

jesuits

in East Asia and Oceania

November 2005

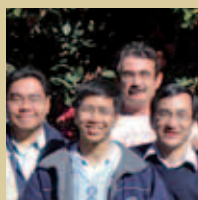


Francis Xavier in our Assistency



First companions
jubilee
celebrations

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Brothers together
renewing
the spirit

p4



Korea
a fifty year gift

p10

Celebrating the Anniversary



IGNATIUS, FRANCIS, PETER FAVRE

WHAT WE ARE DOING FOR THE ANNIVERSARY



Ignatius

Liturgy: Invite the Congregations, schools and parishes named after the Saints (Malaysia)

Retreats: Offer Retreats associated with each of the Companions (Vietnam)



Francis Xavier

Mission: What would Xavier have done today? (Australian lectures; Indonesian book)

Pilgrimage: Go to sites associated with the saints (Malaysia)

Logos: Every celebration needs one (Philippines)

Plays, films, rock musicals, festivals of song and dance:

Still in the planning stage, we hope.

Let us know what you are doing, and send us pictures for our next edition.

aham@zipworld.com.au



Peter Favre



CAMBODIA GOES TO ROME

Kike Figaredo, Apostolic Administrator of Battambang, visited Rome recently. He offered a gift from the Cambodian mission to Pope Benedict XVI.



AFTER THE TSUNAMI

David Townsend, who worked for many years in Malaysia, Thailand and Myanmar, wrote of a recent visit to Jesuit Refugee Service work in Aceh.

There is a thrill and surge of hope and promise for the future, in seeing these young Indonesians unselfconsciously and unashamedly, both Muslim and Christian, working harmoniously, effectively and compassionately together in the service of others in their distress. An impressive witness and act of practical worship of the God who is One and who is Compassion.



WELL MET IN COLOGNE

Jesuits from around the Assistency accompanied young pilgrims to World Youth Day. Here, pilgrims meet the novices in Singapore.



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in East Asia and Oceania

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Francis Xavier statue at Xavier College, Melbourne
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A continuing journey

The first Jesuit to enter the East Asian region was Francis Xavier. He came through the modern territories of Indonesia, Malaysia-Singapore, Japan and China.

Next year we celebrate his anniversary, together with his companions, Ignatius Loyola and Peter Favre. In this edition, we retrace his steps in East Asia.

When we read Francis Xavier's letters, we are struck by how very different his world was. We also notice his very different outlook on the world. He took it for granted that the European Kings were responsible for spreading the Catholic faith throughout the world. He also believed that they could use arms to protect this enterprise. Underlying his zeal to preach the Gospel and baptise was the conviction that those who did not come to Christian faith risked their salvation.

But we can also see in today's Jesuit presence in East Asia the features of Francis Xavier. He was always curious about his world: he told his brothers in Europe about the virtues of the Japanese whom he had met, and about all he had heard of China.

He was also restless, anxious to go where there was greatest need. He was drawn first from India to the Moluccas, and subsequently to Japan and China. We meet him again in the Jesuits of our region who have lived in an equally adventurous and expansive way. Like many other adventurous Jesuits, Ignatius tried to rein him in. But the letter that recalled him to Portugal arrived after Francis' death.

Francis Xavier is the special patron of our region because he was passionate to follow Jesus Christ, and to share the good news of salvation. But he believed he was rescuing people from the darkness of their own religious cultures. We may appreciate better the strengths as well as the limitations of other religious traditions, and the way in which God works through them.

We also recognise that Christ touches people's life in this world as well as in the next. We spread the Gospel by making our own the hopes, sorrows and joys of our fellow human beings.

Sometimes we wonder what Francis Xavier would have done if he had come

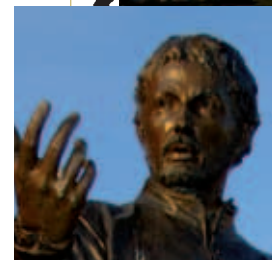
to Asia today. Some things would change. But he would rely on his Jesuit and lay companions. He would be restless, searching for new places and new peoples to whom Christ would want to reach out.

In this edition of *Jesuits in East Asia and Oceania*, we trace in Francis Xavier's own words his journey to our region. Our photo of JRS workers travelling to Tsunami-struck Aceh is a modern image of his journey.

We also reflect on the importance of companionship. Jesuit brothers enabled Francis Xavier's journeys and laid the groundwork for his mission. They continue to be vital in our Jesuit enterprise.

