

jesuits

in East Asia and Oceania

July 2007



PEDRO ARRUPÉ
1907-2007



MAGIS08

Towards 2008
young adult ministry p3



Japan
bringing
Good News
p8

Micronesia
working
with youth
p10



Pedro Arrupe *remembered*



Pedro Arrupe 100 years

Pedro Arrupe was born one hundred years ago. Like Ignatius, he was a Basque. As Jesuit General he implemented General Congregations 31 and 32. So we naturally remember him in this edition as we prepare for GC 35.



At home in Asia

Pedro Arrupe was at home in Asia. From his early days as a Jesuit he had wanted to go to Japan. Once there, he saw some of the most dramatic and traumatic events in Japan's history. One of his novices, Fr Tjin Sung-man, was also at Hiroshima on the day of the bomb. He later returned to Korea with the new Jesuit mission.

Our photographs

The cover portrays Jesuits from the Dalat Seminary with Fr Arrupe in Rome after their expulsion from Vietnam in 1975.

The image at the top of the page is of Fr Arrupe in Japan.

The photos of Jesuits at the meeting in Malaysia on the back cover and through the magazine were taken by the participants.



Fr Arrupe in Japan

Adolfo Nicolas, who knew Fr Arrupe in Japan and elsewhere, writes of the impression that he made on him. They were just two of the many Jesuits who, from Francis Xavier's day, have been drawn to Japan. With its rich and ancient culture, Japan has always challenged Eurocentric and dogmatic ways of proclaiming the Gospel.



Jesuits and young adults

Young Jesuits continue to reflect on mission to this most demanding of worlds. Pedro Arrupe enjoyed and was liked by young people. He was honest, listened attentively, and took them seriously. The *Magis* movement would have fascinated him. It engages Jesuits and young adults around the world.



Meeting of cultures

Photos of Pedro Arrupe show him in many cultures. The meeting of cultures is the stuff of daily life in our region. Snapshots would include Jesuits working in other provinces, the meeting of Jesuits in formation in Malaysia, and of course, the anniversary of the Vietnam region, which we shall cover in the next edition.



jesuits
in East Asia and Oceania

Editor Andrew Hamilton SJ

Graphic design Maggie Power

Jesuits in East Asia and Oceania is published two times a year by:

Jesuit Communications Australia,
326 Church Street, Richmond, VIC
3121 Australia. ACN 004 238 948

in association with: **Jesuit Conference of East Asia, PO Box 1264, Quezon City, Philippines** © Jesuit Communications Australia 2007.

To order copies of *Jesuits in East Asia and Oceania* contact: **Jesuit Communications Australia, PO Box 553, Richmond, VIC 3121 Australia.**

Unsolicited articles, photographs and letters are welcome. Requests for permission to reprint material from the magazine should be addressed to The editor, *Jesuits in East Asia and Oceania*, PO Box 553, Richmond, VIC 3121 Australia.

Tel: +613 9421 9613

Fax: +613 9421 9600

Email: jeao@jespub.jesuit.org.au

This magazine is copyright. Apart from fair dealing for the purpose of private study, research, criticism or review as permitted under the Copyright Act, no part may be reproduced by any person without written permission. Enquiries to be addressed to the publisher. Responsibility for editorial content is accepted by: The publisher, Jesuit Communications Australia, 326 Church Street, Richmond, VIC 3121 Australia.

Printed on Impress Satin using wood fibre from sustainable forests. Elementally chlorine free.

Renewing our youth



I like young people very much, because youth is the future. And I am convinced that, fundamentally, the young people of today are good.



Jesuit youth ministry takes many forms. In Sanata Dharma University, for example, Jesuits invite students to inter-religious dialogue. They address a changing Indonesia in which religious differences can cause friction.

Magis programs

In recent years the *Magis* programs associated with World Youth Day have brought together Jesuits of different Provinces. World Youth Day was last held in our region in 1995 when it took place in Manila. In July 2008, Sydney will be host, and will draw young people associated with Jesuit ministries throughout the Assistency to the Magis 08 events.

