of social responsibility. Spaces will be created for programmes and activities in the areas of music, visual and performing arts and sports. For example, space has been made for outdoor physical education activities such as aerobics and team sports such as basketball and volleyball, and possibly a football field.

The multi-purpose hall envisaged may also be used as a temporary chapel, temporary cafeteria, assembly area for meeting with parents, and as a venue for outreach activities to the surrounding communities e.g. medical mission, workshops for public school teachers, interaction with public school students, and other community organizing and development efforts.

The institute also hopes to form students, teachers and other stakeholders with a concern for the environment, beginning with the promotion of a clean and green campus. Endemic trees will be planted around the area and spaces are to be provided for students to take care of plants and raise vegetables and fruit-bearing trees. Everyone in the school will also be educated on the proper segregation and disposal of garbage.

Instituto de Educação Jesuíta, Timor-Leste

Colégio de Santo Inácio de Loidia

- Ignatian secondary school for boys and girls in Years 7 to 12, between the ages of 12 and 17
- 2013 – School opens with 75 students in Year 7
- 2018 – 450 students in Years 7 to 12

Colégio de São João de Brito

- Secondary school teacher training unit
- Three-year degree programme focused on Portuguese, Tétum, English and Religious Education
- 2014 – Initial intake of 50 students
- 2018 – 200 students

Care of the environment is an integral part of the Jesuit mission. It touches the core of our faith in and love for God, making it impossible for us to watch passively as the drive to access sources of energy and other natural resources increasingly damages the earth, air, water, threatening the future of our planet. Poisoned water, polluted air, widespread deforestation, deposits of atomic and toxic waste are causing death and untold suffering. Many poor communities have been displaced, and indigenous peoples are the most affected. In 2010, the Jesuit Conference of Asia Pacific identified Reconciliation with Creation as a priority engagement for the Conference.

A SENSE OF SACRED ECOLOGY

Our present lives and experiences are those of a broken world if we reflect deeply. Often the approach in today's world is to begin by looking for problems and challenges. We recognize we must move beyond this awareness in order to begin a process of healing.

Our Environmental Way of Proceeding is a document that offers a framework and an operative spirituality that guides us in an experience of, and deepens our relationship with, creation and Creator. It was developed by the JCAP Ecology Task Force as an introduction to the action of reconciliation with creation.

We proceed from a sense of gratitude, by acknowledging God as the Creator and source of all life. Flowing from gratitude, we are then able to acknowledge our experience of the world, our relationship with creation, and recognize our responsibility for the environment.

The process considers various stakeholders in ecology - the youth, who will inherit the world, and the poor, who are often so vulnerable in the face of rapidly deteriorating natural resources and loss of livelihoods. Indigenous Peoples throughout Asia are deeply affected by a globalized economic development that leaves behind the depth of cultural and human need. There is an acknowledgement of the importance of partnership and working with others, as we seek more productive ways of working with the gifts of creation.

The Conference's Mekong Workshop is an example of how *Our Environmental Way of Proceeding* is being used to prepare people to engage with ecology. Despite the many problems at play in the Mekong, participants at the workshop were able to see the river



as the source of life for so many, and thus, were able to experience it with gratitude. Reflecting on the Mekong through *Our Environmental Way of Proceeding* was an opportunity for many to acknowledge what is good in the environment, to draw out the sense of relationship, and therefore, begin to take responsibility and seek reconciliation with all.

Our partners in basic education and universities, as well as policy and business groups in Australia have also used the document as a way to develop an orientation to working with ecological concerns and establish an attitudinal directive that will guide their activities and programmes.

Beginning as the work of a few individuals, Reconciliation with Creation is now a concern of the whole Conference and thus, it must find expression in how we live and what we do. This focus on ecology means that not only is everybody engaged but there is also a monitoring and reporting of what goes on, which is critical to sustaining and developing further initiatives.

With *Our Environmental Way of Proceeding* as a theme, the task force has outlined an Ecology Strategy and Action Plan that challenges us to express our care for creation through our institutions and lifestyles; our formation strategies for young people, both lay and scholastic; and through a more sustainable governance of natural resources.