One of the spiritual scourges of our day has been AIDS. It kills by discrimination and ignorance as well as by disease. For Jesuits it is a new frontier. Francis Xavier would surely have responded energetically to it. We can learn from our African brothers who have already organised themselves to meet its challenge. We tell of small beginnings in our region.

Francis Xavier crossed kingdoms as if they were suburbs in order to begin new ventures. A remarkable venture in East Asia is the Korean mission. It has become a Province in the fiftieth year since its establishment. The anniversary of its beginning mirrors the anniversary of the more ancient Jesuit beginnings in our region.



Brothers in the Lord



Father Cosme de Torres and Brother Juan Fernandez are now much occupied in explaining the mysteries of the life of Christ, preaching on each one of them. The people of this land long to hear the mysteries of the Passion. Francis Xavier, 1552



As Jesuit Brothers from the Assistancy crossed Sydney Harbour recently, they saw their Jesuit life pass before their eyes. Manly, their starting point, is dominated by the former seminary where generations of Australian priests studied. From there a ferry took them to the city centre.

The route echoed the Jesuit journey taken by the Brothers. Many had been first served in large houses of formation. Their lives turned around the needs of the Jesuit community. Later they were called to the city, the place where most Jesuits work.

The Brothers who met in Sydney included an assistant to the Provincial, a headmaster, many teachers, bursars, directors of Ignatian spiritual programmes, coordinators of formation, and contributors to the media.

History of the Jesuit Brothers

At the meeting the participants were reminded that the early

Jesuit Brothers had a similar range of responsibilities. Andrea Pozzo painted magnificent murals in Rome, and Brothers designed and built many of the early Jesuit churches. Brothers, too, made the Jesuit missions possible. St Francis Xavier refers constantly to his Brother companions.

As the Jesuits grew, roles became more fixed. People saw Jesuit Brothers as distinguished from priests by being relatively uneducated. They were no longer leaders but were led; they received the Spiritual Exercises and did not give them; their range of ministry was limited.

Brothers were still fully Jesuits, and were revered for their holiness. But their holiness was of a particular kind. The image of the great Jesuit Brother saint, Alphonsus Rodriguez, was of a man who always did humble tasks, and rarely left the house.

Brothers share the mission common to all Jesuits. So it is not surprising that when they met they did not talk about being Brothers but about being Jesuits. They were interested in the different aspects of shared Jesuit life; community, vocation and cooperation between Jesuit and lay companions.

They brought great experience and wisdom to the meeting. John Malone, who walked his younger Brothers off their feet on the tour of Sydney, recently celebrated his seventieth anniversary as a Jesuit!



Why Brothers?

Recent Jesuit Generals and Congregations have expressed concern at the declining number of Jesuit Brothers. Why are Brothers so important, particularly if Brothers and priests share in the same work?

In the Brother's calling we see the heart of being a Jesuit. It is to follow the poor Jesus in a simple and loving way, and to serve him in his brothers and sisters. Whether as Brothers or priests, all Jesuits are called to this.

The Brothers began their meeting with prayer. At its end they watched fireworks flaring over Sydney, The beginning and end echoed the Brothers' life. It is rooted in prayer, and expresses itself in boisterous variety.



OUR BROTHER IN RHINO

My name is Pae Song-mun. I am a Jesuit brother. I am working in Rhino Refugee Camp as a pastoral worker. Pae is my family name. Song-mun is my personal name.

Two years ago, I got a chance to learn English abroad after changing from being a scholastic to a brother.

To be honest, I came to Africa here against my natural inclination. Even though I decided myself to work in JRS and to live in Africa for two years, at the same time, my other self disagreed with my decision.

I have spent almost five months in Rhino. It was the first time I had celebrated Christmas and Easter without snow and cold weather. It was difficult for me to become accustomed to refugee camp life. The food, language, weather and culture was totally different from those of my country, South Korea. But thanks to the kind people working with me, I have started to feel at home.

I am working in Rhino Refugee Camp as a pastoral worker, in charge of the youth programme. To work with the youth, we have to train some of them as youth leaders. But even though we have youth leaders at each chapel, unfortunately most of them do not know their roles and duties. I think training people is more important

than other things because good materials and good plans without trained personnel to implement them are useless.

I am now preparing the next programme. When I go back to the Camp I will make a small library for each chapel and run a travelling library. I am sure they will learn something good and important through the library. It stands for noble human effort and hope. I hope that young people will try to find how to bring true peace and love for their country, people and families.