The Magis 08 team has recently been in Cambodia. It will offer experiments in which young adults from Cambodia, Hong Korea and Australia will take part. They will be invited to reflect on the Gospel within a Buddhist

culture. They will spend time in Jesuit communities, particularly at Siem Reap reflection centre. The Jesuit parish includes a floating village located on the Tonle Sap Lake. Its people have a great faith – after longing for many years for a community church, they saw it completed late last year.

Youth in our region

When they met in Seoul in 2004, the Jesuit scholastics and brothers discussed the situation of young people in our region. They recognised that for young people it is hard to find a home in the culture that they inherit.

The participants also recognised that the Jesuit



tradition offers many resources to young people. It focuses on the value of each human being and encourages people to live reflectively. Young people look for a faith that touches hearts as well as minds, enlivens hands and feet as well as hearts.

As a result Jesuits working with youth have formed the East Asia and Oceania Youth Network. It will encourage Jesuits to share what they are doing, to pool their ideas, and to work cooperatively on common ventures.



The first steps in the Network are small. They will set up a network of communication, and make a directory of Jesuit works with young people. They will also publicise the *Magis* programs for the 2008 World Youth Day, and encourage their own groups to take part.

With Pedro Arrupe at *Hiroshima*

Pierre Tjin Sung-man was Fr Pedro Arrupe's novice. His own journey reflects the modern history of his native Korea. It also reflects the mission of Jesuits to see their home as the journey, a spirit that Fr Arrupe encouraged. Kent Rosenthal tells his story.



Sung-man's faith was in the blood. His great grandfather was first Catholic on Geojel Island off the Southern end of Korea. He himself was eldest of ten children, and went to Japan as a migrant worker in the 1930s. He hoped to make money to allow him to study.

Spiritual life

The life of migrant workers in Asia was as hard then as it is now. In caring for a Korean workmate who had tried to take his own life, Sung-man met a Belgian missionary. He spoke to him about his spiritual life and his awakening religious vocation. The encounter encouraged him to go to Belgium where he studied Latin and French in a school for future seminarians.

By then war had broken out and he had to return to Japan.



In 1940 he entered the Jesuit Noviceship at Nagatsuka, a suburb of Hiroshima. His first Novice Master, from Germany, was reported missing in action while translating for the Japanese forces in China. When Pedro Arrupe replaced him, Sung-man spent a year with him as his novice.

He went on to study philosophy in Tokyo at Sofia University in Tokyo. But he returned to the novitiate in 1945 for a vacation. Hiroshima was considered a safe city in the war. But on 6 August, the United States forces exploded an atomic bomb over the city.

Hiroshima

Fr Arrupe converted the chapel, library and other rooms into a hospital and began administering first aid. Young Jesuits set out on foot and bicycles to find food and came back with many donations. Fr Arrupe later set out to central Hiroshima to rescue the five injured Jesuit priests in the parish, one of whom was critically injured.

After the war ended, Sung-man studied theology in Belgium, was ordained in 1949, and the next year entered tertianship in France.

Back to Korea

He returned to Japan for a few years, before going back to Korea with the first groups of missionaries from the Wisconsin Province. A fellow-novice of his – Fr Thomas Pak Ko-yong, now 88 – returned to Korea about the same time. He still works in Seoul as an orchestra conductor and musician at Sogang University.

Sung-man worked for some time in a parish and was involved in the building of Sogang University. His parish was near the historic Namdaemun archway, the south gate of Seoul's old fortress wall. There he taught catechism and ministered to the many young Catholics attending the local government high schools.

He speaks proudly of having baptised 1500 young people



When I was master of novices I was always very concerned that the true charisms of St Ignatius be correctly interpreted.

Below Tjin Sung-man and Pak Ko-yong as young Jesuits.
Bottom Korean novices preparing food.



during his parish ministry. Many are now part of the Korean Diaspora around the world, some have died, and many still live in Korea. They organise gatherings through the year, proud to have had him form them as young Catholics.

Paraguay

By this time Fr Arrupe had become the Provincial of Japan. He was asked by the Provincial of Paraguay to recommend a Jesuit to serve the Korean migrant community there. Fr Arrupe recommended Sung-man. But it was not until after the death in 1979 of the Korean dictator, Park Chung Hee that he was able to travel to Paraguay.

