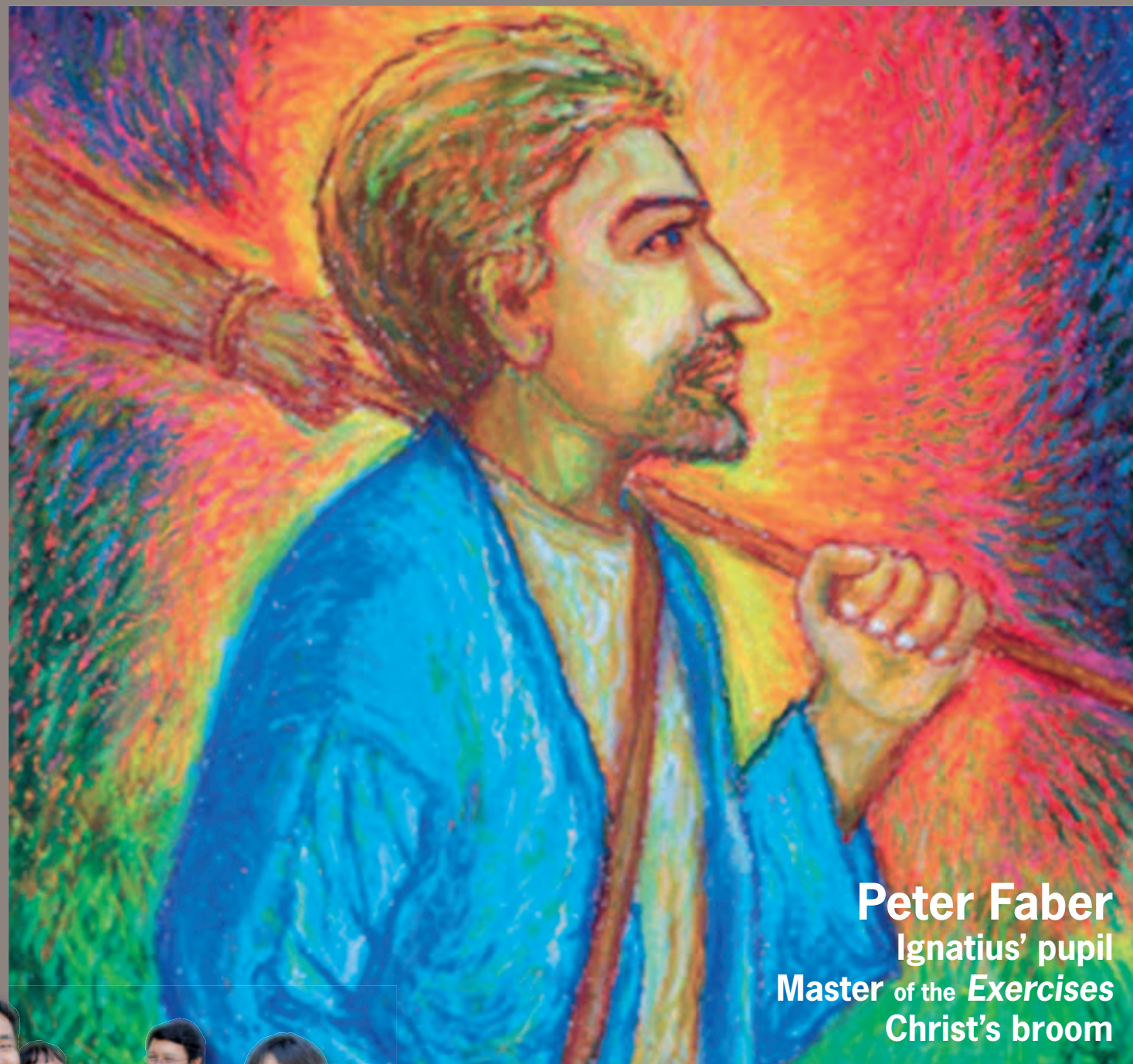


jesuits

in East Asia and Oceania

November 2006



Peter Faber
Ignatius' pupil
Master of the *Exercises*
Christ's broom



Ignatius today
Spirituality for
young people

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Offering
shelter
East Timor
in crisis

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Art for
Christ
Father
and son

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Assistancy snapshots



WELL MET ON SANCIAN

In July the Major Superiors of the Assistancy met on Macao. They celebrated the Jubilee year by visiting the island of Sancian where Francis Xavier died. They commended programmes that change bring together people engaged in similar ministries in our region. This universal outlook led them to invite the Moderator of the African Assistancy to attend the next meeting.



