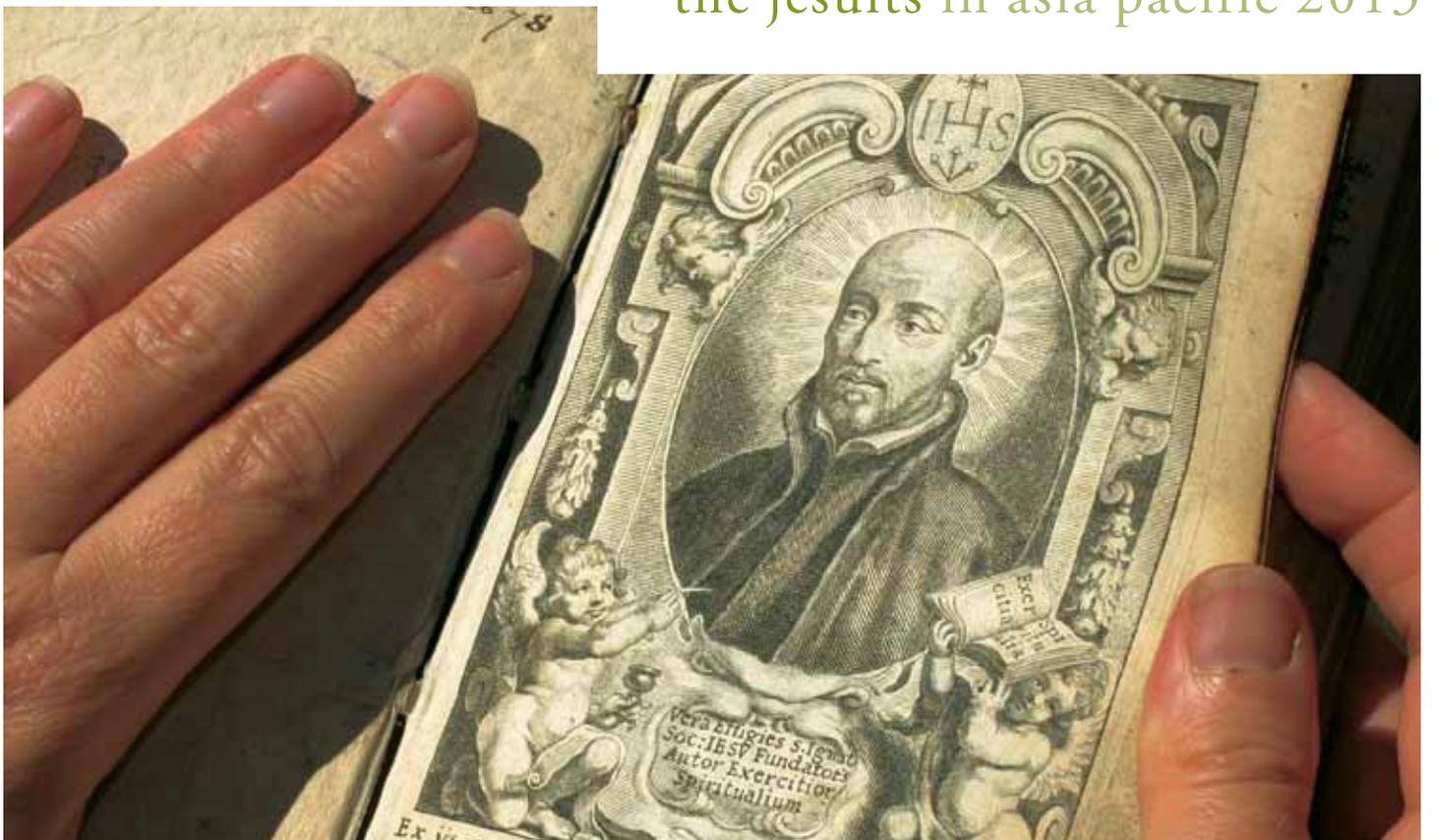




A FAITH THAT DOES JUSTICE

the jesuits in asia pacific 2013





PRESIDENT'S REPORT ON 2012

In 2012, we began to see dreams and plans become reality. Nowhere was that more obvious than in Timor-Leste with the ground breaking in July for an educational institute. Over subsequent months the first buildings were erected, the first students selected to begin at level 7 in the secondary school that is the first part of the institute, and the first cadre of teachers were introduced to Ignatian pedagogy.