After serving there for many years he returned to Korea and cared for a

parish on an island near Incheon. Subsequently he was found to have diabetes. He went to the Noviceship where he encouraged a generation of novices. For his health and longevity he credits the novitiate cooks, housekeepers and carers Theresa Oh Sun-ja and Johana Lim Yong-sun.

Now 92, he is frail but strong as he shuffles along the novitiate corridors reciting the rosary, and meditates beside the pond near the retreat centre. He still reflects on the day in 1945 in Hiroshima when the world changed forever. He believes that compassion leads to peace. Compassion is a quality that he has shown throughout his eventful life.



PEDRO ARRUPE ON 6 AUGUST 1945

I was in my room with another priest at 8.15 when suddenly we saw a blinding light, like a flash of magnesium. As I opened the door which faced the city, we heard a formidable explosion similar to the blast of a hurricane. At the same time doors, windows and walls fell upon us in smithereens.

We climbed a hill to get a better view. From there we could see a ruined city: before us was a decimated Hiroshima. Since it was at a time when the first meal was being prepared in all the kitchens, the flames contacting the electric current turned the entire city into one enormous lake of fire within two and a half hours.

I shall never forget my first sight of what was the result of the atomic bomb: a group of young women, eighteen or twenty years old, clinging to one another as they dragged themselves along the road.

We continued looking for some way of entering the city, but it was impossible. We did the only thing that could be done in the presence of such mass slaughter: we fell on our knees and prayed for guidance, as we were destitute of all human help.

The explosion took place on 6 August.

The following day, 7 August, at five o'clock in the morning, before beginning to take care of the wounded and bury the dead, I celebrated Mass in the house.

In these very moments one feels closer to God, one feels more deeply the value of God's aid.

Eight encounters with Pedro

Adolfo Nicolas joined the Japanese Province as a scholastic, and was later Provincial. He is now President of the Jesuit Conference of East Asia and Oceania. He describes his encounters with Fr Arrupe.

MADRID 1952

The first time I saw Don Pedro, I did not really meet him. It was in Madrid, in late 1952 or early 1953. I was 17, in my last year of High School. I had already decided to become a Jesuit. Pedro Arrupe gave a Lecture on Hiroshima and the Atomic Bomb. It was mostly about his experience. The special auditorium was so packed that I had to sit somewhere on a stairway. Arrupe was the great missionary, a national hero, a man on fire.

JAPAN 1961

In 1961 I was already in Japan, and would have him as Provincial for almost four more years. When he spoke to Scholastics he was still on fire. He tried hard to protect us against the dangers of Japan at the time, and tried even harder to build the Japanese Province. This kept him often away from Japan. He had to raise funds and recruit Jesuits from all over the world. Although he did this with great success, it kept him away from us, except at Visitation time. I was his personal barber at those times - so little to cut, but so much to listen to. He was a warm person and a great conversationalist.

Those four years were not his best. He was great at trusting his men but poor at choosing them. His long absences from the Province proved less than helpful. The Superiors he left in place and fully trusted did not have his style. So the Province had its share of uneasiness and anxiety.

ROME 1970

By 1970, he was already General. I was struggling through a doctoral thesis at the Collegio Bellarmino. The General traditionally spoke each year to the Doctoral Candidates.

The first 30 minutes were the talk of a visionary. Magnificent and inspired: the signs of the times, the Post-Vatican Church, the challenges of an emerging new World.

The second half of the talk was anti-climatic: he felt that he had to justify theologically what he had presented to us, but he could not.

As in Ignatius, Vision and Intuition went ahead of Theology, thank God. After all, he had himself studied theology in the 1930s.

HONG KONG 1972

In 1972 Colloquium II brought together to Hong Kong 28 'promising' young Jesuits from East and West to look at the future of the Society. It did not work like that, but it did bring good fruits. Arrupe parachuted into the experience and stayed with us for three days. Japan had changed him, so that he wanted the East to have an impact on the rest of the Society. He shared with us his concerns and, once again, he expressed very clearly his Ignatian heart and his passion for the Jesuit vocation and life.

In his key address to us, he spoke of Obedience and stated emphatically:

'If there is no Obedience, we will have chaos in the Society'.

In his enthusiasm he pronounced chaos in the Spanish way, which in English sounds very much like cows. You can imagine the confusion of the English-speakers among us. During the break they were all asking: 'Where did those cows come from?'