INTERNATIONAL JESUIT GAMES

On St Ignatius day, the Scholastics and Brothers' Circle of the Assistancy organized the annual Sports Fest. More than 150 Scholastics, Novices and pre-novices participated in this gathering. The medal tally is not available, but all were declared winners in the Lord.



WORLD YOUTH DAY

The Major Superiors support the Jesuit Magis Programme for World Youth Day. Formation programmes will be held throughout the Assistancy. Jenni Winters, who is helping coordinate the programme, has been visiting the region.



THE ARTWORK IN THIS EDITION

The cover image of Peter Faber is by Danang Bramasti, an Indonesian scholastic. His work is featured on pages ten and eleven. The image above is one of seven banners designed for the Anniversary celebrations in Britain by Sr Anthony Wilson, SND, from Liverpool, England. The head of Faber is from the icon of the three Companions (left).



PETER FABER, PATRON

In his anniversary year, many new Jesuit enterprises have been dedicated to Peter Faber. Among the most recent in the Assistancy are fittingly two spirituality centres, one in Kwangiu, and the other in Brisbane.



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I want to be Christ's broom

Today we see Blessed Peter Faber as the quiet Jesuit. Ignatius was the pilgrim leader, Francis Xavier the traveller, and Peter Faber was the spiritual guide. But for Peter, being quiet did not mean spending his time at home. His home was the journey and he carried heavy responsibilities.

He was senior among the early Jesuits. He tutored Ignatius in whom he found a spiritual guide. With Ignatius away, he led the others on their journey to Venice. He was Ignatius' natural choice to go to Parma as the Pope's representative, and he travelled tirelessly on the difficult German mission, in Spain and in Portugal. He was as at home at court as he was teaching, preaching and hearing confessions. He died before he could take up his mission to the Council of Trent. If he had lived, might Peter Faber, rather than James Lainez, have been chosen to succeed Ignatius as Jesuit General?

Faber is rightly identified with the *Spiritual Exercises*. Ignatius thought that of all the companions, he had understood them best. Giving them was central to his ministry. His gift for subtle and delicate discernment can be seen on every page of the *Memoriale*. He is an ideal patron of retreat centres and of houses of formation.

Faber has told us how he would like to be called. He wanted 'to begin to be and to be called Christ's broom'. This unfamiliar image of Peter Faber graces our cover. He thought that the broom represented the contrast between his own dusty state of soul and his mission to cleanse the souls

of others. Like so many of the early Jesuits, hearing confession was central in his spiritual ministry.

Faber was used to brooms made of bunches of twigs. They were cheap and short lived. He too exhausted himself in his labours, particularly in the unpopular and apparently fruitless work in Reformation Germany. But he kept on working uncomplaining. Ministries of reconciliation like that in East Timor, so movingly described here, make the same demands today.

But brooms appealed most strongly to Peter Faber because they are so ordinary. They pick up the desire of the Exercises to follow Christ in being poor, unnoticed and serviceable. He wanted to be used as a humble tool, and prayed that the Society would also