The institute is a fine example of collaboration and cooperation across the Provinces within our Conference and Jesuits open to go where needed in service of the Society's universal mission. Generous supporters in Australia and Japan helped with the purchase of land, construction and student scholarships. With the majority of our Timorese Jesuits in formation, we needed more hands to cope with the project. Jesuits from the Philippines, Australia, Japan, India, Korea, Vietnam and Portugal have answered the call to mission and are now engaged in the project and other activities of the Region of East Timor.

As with all Jesuit ministry today, the institute is a collaborative effort with many partners sharing deeply the same mission. A partnership with Mary Aikenhead Ministries in Australia has been forged. The Religious of Jesus and Mary are sending sisters from India trained in teacher education and health care. Jesuit mission offices within our Conference and in Europe have committed to raising some of the much-needed funds to build and equip

the institute and provide scholarships for children in need.

At the Conference level, steps taken over recent years to strengthen our capacity have begun to bear fruit. After months of searching and discussion, several appointments of Conference personnel were announced in December. Most of them have already begun work, among them a new Socius and Treasurer, a Secretary for Pre-secondary and Secondary Education, a coordinator for the service of vulnerable migrants and for the social ministries, and a Delegate for Jesuit Studies. The enhanced Conference team will enable the Society's universal mission to be more deeply integrated in diverse sectors of apostolic service across Asia Pacific.

The Delegate for Jesuit Studies is a new position, and one that will be key in guiding the early studies of Jesuits so that they may respond more effectively to the fast-changing and pluralistic contexts of Asia Pacific. In 2012, a new International Juniorate was established in Yogyakarta, and we are now sending our undergraduate philosophers from Malaysia-Singapore, Thailand, Timor-Leste and Myanmar to study in a wider range of institutions, such as the highly regarded Driyarkara Institute of Philosophy in Jakarta and Loyola College, Chennai, one of India's top 10 universities.

Across the Conference, we are also engaging in considerable discernment, as mandated by General Congregation 35, to find the most "mission-effective"



“Moved by the love of God that we ourselves have experienced, we are invited to collaborate with others in order to contribute what we can to alleviate the sufferings of people affected by these calamities. Already so many Jesuits and our collaborators are doing this ...”

Adolfo Nicolás SJ
“The service of the Society of Jesus in times of disaster”,
 March 12, 2012

From 1950 to 2011, nine out of 10 people affected by disasters worldwide were in Asia.



China led the list of most disasters in 2012 (18), followed by Philippines (16), Indonesia (10), Afghanistan (9) and India (5). The June-July floods in China affected over 17 million people and caused great economic loss.

Philippines was one of the region's hardest-hit countries in 2012 (and this past decade). Since 2002, the country has had 182 recorded disasters, which killed almost 11,000 people, and in December, it was hit by Typhoon Bopha.

ways to arrange governance and share resources. Care must be taken to balance the imperative to enter deeply into the lives of local communities and cultures with the Ignatian vision that “the more universal the service, the more it is divine”. Fruitful conversations have begun among provinces that lie close to one another, such as China, Japan and Korea, leading to creative initiatives of cooperation in social ministries, in theological research and in joint educational ventures. Smaller and under-resourced regions such as Thailand, Myanmar, Malaysia-Singapore and Cambodia are also open to cooperative conversations. A consultation held in Timor-Leste during 2012 led to the creation of a “consortium” of Australia, Japan and the Philippines Provinces to underpin and strengthen apostolic discernment, care for personnel and care for apostolic activities in the Region of East Timor.

Fr General's letter, “The service of the Society of Jesus in times of disaster”, issued in March 2012, was a timely document for our Conference. Asia Pacific is four times more likely to experience “natural hazards” than Africa, and 25 times more likely than Europe or North America. We began 2012 with the experience of devastation wrought

by Typhoon Washi in Mindanao, the Philippines, and ended the year with another typhoon, Bopha, wreaking unbelievable destruction, displacement and loss of life, again in Mindanao. According to preliminary data released by UN Office for Disaster Risk Reduction and Belgian-based Centre for Research on the Epidemiology of Disasters on December 11, countries in Asia Pacific reported 83 disasters - mostly floods - in 2012. The disasters killed some 3,100 people, and affected 64.5 million people. The damage to infrastructure was enormous. 2013 began with devastating floods in Jakarta, landslides in Sumatra, and new floods in Queensland.