Arrupe Adolfo Nicolas SJ

PENINSULAR MALAYSIA 1980

At the 1980 meeting of the Major Superiors, the high point was the celebration of the Eucharist in the Church of Francis Xavier in Malacca. The stage was perfect, a roofless and dilapidated church with a dilapidated empty space where the body of Francis Xavier had lain, and from where it had been stolen (or so the story goes). Arrupe had gone through the years after General Congregation 32, with the misunderstandings and distrust with the Holy See they had brought. It had been rough sailing. In his homily he focused on the last months of Francis Xavier, on his experience of abandonment, failure and loneliness on Shangchuan Island. Francis was going nowhere. He experienced in his body the mystery of the Cross.

This homily gave us all a glimpse of Francis' heart. It also took us into the Ignatian Spirituality that we had earlier seen and now saw incarnated in Don Pedro. It was also a prophetic anticipation of what was to come.

PHILIPPINES 1981

When he visited the East Asian Pastoral Institute, he charmed the staff and participants who had the privilege of listening to him. The fire was still all there, as were his openness and imaginative vision of Evangelisation. I walked with him for a few moments during one of the very few breaks in his visit to the Philippines. It was in Angono. He shared his concern for the Society, which he summed up in his last letter on love. This was his last word. He was ready to go. The next day he flew to Bangkok, and from Bangkok to the infirmary.

ROME 1984

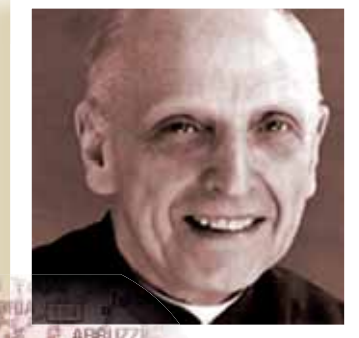
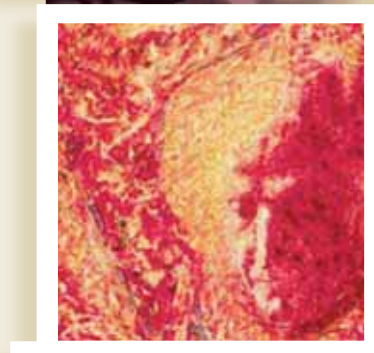
I visited him in Rome three years later. I could see Francis Xavier on the shore looking at China. Don Pedro was still burning, eager to communicate, to inspire, to encourage, to continue his mission in each one of us. His warmth came through in spite of his inability to speak, his frustration at being in chains, the pain of the moment.

ROME 1987

I saw Don Pedro for the last time in 1987 during a Congregation of Procurators. We could not speak with him. His light was going away, although it took still another four years to dim completely. We could only witness his passion, passed in quiet, in prayer and in thanksgiving. We were seeing the end of a life of total consistency, of great love, of a dedication that knew nothing of conditions and reservations.

After the last visit that I heard this story. An old Japanese man who had received instruction and Baptism from a younger Fr Arrupe was sharing his memories: 'I asked to be baptised, not because he was a good catechist; not because I understood what he said (in fact I understood close to nothing); not because he tried to pull me in...but because of the goodness of the person.

"If Christianity", I told myself, "can produce such quality in a person, it will be good for me too".'



Tracking Christ's footsteps *in Japan*



Jesuit attraction to Japan dates from the earliest days of the Society. Francis Xavier went to preach the Gospel there. During his time he learned how rich was the culture that he was entering, and how challenging was the task of preaching Christ.

A modern Japanese writer Shusaku Endo has again reminded us of this challenge, especially in his novel *Silence*. Fr Arrupe explored it, too. It inspired his insistence that Jesuits must attend to the poor. This led the Japanese Jesuits to found the Jesuit Social Centre. It complements their focus on education through schools and Sofia University.

At the meeting of scholastics and brothers in Malaysia, young Jesuits working in Japan recently shared with Philip Moller their reflections. Their own journeys mirror the changing Japanese culture.