We have many activities: youth seminars, writing and speech, music and dance competitions, sport days, picnics etc. This is our motto:

Any time, any where, whatever you do,

Do not worry, be happy

And do something for you and others

To bring true peace and love

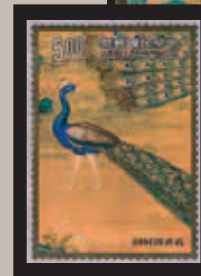
The first day of my work as youth co-ordinator in Rhino, I made a poster containing the motto. I have taken it to each chapel and school and have hung it where people can see it and be inspired by it.

Whenever people ask me how I feel today, I answer them, 'So far, so good!' I have a dream that I will keep answering in the same way until I have finished my work.

GOD'S ARTWORK

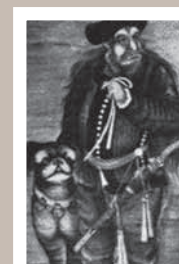
If you think of Jesuit art, royal art and palaces, think Brothers. Their work is represented on the postage stamps of the world.

Take Andrea Pozzo (1647-1709) He became a Jesuit Brother when young. He decorated the Church of Il Gesu and of San Ignazio in Rome, and influenced other artists in his work *Perspectiva pictorum et architectorum* (1693) illustrated with engravings. On the invitation of Emperor Leopold I, in 1704 he moved to Vienna, where he worked for the sovereign, the



St Ignatius, Andrea Pozzo

court, Prince Johann Adam von Liechtenstein, various religious orders and churches. His painting of St Ignatius is one of the best known images of Ignatius.



Joseph Castiglione SJ Italian 1688-1766

Or in our Assistancy, think of Giuseppe Castiglione (1688-1766). Born in Milan he went to Peking where he painted for the Emperor and for 50 years was a principal member of the Imperial Painting Bureau. He was known as *Lang Shinning*. He was active under three emperors: the grand K'ang Hsi, Young Caen and Ch ien Lung. The last persecuted

Christians, but his high esteem for Giuseppe allowed him to intercede for his fellow Christians. On Castiglione's seventieth birthday the emperor sent a procession to his house, bearing a eulogy inscribed by himself. His fellow Jesuits said: 'With his art Joseph promoted the cause of Christianity more than anyone else had.' High praise from those who had known Ricci and the other leaders of the China mission.

Francis Xavier

travels through our



The letters of St Francis Xavier show us his restless zeal. They also show the risks of his journeys. Whatever the cost, he always turned his face to the further shores and the greater needs.

HE WAS FIRST DRAWN TO THE MOLUCCAS

I hope in God our Lord that he will grant me much grace on this voyage, for he has granted me, with great satisfaction to my soul and spiritual consolation, the favour of making me feel that it is his most holy will that I go to those regions of Macassar which have recently become Christian...I have so much faith in God our Lord, dearest brothers, for whose love alone I am making this voyage, that even if there were no ship sailing this year from this coast but only a raft I would confidently go on it, placing all my hopes in God.

8 May 1545

AFTER HE ARRIVED IN MALACCA, HE HEARD TERRIFYING STORIES OF MORO, NEAR TERNATE

On this island of Moro a great number became Christians many years ago, but because of the death of the clerics who baptize them, they have been left abandoned and without instructions... I have decided to go to Moro to assist the Christians in spiritual matters, exposing myself to every danger of death, placing all my hope and confidence in God our Lord.

10 May 1546

TRAVEL TO MALACCA TOOK HIM PAST ACEH, WHICH WAS FEARED FOR ITS PIRATES

I am writing these lines to you since I know that you cannot fail to be happy to learn about our voyage and our arrival in Malacca. We left Cochin on April 23...The weather was fine and without any storms to trouble us, and without any encounters with the Achinese pirates. May God our Lord be praised for ever.

20 June 1549

IN MALACCA, HE MET TRAVELLERS FROM JAPAN. HE WAS ENTHUSED BY THE PROSPECT OF TRAVELLING THERE

I had received abundant information about the excellent prospects in the islands of Japan for the increase of our holy faith, and I had been informed by many reliable persons who had been on those islands of Japan. It pleased His Divine Majesty to grant me to experience within my soul that it would be to his service for me to go to Japan, and I just left India to fulfil what God our Lord granted me.

20 June 1549

The Japanese take great delight in hearing about the things of God, especially when they understand them. Of all the lands that I have seen during my lifetime, whether of those who are Christians or of those who are not, I have never seen a race that is so strict with regard to theft. They do not adore idols in the shape of animals; most of them believe in men of ancient times who, according to what I have learned, were men who lived like philosophers.