There is much we can do as we labour with our Lord in his creative work, especially in the areas of disaster preparedness and response. The poor are often the most at risk and vulnerable to the impacts of these disasters; they struggle the hardest to recover from the loss of family and friends, home and livelihoods. Realizing that, despite all that is being done on the ground, we can and must do more, and do better, we developed in 2012 a protocol for collaborative action in response to the pain of the many who lose so much in such devastation.

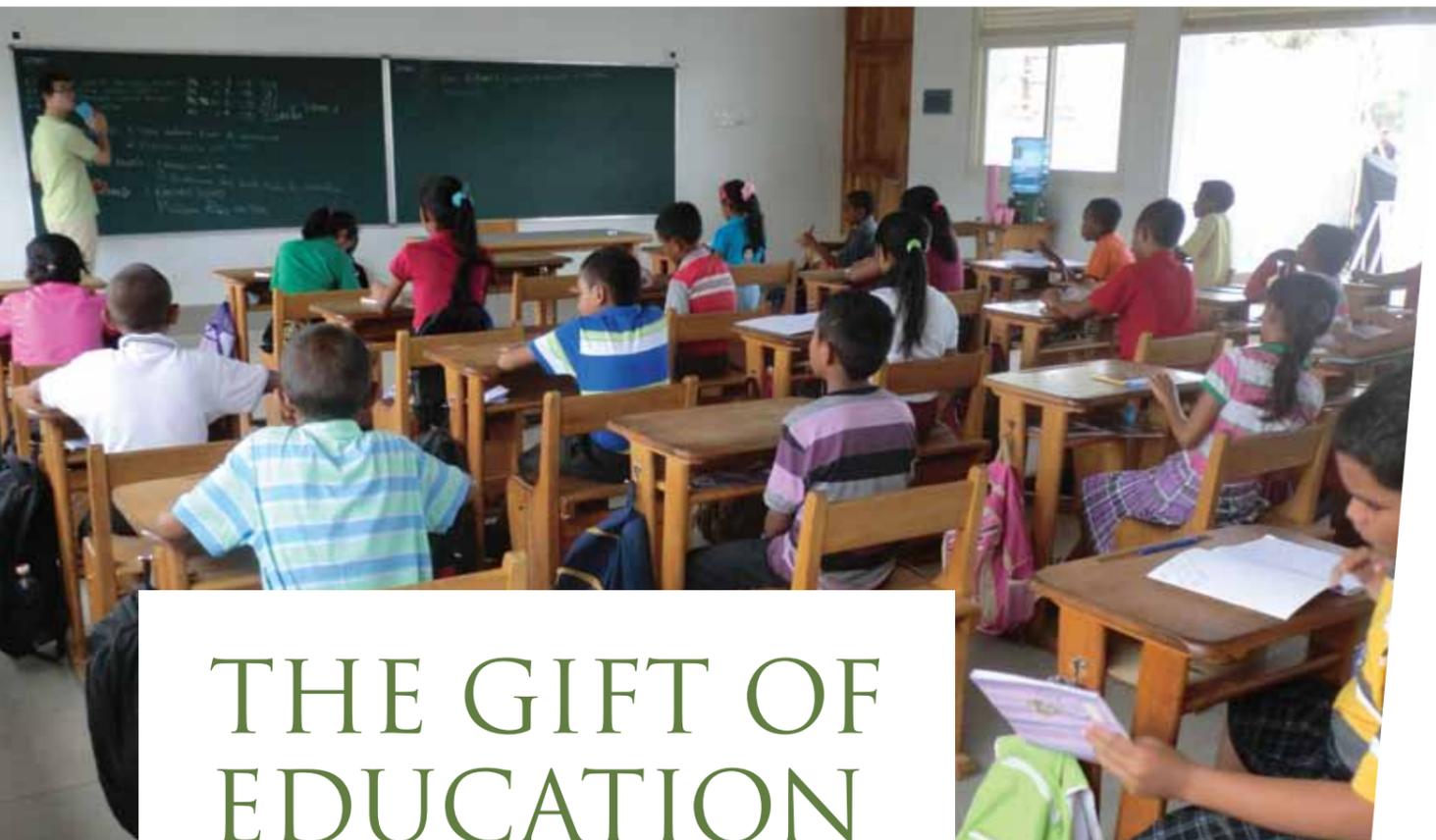
The protocol complements our existing work such as that of Jesuit Refugee Service, which is active in many places, such as at Myanmar's border with Thailand where a large scale return home is now a real possibility, in Cambodia with displaced people, refugees and vulnerable migrants, in Indonesia with new movements of Iraqi, Afghan and Sri Lankan refugees, in Philippines with persons displaced by conflict or natural disasters, in Timor-Leste with displaced persons, and in Australia in accompanying, serving and advocating for vulnerable asylum seekers in a hostile political climate.