NOBU
Nobuchicka Muraoka (Nobu) is a Jesuit brother. After working as manager in a steel manufacturing plant, he

joined the Society in 2003. His contrasting experiences of working there and of Jesuit life in Japan have led him to reflect on Japanese cultural attitudes. He sees these as somewhat narrow. To broaden them and to commend Christian faith, Jesuits can encourage pluralism, particularly through universities.

He says: 'I think a Christian university education is very important, because when they are at high school students think only about their studies and themselves getting into university. But Sophia's university students are encouraged to be hopeful and think about the world. They are more open to having

a view about things in the world.' Nobu currently works in the social justice centre of the Jesuit parish in Tokyo.



YASU
Yasuhisa Kogure (Yasu) expands on the delicate relationship between Christianity and Japanese culture. He confirms Nobu's emphasis on the importance of the university in Japan.



During the first year of my juniorate, during my annual eight day retreat, I had a clear vision that my vocation was to be a missionary and that it would lead me to Japan.

He was brought up in a non-religious environment, and had little knowledge of Christianity. During his philosophy studies at Sofia University, he was inspired by generosity, compassion and passion for the important questions of life shown by his Jesuit teachers. He says, 'because of Sophia University, I became a Catholic'.

Yasu has studied the changes that globalisation has

student, all Japanese believed that we were middle-class, and equal to each other. But now since globalisation grew and people lost their jobs, many Japanese see themselves as having lost self-worth and status. They now see themselves as the poor class which has dropped out.'

As a result, the two traditional Japanese core values are falling away: the value of individual liberty,



brought to Japan, and its effect on more traditional forms of culture and society. They have shown him how important the social apostolate is. He is concerned that over the last 10 years the gap between rich and poor has deepened.

Until the mid-nineties, Japan was a closed and virtually self-sufficient economy. People had jobs for life. But now as goods and services are increasingly imported from other parts of Asia, only the most talented are seen to be of value to Japanese society.

This affects Japanese culture deeply. Yasu says, 'when I was a university

and the value of social security for everyone. Japan is rapidly becoming 'a self-responsibility society'.

'Because of Sophia University, I became a Catholic.'

Jesuits can help Japan to value human beings by their dignity rather than by their economic achievement. Reflecting on different groups in Japan, Yasu says, 'I suppose Jesuits make the biggest difference for the poor...Christianity offers the biggest possibility to serve poor people in Japan'. He hopes to be a part of this project through the Jesuit University and social justice centre in the parish.



THOMAS

Thomas Njaralamkulath is one of the latest of many Jesuits who responded to the call made by Generals and Congregations to serve in Japan.

Thomas was educated by Jesuits in his native Kerala. When he joined the Jesuits he hoped for mission outside India. So he 'jumped at the opportunity to go for regency in Japan'. The Province of Kerala is twinned with the Japanese Province. Young Jesuits from Kerala first work at Sophia University and later study there.

When he first arrived in Japan, Thomas studied the Japanese language for one-and-half years. Then he spent the same time in regency at Sophia University. His time there allowed him to weigh his attraction to mission outside his own land. He recognised that he wanted to spend the remainder of his life in Japan relating Christian faith to Japanese culture.

Thomas is a gifted linguist. He is now studying theology at Sophia, and hopes to work in education.



**THINK GLOBAL
ACT LOCAL**

Ando Isamu (pictured right) has worked for many years at the Jesuit Social Centre in Tokyo. The Centre addresses social issues troubling Japan, and also cooperates with citizen organisations throughout Asia. He was recently at Nairobi for the World Social Forum. The Jesuits from many nations who attended the Forum met to compare the experience of globalisation in their regions.

What they said reminded Ando of the issues that face Jesuits everywhere. He says,

'The priorities of the Jesuits present in Nairobi: migrant workers and refugees, trade and developments patterns, debt, depletion of natural resources, peace and armed conflicts, networking, Ignatian spirituality and involvement in world affairs are a few examples of issues that affect everyone.'

One of the priorities of the Centre is to ensure that the increasing numbers of migrant workers living in Japan receive hospitable treatment and pastoral care.

A journey to Micronesia



We do not go to convert continents with European methods; we go to serve Christ, the bishops and the Christian communities – meanwhile knowing that we can also bring complementary human and spiritual values.



At the meeting of Scholastics and Brothers in Malaysia Buddy Haryadi spoke with Philip Moller about his time in Micronesia.