5 November 1549

distant seas

**HIS FINAL VOYAGE
TOOK HIM AS FAR
AS SANCIAN. HE DIED,
LOOKING FOR WAYS TO MAKE THE
DANGEROUS JOURNEY TO CHINA**

God in his mercy and kindness brought our ship safely to this harbour of Sancian. I am waiting every day for a merchant who is to take me to Canton. I have already bargained and come to an agreement with him that he is to take me there for twenty picas. May it please God our Lord that he be well served by this, as I hope that he will.

22 October 1552

At the end of August I hope to leave for Malacca, where there are ships waiting for the monsoon to set sail. I am writing to the lord governor to send me an order of the captain of Malacca so that he finds a place for me on a ship and gives me all that I shall need.

**IN JAPAN,
HE HEARD MUCH OF CHINA,
AND DECIDED TO GO THERE**

The voyage to Japan and China is, as I am told by everyone, filled with toils and dangers. I have as yet had no experience of this. April 1549

China is an extremely large land, peaceful, and ruled by grand laws....From China to Japan it is only a short crossing. These Chinese are very talented and dedicated to studies, especially to the human laws pertaining to the governing of a state. They have a great desire for knowledge...I hope to go to China for the great service of our God which can be rendered both in China and Japan; for, if the Japanese learn that the Chinese have accepted the law of God, they will more quickly lose their faith in their sects.

29 January 1552

**FRANCIS XAVIER FELT DEEPLY
HIS SEPARATION FROM HIS EARLY JESUIT
COMPANIONS. HE WAS DEEPLY CONSOLED
WHEN HE RECEIVED A LETTER FROM IGNATIUS**

Your holy Charity has written to me that you have a great desire to see me before you leave this life. God our Lord knows what an impression these words of great love made upon my soul, and how many tears they have cost me whenever I recall them; and it seems to me that I shall have this consolation, since nothing is impossible to holy obedience.

Among the other many other very holy words and consolations which I read in your letter were these last, which said 'Entirely yours, without my being able to forget you at any time, Ignatius' and, just as I then read them with tears, so I am now writing these with tears, as I recall times past and the great love which you ever had, and still have, for me; and as I also reflect upon the many toils and dangers of Japan from which God our Lord freed me through the intercession of your Charity's holy prayers. 29 January 1552



When I was *sick*...



On Sundays I go outside the city to say Mass for all who are sick with St Lazarus' disease...they are very attached and devoted to me.
Francis Xavier, 1542

Seminars are the life-blood of Jesuit Assistancies. In them Companions from different nations meet and share their experiences. Later on they will look on particular seminars as notable. They will have introduced them to a new world, and encouraged them to make new commitments.



A seminar held in Singapore for scholastics of the East Asia and Oceania Assistancy had special significance. Its theme was AIDS in the Asian region. The participants learned more about the disease, the social conditions that encourage its spread, the threat it poses to societies throughout Asia, and ways of meeting it. The majority of the scholastics participating came from East Timor and Myanmar.

The Seminar was the first step in the formation of a network among Jesuits in the East Asia and Oceania Assistancy. Eventually, the network will allow the Assistancy to coordinate work on AIDS, and to help Jesuits work more effectively. The Network was inspired by the initiative of the African Jesuits.

At the Seminar, the participants heard about the reality of AIDS in Asia. It is a reality often neglected and denied. In most societies, it is found among people marginal in society – sex workers, transient workers, and men who engage in unprotected sex.

AIDS receives little publicity in Asia, and many people are ashamed to speak of it. This



creates favourable conditions for the spread of the disease. In only a few nations do vulnerable people have access to the drugs that can control the onset of the disease.

For churches AIDS is often especially difficult to address, because in the public mind it is associated with sexual practices that are

inconsistent with Christian moral teaching. Attitudes to AIDS can also be coloured by prejudice against homosexuals. In the Catholic church, too, there has been controversy about the use of condoms as a measure to reduce the spread of the disease.

These difficulties are also the reasons why Jesuits have a contribution to make. It is important to educate Catholics about the causes and the nature of AIDS. And because AIDS victims so often live sick and unwelcome on the fringes of society, they are first among the poor to whom Jesus calls us. They invite us to practical compassion.





How BIG IS AIDS IN ASIA?

In comparison to Africa, a small proportion of people are infected. But the proportion is expected to double in a few years.