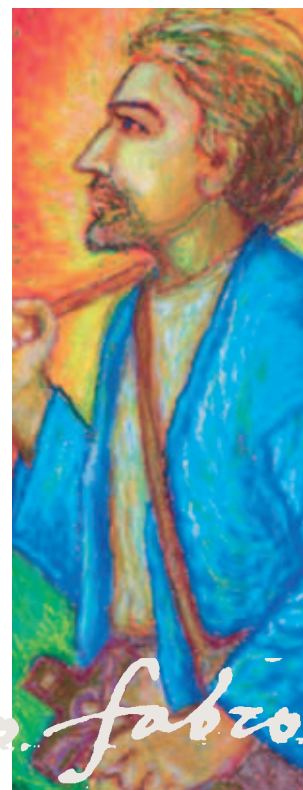
that if we want to establish our Catholic identity, we must first brush out our own lives and our Church. Then we must engage in a friendly way, even with our religious enemies. He said, 'We can encourage goodwill by speaking familiarly with them about matters we both share in common and avoiding any debate in which one side tries to put down the other.' Perhaps this, too, should be reflected in the Jesuit attitude to art. We find God there.

The broom, which lies to hand for anyone who wants to use it, also suggested that we should not fear our world. This gift of trust of God and other people did not come easily to a man who had suffered much from scruples. For Faber, each person, each place, had its angel. Even brooms were far more than they seemed.

'In our journeys, we ought to throw aside all our fear and timidity. The spirit will bear up our bodies.'

be serviceable in cleansing the Church in which it served. This lies at the heart of the Jesuit ministry to young people.

Lack of ego was Peter Faber's gift to the early Society. It also challenges us today. In his day, Catholics and Protestants were engaged in increasingly shrill and self-centred debate. Winning was everything. Faber insisted



How *Ignatius* *speaks to young people today*



The Society of Jesus came out of the *Spiritual Exercises* given by St Ignatius to young people outside their own lands. What Peter Faber had learned from Ignatius, he wanted to pass on to young people. In his travels, he left instructions for this ministry.

Throughout our region Jesuits are giving a high priority to meet the spiritual needs of young people. Here, we invite younger Jesuits whose studies have also taken them out of their own countries to reflect on the spiritual needs of young people, and how the great themes of Ignatius' *Spiritual Exercises* can serve them.



Truong Thanh Tam, who is preparing for social ministry in Vietnam, says that in his country, 'the important questions young people ask are about human values and not just religious values. They want to know how to live and what path of life to follow.'

For Tam, Ignatian spirituality is especially valuable because it is practical. 'It helps young people make an election, to find their goal in life. It enables young people to find

the standards by which they can evaluate their lives each day, and keep balance in a very competitive world.'

Young people respond very well to sharing on the Gospels and to gatherings at Advent and Lent when they can play, pray and visit the poor, sick and old. In addition, Tam, says, 'We also offer eight-day silent Exercises to young people, which they love. They hear points four times a day, and join in Mass. The young people share their life together each day, and also sing Taizé hymns together. Once during the Exercises, they gather in pairs to speak deeply about their lives.'



May your tutor be the greatest of teachers and the master printer, the Holy Spirit.



Cho In-young

says that in Korea, ‘young people need space and time because their lives that are full of busyness, study and high expectation’. Before studying theology, In-young worked in Cambodia. He finds that spiritual conversation, which Ignatius encouraged so strongly, is very important. ‘Young people easily bring out and share their relationships and difficulties with others.’

They find Ignatius’ emphasis in the *Spiritual Exercises* on the love of God, particularly in their relationships, especially helpful. Some people, too, ‘benefit from quiet times and nature and stillness. They start by being bored, but then find a deep sense of God that really takes them by surprise.’

When working with young people, says In-young, ‘we don’t make detailed programmes, but try to bring them into a quiet time and space. We don’t give input, but allow them to explore their own issues, especially their relationship to God. Sometimes we include some Zen meditation.’

Phongphand Phoktavi (Jub)

worked for many years with JRS, and will return to the Cambodian region. He has seen the ‘search of young people to be complete and to find a harmony and direction in their lives. The ground offered by advertising and the emphasis on always choosing things is soft, and does not offer a firm place to stand on. They are pulled in different directions.’

Ignatian Spirituality helps them to discern their way. The meditations on the Two Standards and the Contemplation for love help them come to ‘real discernment, and to live life fully and rigorously, not just doing more things’. He says that they learn to pursue a goal and to see their life as a whole.

In Jub’s experience, ‘to join with young people on their life’s journey for some months is better than taking them away for retreats. They can reflect on their lives in terms of the first Principle and Foundation.’