Buddy Haryadi represents the future of the Society in the Assistency. He is Indonesian, but is spending the years before he returns to theology in Micronesia. Jesuits have extensive responsibilities in the Micronesian church but there are few Jesuits to meet the demands on them. So the Indonesian Province made Buddy available to them. He works in Xavier High School.

For Buddy, this has been a personal journey. A significant step in his becoming a Jesuit was the death of his grandmother: 'I felt dry in my job, and my Grandma died which made me think about life more than before. When she died so many people came

and cried – that shocked me. She was just my Grandma, but so many people knew her as a good person. I asked myself, "what if I died? Will I be remembered as having made a contribution?"

Deep questions like this remain with you on your journey, and draw you away from the places where you are comfortable. Buddy says that before he came to Micronesia, everything was

'cruising along for me in Jesuit life'. Leaving the safe world of Jesuit formation within a familiar Indonesian culture has 'given me something more that makes me know my limits and how to deal with those difficult limit situations'.

Buddy found a very different society in Micronesia. The Province is stretched, so that cooperation with lay



companions is the rule. He found his work with young people to be both challenging and very important.

In Micronesia very many young people are unemployed. There are few government programs to provide work or to support them. As a result many young people simply hang around idle. Many also suffer from depression and the rate of suicide among youth is high. Young people desperately need to find reasons for hope. So Jesuit work with them in schools and outside is very important.

“what if I died? Will I be remembered as having made a contribution?”

As he reflects on his time spent in ministering to young people Buddy says ‘there are good things that I experience, it needs to be part of my journey – I now know that I want something that goes beyond myself: I now long for mission in social ministry’. As he returns to Indonesia to study theology, he has a clear goal for his journey.



The Cross comes to Chuuk



Paul Ellis, a volunteer from St Aloysius College, Sydney, joined the World Youth Day pilgrimage in Micronesia. He describes the Cross arrival.

On 23 March 2007 the World Youth Day Cross began its short tour of Chuuk Lagoon. A crowd of many hundred welcomed the Cross as it touched down on Weno, Chuuk’s largest island. The crowd sang as they walked with the Cross to Cathedral Church, Tunnuk, where it spent the night.

That day Nick Sunderland and I, who were working in Chuuk as volunteers, were told that we would be joining the Cross as it island-hopped its way through Chuuk’s outer islands. After witnessing the reception of the Cross at the airport that day we were both very excited.

An early start

It left Weno at six am We spent an hour on the water before reaching the village of Tol. There we were greeted at the shallows by three small watercraft covered in balloons.

Although the boats were not much longer than the Cross, with much nerve and good balance the Cross was transferred to one of these small boats, while the accompanying Icon of the Madonna and child was placed in another. Nick and I sat at the front of the fleet in a boat that scattered flowers on either side of the Cross’s path.

The boats weaved their way along a river right into the heart of the jungle island. The canopy progressively encompassed us, until we ran into two long parallel lines of men, neck deep in water, throwing flowers as we passed. It was a truly breathtaking sight. The river took one final turn before delivering us at the village of Tol. A few hundred people stood on the banks of the river. They sang together as the Cross was taken up to Tol’s Church.

Welcoming the cross

The Cross visited four more parish communities that day. On the way it survived a storm and choppy lagoon waters. It was obvious these communities had spent much time preparing for this day. The procession was conducted in many different ways. Throughout the day there was singing, but each island had developed its own routine for welcoming the Cross. Here it was a dance performed by the youth of the population. There, a pilgrimage through the island of Fefan spent making the Stations of the Cross. But everywhere the visit of the Cross was a very special and valued moment for these remote groups of Christians. They clearly grasped what the ongoing journey of the World Youth Day Cross symbolised.

Towards World Youth Day

The Cross spent the night on the island of Uman. Unfortunately, we needed sleep, and missed the exuberant all-night celebrations. We were welcomed back to Weno the next day as warmly as when the Cross first landed.

People regularly believed that we two Australians would accompany the Cross all the way to Sydney. It would have been an amazing journey. But the unity which the Cross brought to these island communities made me looking forward to return to Australia for World Youth Day next year.



At Malacca in 2007

Young Jesuits beneath the statue of St Francis Xavier