What encourages infection?

- Sexual relations with an infected person
- Using infected syringes to take narcotic or medicinal drugs
- Using tainted blood transfusions
- Ignorance of the causes of AIDS
- Concealing infection through shame
- Poverty

Who are vulnerable to AIDS?

- Children of infected parents
- Men separated from their families for work
- Sex workers
- Those in sexual relations with infected people
- Those ignorant of the disease

What makes a difference?

- Respect for the dignity of partners
- Education
- Openness to those affected
- Access to medicine
- Hygiene: screening blood and using sterilised syringes
- Relief of poverty

What place has education?

- To inform communities about AIDS
- To encourage practical respect for partners
- To encourage hospitality to those sick with AIDS
- To see AIDS victims as our brothers and sisters



LIGHT FROM AFRICA

It is difficult for any African to ignore AIDS. It has so massively affected the continent. Statistics can be numbing. But 70% of those suffering from AIDS live in Africa, and in 2002 alone, two and a half million Africans died of conditions related to AIDS. The Bishop of one rural diocese believes that more than 40% of his people are HIV positive.

The condition affects men, women and children. It is tragic that now one of the greatest needs is for orphanages. They receive children born with AIDS, as well as children who have lost both their parents to the disease.

African Jesuits first met AIDS through their work in parishes, hospitals, villages, gaols and schools. They saw that AIDS was more than a sickness, and that those suffering from it needed more than medicine. With AIDS go ignorance, prejudice and fear, and impoverishment. These encourage the disease to spread, and increase the misery it brings.

In 2000, the African Jesuits began to coordinate their response to AIDS. The ten Jesuits working full-time and more than sixty part-time saw the need to encourage one another in their work. They also wished to give a powerful voice within the church and Jesuits to those suffering from AIDS.

They formed the African Jesuit Aids Network (AJAN). Michael Czerny, who spent many years in Rome as the director of the Jesuit Social Justice Secretariat, is its co-ordinator.

The Network helps Jesuits working with AIDS victims to share their experience of the goodness and heroism they meet so often, and also the trauma of their work.

It also helps them to educate African communities about AIDS and the cultural conditions that help spread it. Many people are ignorant about how it is transmitted. AIDS spreads when relationships between men and women are based in exploitation, and when the people infected by it feel shame. If they hide their condition, more people will be affected. Poverty that forces men to work away from their families also encourages the spread of the disease.

When illness and culture are intertwined, the first remedy lies in conversation. Attitudes must change. Any simple reliance on 'safe-sex' will be ineffective.

The AJAN has begun to encourage this conversation, beginning with the African Jesuits themselves. Young Jesuits have taken part in seminars that give them a first hand experience of how AIDS has affected the continent. It also introduces them to the courage of the communities that welcome people suffering from AIDS and care for them.

Korea *a Mission flowers*



The Korean national symbol is the Rose of Sharon. It is a hardy flower that has long grown throughout Korea.

give more and better service to the mission of Christ in Korea and abroad. Our Jesuit role remains the same, “We are servants of Christ’s mission”. To serve men and women in our world today, we must encounter Jesus very deeply.’

In these words, too, he invited the Korean Province back to its roots in God’s Word, as indeed does the Rose of Sharon. The young woman of the *Song of Songs* describes herself as the lily among thorns and as the Rose of Sharon. Early Christian interpreters explained that the songs referred to our intimate relationship with Christ.

The Korean preparations for the Anniversary took them back to our relationship with Christ who is central in the Ignatian tradition. They meditated personally on St Ignatius’ *Autobiography* in which he tells of his experiences in the years after his conversion. Their



When we think of the Rose of Sharon, we are reminded of the many ancient kingdoms that treasured it. We also celebrate its beauty and the character of Korea it represents. We think, too, of the future of the nation.

When the Korean Jesuits invited Fr Peter Hans Kolvenbach to join them to celebrate their anniversary, they had in mind first of all their history. Fr Kolvenbach invited them to look further into their future and their mission by asking them to become a Province.

This meant work. In new Provinces, signs and stationery need to be changed, websites needed to be updated. Some lives, too, change. Provincial Matthias

Joon-ho Chae has had to steel himself for a longer term of responsibility than he had expected!