Ardi Handoyenso,

who previously worked in campus ministry, believes that the greatest need of Indonesian young people is to find integration in their lives. They need to ‘bring together all their experience, to find a purpose in life, and to be companions with other people’. The *Spiritual Exercises* speak to them, because ‘they underline the goodness and love of God, no matter what problems they face. They challenge them to think about their personal vocation, and to realise that life is more than going with the flow, and that God invites us to something great.’

Ardi finds that young people respond well to many kinds of programmes. ‘Retreats challenge them to reflect on creation and the goodness of God, and to listen seriously to God and to the call to be disciples. We also invite them to think about the social aspects of life. The Live-in programme is very effective. They live for a time in poor rural communities. It is like a retreat, as they reflect on their experience.’

Kim Youn-su,

who previously worked with street children in Seoul, is now in Australia. He is familiar with the lives of students who, like Ignatius and Faber, study and live in foreign lands.

He finds that the lives of Korean students in the West are ‘very changeable and focused on enjoyment. They live outside themselves and cannot see the inner world. They struggle with language and relationships. Ignatian Spirituality offers a way of discerning between good and bad spirits that speaks to young people.’

Youn-su has found that ‘to focus in retreats on contemplation on the Gospel doesn’t work so well. But young people take very easily to the Examen, It gives a good focus on meeting God, as God is experienced in neighbours and in relationships.’ He has also found that short programmes seem to work better than longer-term programmes.

Tending to *Christ's garden*



1

First sight of the garden

Even at the age of seven, I felt some special movements of devotion. From that time on, the Lord and spouse of my soul willed to take possession of the depths of my soul.

At the age of about ten, I felt a desire to study, but being a shepherd, I could not get any rest but used to weep with longing to go to school.



2

At the garden gate

That year Inigo entered the same Collège Sainte-Barbe and lodged in the same room as ourselves. He became my master in spiritual things. In the end we became one in desire and will, and one in a firm resolve to take up that life we lead today.



3

Working in the garden

I found much devotion in offering myself to Christ as his household broom for sweeping out our spiritual dwellings.

I thought of all the things that afflict people: their diseases, their sins and their obduracy, their moods of despair and their tears, disasters, famines, plagues, and other trials; and as a remedy for all these, I called to mind Christ the Redeemer, Christ the Consoler the merciful and compassionate one who is our Lord and God.



4

The vegetable garden

We all know that turnips and onions grow downward, concealing their bulk beneath the earth. We must imitate this in the beginning if we are to be truly rooted in Christ. He became obedient unto death on a cross, after first humbling himself even to the flesh with which he made himself one.



We should call on the angels of each place and give thanks for the blessings given it: all that grows there, the rivers, and so on.



Looking to the hills

I offered the Mass of the Holy Cross for this, desiring too that I may deserve to be and to be called Christ's glorious broom – if I have first fulfilled the function of a lowly broom that I am unworthy of.

7



6

Watering the garden

If the spring of tears is exhausted by too long a drought, pray our Lord that he will deign to rain them in your souls; and in the meantime do not forget to dig in the earth until you find water there.

On the Feast of All Souls, I felt a spiritual movement which moved me to compassion for the dead with a great sharing of tears. I thought of my mother, my father and my relatives and my deceased brethren in the Society.



5

The heart of gardening

We need to win the Protestants' goodwill, so that they will love us, and offer us a good place in their hearts. This can be done by speaking familiarly with them about matters we both share in common and avoiding any debate in which one side tries to put down the other. We must establish communion in what unites us before doing so in what might arouse difference of opinion.

Making a *sanctuary*

After the Emergency, Frs Phil Crotty and Steve Curtin, from Jesuit Mission Australia, visited East Timor. Phil describes what he found:



Fr Sammy Dijon

It was strange to wake up to in a Jesuit house to the sound of babies crying and their mothers comforting them. The reality of meeting family after family, sleeping in the classrooms, the corridors, under the trees was overwhelming. I kept waking up at night to the sound of crying. During the day there were children everywhere, running along the corridors and charmingly greeting every Jesuit they could spot with 'Bondia' (Good morning). Their houses had been burnt to the ground, they'd been driven out of the area where they lived, they'd found sanctuary with the church, all in a matter of a few days, and still the meals had to be cooked, the clothes washed, the children looked after. I kept thinking that this is what war is really like, an incredible mix of the awful and the ordinary.