Much of the coordination will fall on the new fulltime coordinator for services to vulnerable migrants and the network of key leaders engaged in social ministries. This network is an “engine room” for the whole Conference, clarifying the frontiers towards which our mission directs us, pushing constantly for programmes that build capacity and form leaders, and building bridges to our institutional engagements, such as universities.

We made significant progress in 2012, but there is still much much more to be done, which makes the spirituality that underpins our lives essential. Through the Spiritual Exercises we can know more clearly the mission given to us by God, and find strength to put it into practice. Ignatius Loyola, through his Spiritual Exercises, offered a way to meet God, to be aware of his freedom in our lives, and to know better what he asks of us. Such freedom will enable us to find the lost, to heal the broken, to feed the hungry, to release the prisoner, to rebuild the nations, to bring peace among people, and to make music in the heart. Though silent, at times seemingly distant, beyond all possible imaginings, God is nonetheless near.

We thank all who have shared our journey over this past year and invite your continued participation in our mission.

Fr Mark Raper SJ
 President, Jesuit Conference of Asia Pacific



THE GIFT OF EDUCATION

There is an old proverb that says: “If it were not for our hope, our hearts would break.” Education offers that hope.

Our Conference President, Fr Mark Raper SJ, said as much in a graduation address he gave at the Australian Catholic University nearly 10 years ago as Australian Provincial Superior. “Education gives a window through which to imagine a possible future. Once, after beating through thick scrub in northern Uganda to find a group of Sudanese refugees who spent weeks trekking to the border seeking safety, all the people asked of me was a blackboard and chalk.”

Around the Asia Pacific region, new Jesuit educational institutions are emerging to give some very poor people hope for a better future.

On January 15, 2013, the first part of a Jesuit educational initiative in Timor-Leste opened its doors in the village of Ulmera, some 20 kilometres west of the capital Dili. A new Jesuit secondary school, Colégio de Santo Inácio de Loiola, began with its first intake of 74 boys and girls in Year 7.

One of the students, Jufrania, said on the first day, “I want to be in a good school which will teach me how to respect others and come to know Jesus. This school, I know, has good teachers who communicate well with their students. They will understand us and give their time for us. They will not only teach but spend time to explain.”

Responding to the need for trained good teachers in Timor-Leste, the institute includes a new teacher education unit, Colégio de São João de Brito, which will open in 2014.

In Sydney, Australia, another new Jesuit school began in January. Redfern Jarjum College is a small, tuition-free primary school for children of very needy Aboriginal families in Redfern and its surrounds. This initiative seeks to educate urban Aboriginal children who are not participating or coping in mainstream primary schools.

One of the founders of the project, Fr Ross Jones SJ, has said, “A few minutes drive across the harbour is a community with needs the likes of which most of us cannot imagine ... In the Redfern project, we are reaching back to touch the vision of those early Jesuits in Australia



in their bold inland mission to the first Australians.”

In the Philippines, Xavier School Nuvali opened its gates to a pioneer generation of 138 students in Kindergarten to Grade 3 levels in June 2012. The school is a satellite campus of Xavier School San Juan and has a flexible co-education system, where boys and girls study together for selected grade levels and subject areas, and separately for others. In the next school year, Grades 4, 7, and 8 will be added, with an expected 100 students. The school is mandated to offer a socialized tuition fee scheme with 25 per cent of its students on scholarships.