But at a deeper level Provinces are to enable Jesuits to follow Jesus. As Fr Kolvenbach said in an



interview, ‘As the Korean Province of the Society of Jesus matures and increases in numbers, I believe we will



Communities met to reflect on the Jesuit Constitutions of the Society of Jesus. All the Jesuits in the Province



Even though I know full well that you are needed there, since you are needed even more in these regions, I earnestly ask that you come here.
Francis Xavier, 1552

came together to reflect on the future directions of the Province.

The Celebrations, too, began with a Retreat directed by Adolfo Nicolas, the President of the East Asian Assistency. He also stressed the lasting themes of Jesuit life: to have a deep vision based in service, solidarity and cooperation rather than in career, success and competition. Fr Kolvenbach celebrated the final Mass.

Symbols also make connections with the new world. For readers of world literature, the Rose of Sharon is indelibly associated with *Grapes of Wrath*, John Steinbeck's novel about the exodus of the poor from Oaklahoma. Rose Of Sharon is the pregnant young woman in a desperate world. Steinbeck suggests that 'in the beauty of the lilies Christ was born'.

In the Korean Province, many of the more recent works have been among the poor. Jesuits work with



migrant workers, hospital patients, poor students, those affected by drugs, in recreation centres and

hostels. They also work on missions to minorities in Cambodia, China, Myanmar and the United States.

The Anniversary Mass offered an opportunity to celebrate the Jesuit contribution to the church in Korea and to look forward to its future. Most Reverend Nicholas Cheong, Archbishop of Seoul, presided at the Mass. He and Archbishop Andreas Choi, the President of the Korean Bishops Conference, paid tribute to the Jesuit contribution in Korea. The Mass took place appropriately in the Gymnasium of Sogang University, affirming the original Jesuit mission to the young Catholics of Korea. At the Mass, Fr Kolvenbach received the final vows of nine Jesuits, who will form the core of the newly created Province.

The Rose of Sharon is a sturdy and unpretentious flower which grows abundantly for everyone to enjoy. As simple as the end of the celebration, when



the Korean Jesuits fed the thousand people present with an unfailing supply of Korean noodles.

JESUITS IN KOREA

Jesuits often do their best work behind the scenes: through their companions. This was the case in the beginnings of the Korean Church, whose three hundredth anniversary was celebrated in 2004.

Pedro Lee Sung-hun, who founded the Catholic community in Seoul, was baptised in China by Jesuit Jean Joseph de Grammont. Jean Joseph himself was a mathematician and musician at the Chinese court, and was reputed to be the translator of the Daodejing.

The story of the more recent Jesuit presence in Korea is also one of Jesuits travelling far. The first Korean Jesuits joined the Society in Japan and China at the beginning of the Second World War. From 1943 Seoul Bishop Rho Gi-nam and other educated Korean Catholics sought Jesuits to help young Koreans develop intellectually in their faith.

Eventually, Pedro Arrupe, then Provincial of Japan, responded to the request by sending Theodore Geppert to work in Korea. As a former rector of Sophia University, he was familiar with the theory and practice of education.

In the following year Korea became a mission of the Wisconsin Province. Kenneth Killoren became community Superior, and President of Sogang College. At this time, too one of the

first Korean Jesuits, Peter Jin Sung-man, returned to Korea. The commitment to intellectual formation through Sogang College prospered, and in 1970 it became a University.

Jesuits worked in other fields too. For some years they had responsibility for the Kwangju regional seminary. They engaged in other spiritual ministry. The continuing interest of the Jesuits in social issues began with the Institute for Labour and Management, associated with the legendary Basil Price, the second superior of the mission. Grassroots ministry to the poor flourished in John Daly's (Jung Il-wo) later work with displaced urban poor families.

Gradually young Koreans began to join the Jesuits. A novitiate was opened in 1964, and a house for scholastics in 1973. But the young Jesuits soon recognised the truth of Jerome Nadal's remark that the home of Jesuits is the journey. They too travelled far in their studies, giving much and bringing back to Korea what they had learned and experienced.

In 1980, as the number of Jesuits grew, Fr Joseph Lee Han-taek became the first Korean born mission superior. In 1985 Korea became an independent region and part of the East Asian Assistency. By this date the fifty-eight Jesuits in the mission included twenty-three scholastics.

Francis Xavier does not want to be a man passing through the battles of life with a rose in hand, nor a simple benefactor nor social activist. Rather, Xavier did not fear to dirty his hands, nor did he present a Christianity indifferent to human misery.

We continue Christ's mission as his companions in a way that, like Xavier, stresses love and respect for each human person in their quest, and respect for the action of the Spirit.

Fr Peter Hans Kolvenbach, SJ