The enclosed courtyard of the Jesuit house at Taibesi is a place to feel safe. String was tied from pillar to pillar, mosquito nets were hung, the children's clothes hung up to dry, tiny spaces marked out for each family. At night the families gathered in an open area and lit candles and sang and prayed beside tiny statues of the Sacred Heart and Our Lady of Fatima that they had rescued from their burning homes. Early each morning, amid all the mosquito nets, and



mattresses and washing, one of the Jesuits said mass in Tetum. It was deeply moving to stand there among the people knowing that the liturgy simply said, 'God is among his people'.

There were heroic stories. Many spoke of the parish priest of Ermera, Fr Adriano, who drove through a mob to rescue some Lorosa'e police who were under siege from people of Loromonu (the West). He managed to get them into his jeep,

but could not save two of them who were dragged from his vehicle while he was escaping with the rest. Then there was the picture of Fr Lebron that appeared in newspapers around the world. He is known to all the children of the neighbourhood as Amu Lalo. He went out on to the streets at night, moving from place to place to rescue families trapped in burning houses. There were tragedies too for the priests. At the major seminary the Rector had opened the



Seeing strangers, we should rid ourselves of fear, and unite ourselves to them in our hearts and our love.

house and the grounds to thousands. But at night when he was driving back to the seminary someone shot him through the car window. He was so badly injured that he had to be airlifted to Darwin.

Steve and I managed to visit all the places where the Jesuits are working. As we saw all the things that were happening, the health centre in Railaco, the recently opened high school, the new agricultural training centre in Suai, we were in awe of all the work that has been done and at the same time we could see why the Church had so easily become a place of Sanctuary for the people.'

We saw this beautifully illustrated in a mountain village on the border of Railaco. It was evening when Fr Sammy Dijon took us up a steep mountain road to a village called Tocaluli. Fr Sammy said Mass in an open space in the centre of the village. Everyone from the village was there and Fr Sammy spoke gently

to them about not being divided one against the other. He later told us how this little community had come together.

'Three leaders from the village became *Animadores* (animators). They call the people together every week. Then they talk about what the gospel means to them. They told me, 'It's as though we're an extended family. The problems of one family become the problems of the whole group, and together we look for solutions. It's a chance to live out the Gospel, to share the word of God, to share bread, to feel part of a family.'

'Jesus always walked with the poor, hand in hand. We're very clear in the community that Jesus presents himself to us in the needy, in the vulnerable, in the one who suffers. We have him here with us every day. When you go to the heart of the matter, that's why our churches and schools have become a Sanctuary to the people.'



SERVING THE PEOPLE

East Timorese Jesuits describe their experience during the violence.

Two of the Fathers like to go around the city to see if they can help the people who suffer in the burning of houses and other attacks. They warn away the rascals and take the victims to a safer place. They visit them in hospital, hear confessions and anoint the sick.



Frs Phuc and Lebron patrol the streets

Our minor seminary is crowded with about 2000 refugees. Almost all rooms, halls and even the corridors are occupied. At first the classes could go in the midst of the noise. But a second wave of refugees forced us to share the classrooms with them, and this week we have no classes.

The High School is the only school in the whole of Dili where classes are going on, in the middle of hearsays, chaos and danger. The school has now become a refugee centre, as it has always been, where people bring whatever they treasure, including chickens and monkeys. East Timorese from the east and the west are here, peacefully living together. Fr Edu has always challenged the students to think as real Christians, that we are all brothers and sisters.

We continue to pray for one another and please, do it especially for us here.



From Superman to Saint Ignatius



In memory of her (Mark 14. 9.)