In Cambodia, Jesuit Service-Cambodia has been involved in education for more than two decades – building schools, conducting teacher training programmes, subsidising the cost of teachers, providing student scholarships, and supporting the Royal University of Phnom Penh in teacher training. It is now engaged in a careful and comprehensive discernment process exploring the possibility of beginning a substantial new Jesuit school enterprise.

The Society is also discerning its way in Myanmar, which has begun opening itself to the world after decades

of isolation and stagnation. Myanmar has invested less than 1 percent of its Gross Domestic Product in education over the last 50 years, and now the whole education system must be rebuilt. The two educational institutions the Jesuits in Myanmar have run in the past 10 years are now inadequate in the face of the new challenges and opportunities sweeping across the country.

Going hand in hand with the development of new schools is a good deal of networking amongst existing schools across the Provinces and regions in the Jesuit Conference of Asia Pacific (JCAP).

In 2010, the Japanese Province hosted a successful conference of JCAP schools in Fukuoka, from which has flowed substantial staff and student exchanges. In August 2012, a student leadership programme was held in the Philippines for prospective school leaders from five schools – Sophia University High (Fukuoka, Japan), Canisius College (Jakarta, Indonesia), Wah Yan College Hong Kong, Xavier School (San Juan, Manila, Philippines), and St Ignatius College (Riverview, Sydney, Australia). The programme focused on leadership from an Ignatius perspective including reflections, leadership forums, and immersions emphasising that leadership is always accompanied by service. After visiting Smokey Mountain, the largest landfill in the Philippines and home to thousands of Filipinos who scavenge through the trash for a living, Riverview Rector Fr Ross Jones SJ reminded the students that “education without reflection is not Jesuit formation.” They had to wrestle with these contraries and try to make sense of the human condition. And somehow find God in it.

In addition, since 2009, staff at St Ignatius College, Riverview have offered three Advanced Teaching Programmes to teachers across the Conference. Some 60 teachers have experienced this week-long programme on Ignatian teaching in Sydney and Hong Kong, and there are plans to repeat this series soon.

When planning in 2012 for the opening of Redfern Jarjum College, an Aboriginal elder, Aunty Beryl Van-Oploo, said to me, “Fr Chris, you are giving my people the most precious gift of all – the gift of education.” It is a gift that the Jesuit Conference of Asia Pacific continually seeks to offer to as many as possible of the poorest of the poor in our region. It is a gift that can continue only with the generous sharing of resources across the whole Conference.

*Fr Christopher Gleeson SJ
Jesuit Conference of Asia Pacific Secretary for Secondary Education and Provincial Delegate for Education and Mission Formation for the Australian Province*

READY TO BE SENT



Jesuits are branded as intellectuals. A Jesuit told me that he once met a young man who wanted to join the Society but thought that he was not smart enough. The Jesuit's response was "Do not worry about becoming a Jesuit intellectual. You will soon find out there are in fact only a few of us."

Although there are Jesuits who are known for their great minds, the mark of a true Jesuit is more than the size of his brain. If it were simply a matter of intellectual prowess, then why do Jesuit studies take so long? An old Jesuit teacher said it is because we are slow learners. Some say we are hardened sinners and that is why it takes a lot of time to form the mind and the heart of a true Jesuit. I could not agree more, and offer here my thoughts on how Jesuit formation moulds us into men dedicated to serving a faith that does justice.

While still preparing to become a priest, I often heard that Jesuit formation is mission and that the mission begins with studies. However easy or difficult the subjects were, studying was not simply a requirement to be fulfilled. It was a mission to be accomplished. But why call it a "mission"?

When I became a priest in 2010, my first assignment was to go to the Jesuit Region of East Timor. I had never

been to this newest country of Asia Pacific, and I embraced the assignment with a spirit of adventure and an eagerness to begin my life and work as a priest. I was sent to join a team of missionaries in the rural mountain village of Railaco, and my daily life unfolded as I expected: saying masses, hearing confessions, visiting the sick, getting to know the people, and travelling from one village to another.

It was an easy mission but after two months, I was given a new assignment – to help run a school in the capital, Dili. I found myself in a more difficult situation. I was a priest among the students and teachers, but I was also expected to be a good administrator. The balancing act was tricky and tough.

I did not realize until then that administration work could be full of daily surprises. Perhaps it was also challenging because I had to learn how to read and review a balance sheet and all the other financial matters. My studies in philosophy and theology were not of much help in managing the income and expenses of the school. I also had to take care of our teachers and staff, and in this, I held fast to the belief that if they were cared for, they would also care for their students.