More broadly, the challenge for Jesuits is not only to bring knowledge but also to bring - and share - hope. We are challenged to find the basis for acting in our contemporary culture, and to find a way to share this sense of sacred ecology, so that we can live sustainably and with integrity in the world.

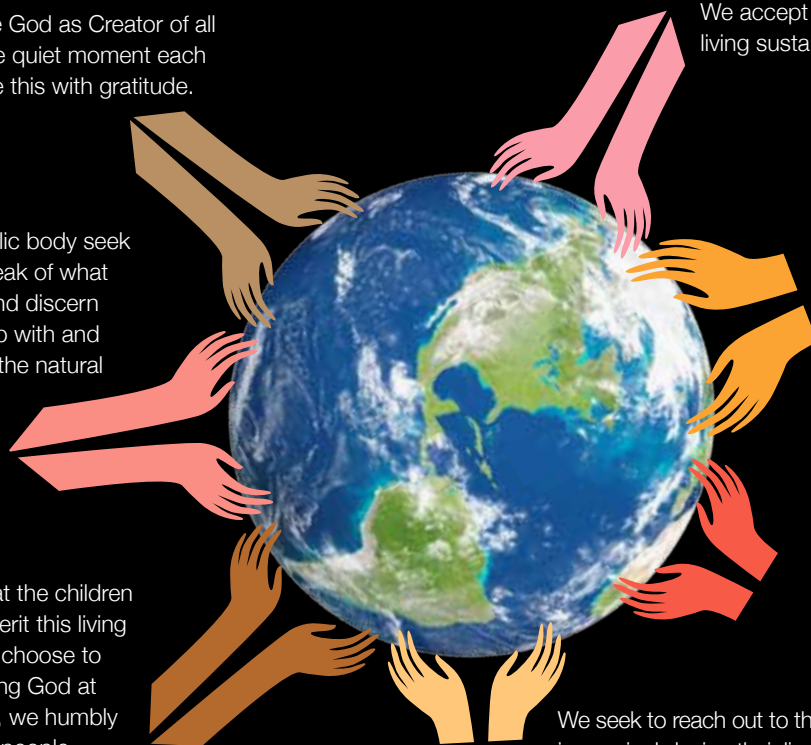


Our Environmental Way of Proceeding

We acknowledge God as Creator of all life and find some quiet moment each day to appreciate this with gratitude.

We as an apostolic body seek to reflect and speak of what we experience and discern of our relationship with and responsibility for the natural systems.

We recognize that the children we see today inherit this living world and as we choose to sustain it by finding God at work in all things, we humbly work with young people.



We accept the challenge of living sustainably in the world.

We seek the greater good of finding how people can work with the gifts of creation; we live life as a mission, to heal and share with others the fullness of life.

We support good actions in contemporary culture and explore needed alternatives with decision; we partner with others broadening our capacity to transform environmental attitudes and relations.

We seek to reach out to the poor who are increasingly losing their livelihoods and ecological sustainability and incorporate their concerns in our care for the web of life.

The service of the most vulnerable migrants – foreign and local migrant workers, foreign brides, undocumented migrants including victims of trafficking and smuggling, and people in immigration detention centres – is a priority for the Conference. Our focus is on strengthening collaboration, communicating more effectively and advocating for changes in policies and practices affecting vulnerable migrants across the Conference. We are also animating all Jesuit ministries to engage in this area even as we recognise that much work is already being done at the Province level, such as with Yiutsari centre in Korea.

LIVING WITH OUR NEIGHBOURS

Y*iutsari*, the Jesuit centre for migrant workers, provides a haven for migrants, living up to its name, which literally translates to “living with neighbours”. Many of the “neighbours” are from Thailand and the Philippines.

The Society set up *Yiutsari* seven years ago at the invitation of the Incheon Diocese. Locating the centre in Gimpo, a neighbouring city of Seoul, was a strategic decision. Gimpo’s foreign worker population is double the country’s average ratio and its many factories employ approximately 12,000 foreign migrant workers, who account for about 5% of the resident population.

According to *Yiutsari*’s director Fr Chong-dae Kim SJ, foreigners make up about 2.6% (about 1.2 million) of Korea’s population. More than half are employed in manufacturing facilities, many working in tough

conditions, in the 3-D (Difficult, Dirty and Dangerous) industry. Another important group of migrants is foreign brides, who account for about 10% of the foreign population.