Principle and Foundation



Repent (Revelation 3. 19)



Piet H. Santoso at work

For Danang Bramasti, art is not just a personal gift. It belongs to the community. He learned that from his father, who is also an artist and Danang's teacher. Greg Soetomo interviewed Danang for *Jesuits in East Asia and Oceania*.

After the terrible Yogyakarta earthquake, Danang accompanied his father Piet H. Santoso and friends to visit the affected areas. He says, 'One day we found a village that totally damaged. I think it's the worst thing I've ever seen. We stop there and talk to the children. We get them to tell their story about the earthquake, and then they paint their stories. The results are amazing. For a week we continue this activity. Now we have many paintings of them. We hope to publish the paintings, and hold exhibitions in Yogyakarta, Jakarta, and Bali. We hope to raise some money to help the children.'

For Antonius Padua Danang Bramasti (he prefers to be called Danang) the area around Yogyakarta is his home place. He is 28 years old, an Indonesian

scholastic, now studying theology. He continues to practice his art, which has always been an important part of his life. For him, art expresses what is in his heart and what he meets in his life. From the beginning, art comes out of his reflection. He says of his childhood, 'I often drew until midnight. While I was drawing I told everybody about what I had been doing. Most were my experiences at school or at home. Besides I also drew my 'heroes' like Batman or Superman. I did it at night while I tried to memorize all the events of the day.'

Danang's paintings have always centred on the events of his life and world. They have always been about communication. So it was natural for him to go to help people after the earthquake through his painting. He

says, 'At the beginning, I sometimes don't have any idea what I am going to paint. I remember my father once told me that painting is a sort of communication and conversation. Painting is a message. Wisdom is hidden in this principle.'

He sees the most important thing is genuine feeling. Beauty comes from the heart and authenticity.





I found great devotion as I listened to the chanting of Vespers, and gazed at the decoration of the church.



Come to me (Mathew 11. 28)



Ignatius of Loyola



Peter Faber

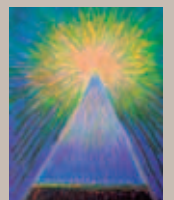
WHY I PAINTED THE BROOM

I have been painting a figure of Peter Faber, but not as a spiritual master. I'm trying to make something different, that is Peter Faber as a Broom of Christ.

In his *Memoriale* he wrote that he wanted to be a broom of Christ.

It means that he is just a broom to clean the floor and after that the broom can be forgotten.

And it worked: after he had swept Europe clean for seven years, he became the forgotten Jesuit for many more years.



'It is not for nothing God gives someone a talent. It will become useless if we don't nurture it for the greater glory of God.'

The sincerity expresses the deepest feeling and thinking about the world. So some of his paintings tell us about his spiritual journey. They invite us to enter his meditation on searching for and finding God. He says, 'Since painting is a kind of communication, I try to communicate with God by painting. During

my retreat in 2005, after each contemplation, I wrote of its fruits. But every time I pondered the notes, they brought me back to the images that I saw in my contemplation. I realized that I had to paint them. Doing paintings had touched my heart more deeply than putting words.'

He sees his painting as an expression of Ignatian spirituality, saying that 'it includes the response to God's calling through art. It is in line with what Ignatius says in *The Spiritual Exercises*, more particularly when he writes on contemplation to attain love. It tells us that we can find God in all things. Painting is one way amongst many to find God. I'm sure Jesuits can integrate their art talents into their mission.'

Paintings (from left)

Mother and Child by Piet H. Santoso

The eyes of the Lord (Psalm 34.16)

Riding by Monas

(right) **Enlightenment** (Luke 1.38)





May I begin

to be, and to be called,

Christ's broom.

While I am making others clean,

how wretched and dirty I stay

- like a broom.

How quickly do I became worn out

- like a broom.

To Christ I offer myself

as his household broom,

to sweep out the houses of the spirit.

May he shape all the members

of our Society

into the most important,

the most menial, of implements

- into brooms.

After serving above my station

as a lowly broom,

may I in heaven be received

to be, and to be called,

Christ's glorious broom.

(Based on Memoriale)

Pedro fabro
AMDG