I found that the administrative work was a good exercise

for learning how to work for the common good. We were a team of four young Jesuits who shared the responsibility of leading the school. We were all new to running a school, so we learnt as we went along.

In order to communicate better, I had to put more effort into learning Tetum, the local language. More importantly, I had to make time to share stories with the people I lived and worked with every day in order to share more deeply in their lives.

I left Timor-Leste in late 2012, and looking back on the experiences of my first mission, I can appreciate better why it was always said that Jesuit formation is for mission. Being on a mission does not necessarily mean going to foreign lands. Mission has to do with being sent to peoples and situations. Saint Francis Xavier is considered to be the greatest of the missionaries, and his mission began with a conversation and an order from his superior, Saint Ignatius of Loyola. He crossed the wide seas from Europe to Asia because he was sent and entrusted with a task. His life as a missionary took shape as he followed the direction he had been sent and then did with relentless passion and dogged fortitude the tasks he had been given.

And so, these are three things that I learned in formation

that carried me through my first mission as a priest.

First, Jesuit formation is only as good as the Jesuit's availability for the mission he is given and the people entrusted to his care.

Second, Jesuit formation is only as good as the Jesuit's openness to learn more in order to offer more loving service to God and neighbour.

Third, Jesuit formation is only as good as the Jesuit's readiness to live and work with others.

It takes more than being an intellectual to begin to take these three things to heart and to live by them. Many times these values were overtaken by my stubbornness, pride and half-heartedness. I have also come to see that in every moment of his life, a Jesuit is not left alone and without a guide. As the wisdom of the wisest among us said, "Jesuits know who they are by looking at Jesus Christ".

*Fr Roy Cenon M Ragas SJ
Coordinator of spiritual programmes at Arrupe International Residence in Manila, the Philippines, and doing a licentiate in theology at Loyola School of Theology, Ateneo de Manila University*



FORMING PASTORAL LEADERS FOR MISSION

The East Asian Pastoral Institute (EAPI) began 2013 with a waiting list of people wanting to register for its programmes and all 85 participant rooms taken. Enrolled in its residential programmes are lay, religious and clergy from 16 nations.

The strong interest in its programmes is encouraging for the institute, which is an international work of the Jesuit Conference of Asia Pacific. Since EAPI's establishment 50 years ago, interest in its programmes has fluctuated because they were not always relevant to the formation needs of the local Churches in Asia, which the institute was set up to serve. Consequently, EAPI has had to adapt the content and pedagogy of its programmes while keeping faithful to the reforms instituted by Vatican II. The programmes, which began with a catechetical focus, moved to updating on theology and pastoral renewal, and now to pastoral leadership.

The relevancy of its current programmes particularly for the Church in developing nations is clear as EAPI is seeing more participants from the priority countries of China, Vietnam, Myanmar and Timor-Leste, as well as from Oceania, South Asia and even places like Zimbabwe and Namibia in Africa.

EAPI provides an invaluable service to the Church in Asia with its traditional renewal and sabbatical programmes, but it is the new programmes such as Pastoral Leadership for Mission that are now attracting more participants.

The three-month Pastoral Leadership for Mission programme is a response to the call for effective pastoral leadership in the Church. There is a clear realization that the knowledge, skills and attitudes that informed pastoral leaders in the past are no longer relevant and are, in some cases, ineffective. In addition, changes in society and the Church have forced Church leaders to review the frameworks that inform thinking about pastoral leadership.

The modules of the Pastoral Leadership for Mission programme integrate the theory and practice of pastoral leadership and followership. Programme participants are given insights of leadership that explain their pastoral experiences. For example, in the module on ethics and leadership, participants review the basic principles of Christian ethics and the literature on ethics of organizations and social justice, and are then asked to address ethical issues, such as integrity, using actual case studies.

The renewal and formation of pastoral leaders from many cultural backgrounds can be daunting. In addition

to the challenges of cultural and linguistic differences, some participants find it very difficult to move beyond an understanding of leadership as power, particular traits or styles. The definition of leadership as a process is a major leap in understanding for many Asian participants who are brought up in a paradoxical leadership system that stresses authority and harmony.