“Our main apostolic activity is helping foreign migrant workers with their labour problems because even though exploitation has decreased and labour conditions have improved, some employers still make trouble such as delaying salaries, unjust severance and abuse,” said Fr Kim.

Yiutsari also helps migrants cope with feelings of alienation and loneliness.

“The best way to overcome alienation and loneliness is to establish their own community,” said Fr Kim. “We strongly encourage them to enjoy their own festivals,





such as Christmas and Easter for Filipinos, and Sonkran and Feast of stupas for Thais, to build solidarity among community members.”

To encourage community-building, *Yiutsari* organises activities such as sports festivals, beach or mountain outings, summer vacation events and a weekly Filipino community mass.

Fr Kim’s team comprises a chief, who is a lay companion, two Jesuit scholastics who are in charge of consultation for labour issues, and volunteers. The team hopes, in time, to have Jesuits from the migrant workers’ home countries at the centre to provide support in forming communities.

Ultimately though *Yiutsari’s* goal is to change the Korean people’s perception of migrants and their attitude to them. This is a challenge, said Fr Kim, because Korea is a racially homogenous nation. “Koreans believe they are superior to other Asians, especially Southeast Asians, and this attitude causes trouble for migrants living in Korean society. This is obvious racism,” he said, adding that Koreans have to stop feeling superior and understand the economic reality in this globalized world. “The Korean economy cannot achieve anything without migrant workers because Korea has a labour shortage.”

Fr Kim stressed that migrants also have to do their part. “Being a member of Korean society means they gradually have to adapt to the society,” he said, adding that *Yiutsari* facilitates this by creating opportunities for the local people and migrants to interact, and experience and understand each other’s culture.

Several workers in a factory got into a fight during a New Year’s Eve party in 2010. The fight began when a worker, K, got drunk and began making sexual jokes to B, the girlfriend of P, a Thai worker in his 30s. When K put his hand on B’s shoulder, P told him off for sexually harassing his girlfriend. K responded by assaulting P. When B tried to intervene, K assaulted her too. When another Thai worker, T, tried to stop the fight, K hit him as well.

The victims went to *Yiutsari* for help. The staff photographed their injuries and took them to the hospital for treatment. They managed to get the attacker K to pay the victims’ medical expenses and settlement money in lieu of being reported for the crime.

Yiutsari also contacted their employer but he ignored their requests for a meeting even though factory owners are responsible for their workers. He finally met with them after they threatened legal action. He agreed to allow B to change jobs and to re-employ P and T, whose contracts were ending. However, after they returned home at the end of their contracts as required under Korea’s Employment Permit System, he cancelled the re-employment application.

THE ASIA PACIFIC CONFERENCE

Asia Pacific is an immense and diverse area, with many languages, cultures and political systems. We have the smallest nations and the largest. We have at least a third of the globe's population and a large proportion of its indigenous peoples.

Asia Pacific is home to major world religions and to ancient, deep spiritual and cultural traditions - the largest Islamic country with a rich tradition of communal harmony: Indonesia; four of the five countries that adhere to Theravada Buddhism: Laos, Cambodia, Myanmar and Thailand; and all the countries of Confucian culture. Only the Philippines and Timor-Leste are predominantly Christian.

Although Christians are a tiny minority, Asia Pacific is a fast-growing part of the Society with young and

growing Provinces like Vietnam and Korea, and Regions such as Timor-Leste and Myanmar.

Within our Conference is China, to which the whole Society looks, since China is a global force and its influence will only become stronger. At one time China sought to learn from many parts of the world, wanting to overcome its years of isolation. Now it is a different story. The onus is on the rest of us to understand China and to seek creative engagements.

As we face the many new frontiers before us in Asia Pacific, we recall Matteo Ricci's final words - "I am leaving you before an open door which leads to great merits, but not without great effort and many dangers."





Where we work

Australia, Cambodia, China, Indonesia,
Japan, Korea, Laos, Malaysia,
Micronesia, Myanmar, New Zealand,
Philippines, Singapore, Taiwan, Thailand,
Timor-Leste, Vietnam



ihs JESUIT
ASIA PACIFIC
CONFERENCE

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