The varying levels of understanding and experience among participants combined with their often limited English language competency mean that the lecturers have to use pedagogies that respect the participants as adult learners. Thus most lecturers begin with an analysis of the context and experience of leadership among the participants. The time-tested method of story telling is used to enable this process and there are many opportunities for participants to relate their stories of the times they were called to take on leadership roles. These accounts are then aligned to contemporary theories of leadership to help them make connections and applications.

As it is important that participants are able to reflect on what they have learnt, they are invited on Friday afternoons to think deeply about the new knowledge, skills and attitudes arising from the classes, and share their reflections. Having to share a learning process with a group helps the participants to build relationships. It also increases understanding between their different cultures, and helps them to apply and integrate what they have learnt in the past week to their faith and community life in EAPI. In encouraging this, EAPI becomes a place where participants can hone, through experimentation, essential skills for effective leadership for mission.

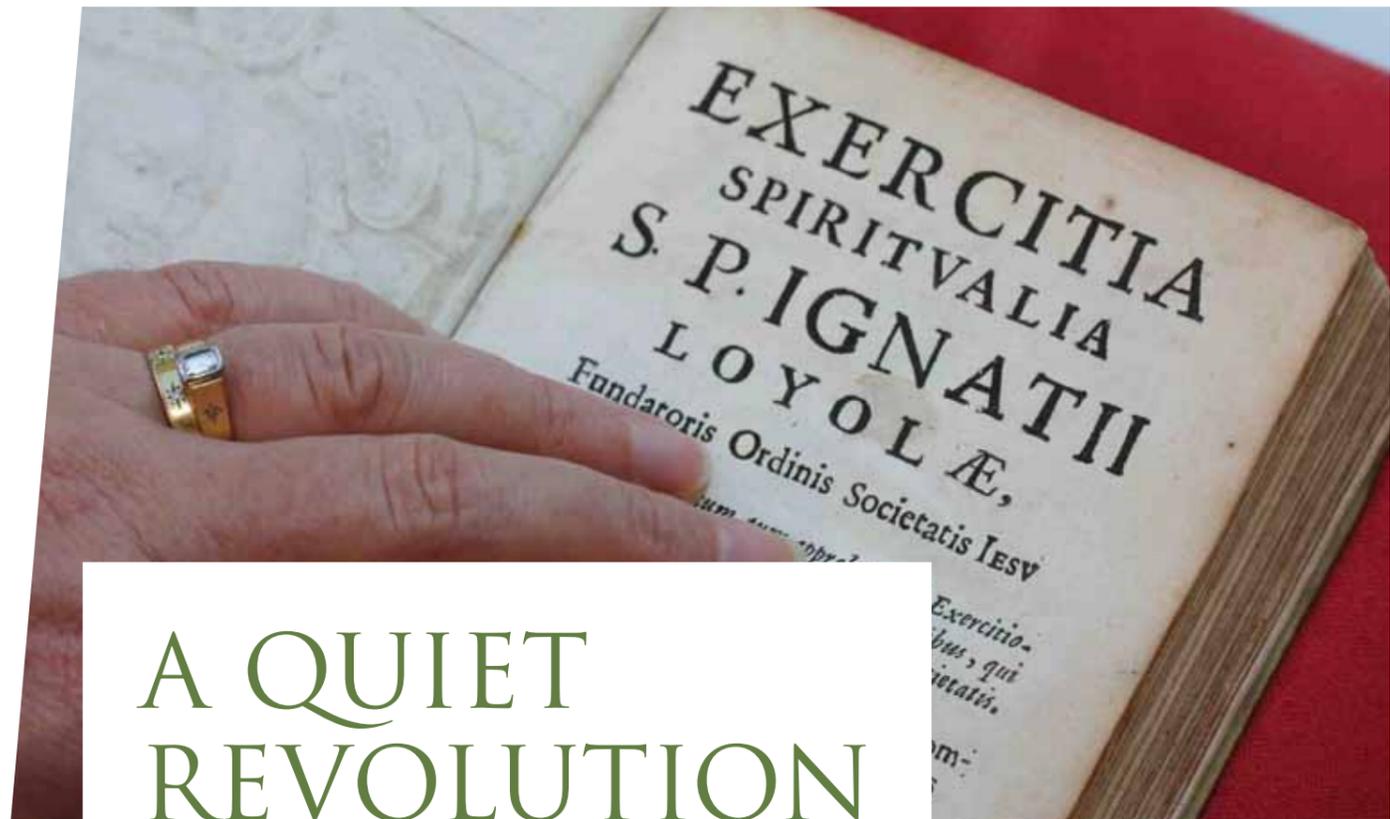
However relevancy to the needs of the local Churches in Asia is but one factor that accounts for the current high sign up rate for its programmes. Another critical factor is the availability of scholarships for participants from certain countries. Recognising that many bishops and superiors do not have the funds to send people abroad for formation, EAPI works with funding agencies to ensure that financial assistance is available for participants in need.

EAPI hopes to continue to have a full house of persons from all over the world who wish to experience the global Church by living in a multi-cultural community while learning the knowledge, skills and attitudes to become competent pastoral leaders for mission.

*Fr Arthur Leger SJ
Director of the East Asian Pastoral Institute, located in
Ateneo de Manila University in the Philippines*

For more information on EAPI, visit eapi.admu.edu.ph.





A QUIET REVOLUTION



According to Joseph Tetlow SJ, who headed Fr General's Secretariat for Ignatian Spirituality in Rome for eight years, the first layperson to make the full Spiritual Exercises in the modern era was a young German woman named Hildegard Ehrtmann. In 1957, aged 26, Hildegard, a social worker from Hamburg, travelled to Cleveland, Ohio as part of the International Youth Leader Exchange Programme. She joined the Cleveland Alumni Sodality (CAS), a group of young professional men and women who met under guidance of Joseph Schell SJ from John Carroll University.

Members of the CAS made an annual eight-day retreat, but none had made the 30-day retreat. Hildegard wondered why not. Her question prompted the group to ask a Jesuit if he would direct them. Faced with this unusual request, he consulted his Provincial, who in turn sought the permission of the local Bishop. The Bishop was sufficiently disturbed by the idea that he suspended the CAS. Undaunted by his "No", the group moved to a neighbouring diocese, and in June and July 1959, Hildegard and the other nine members of her group made the 30-day retreat with Fr Mulhern SJ at the convent of the Precious Blood Sisters in Marywood, Ohio. Fr Tetlow suggests that they were probably the first lay people to make the long retreat in centuries.

Returning to Germany in 1960, Hildegard worked with the Christian Life Community (CLC), and with Jesuits in giving the Spiritual Exercises to laypeople. In 1971 she and Fr Alex Lefrank SJ developed a programme to form laypersons to give the Spiritual Exercises. As a member of the Executive Council of the World CLC from 1970 to 1979, Hildegard's major concern was to develop international formation programmes for lay givers of the Exercises. A quiet revolution was underway.

At Campion we regard Hildegard's story as somehow foundational because it is our story too. It illustrates how the role of the laity has shifted in our ministry. At Campion, laypersons now make the full Spiritual Exercises, either over 30 days or in daily life; give the full Spiritual Exercises; work with Jesuits as colleagues in the ministry of the Exercises; and form others (Jesuits, lay and religious) to be givers of the Exercises.

When I first became Director at Campion in 1994, we had a team of three Jesuits and one woman religious. Now we have a team of five Jesuits, nine religious and 23 laypersons.

In 1995 the 34th General Congregation challenged Jesuits to put themselves at the service of the apostolate of the laity so that they might "take an active, conscientious, and responsible part in the mission of the Church in

this great moment of history" (Decree 13, Cooperation with the Laity in Mission). This document provides the rationale for our shared ministry at Campion Centre of Ignatian Spirituality.

Campion has responded to the desire of the laity for rigorous formation in Ignatian spirituality. To that end we have formed a strategic partnership with MCD University of Divinity, a collegiate university. Sentir Graduate College of Spiritual Formation, which was founded at Campion in 2000, is one of the 10 colleges of the university, and we currently work with it to offer nine courses including the Graduate Certificate in Ignatian Spirituality, Graduate Diploma in Spiritual Direction, and the Master of Arts in Spiritual Direction. We also have a doctoral programme and two of our students have been awarded their doctorates.

The connection between Campion CIS and MCD University of Divinity enables our students to receive recognized awards for their formation in Ignatian spirituality. This is particularly important for the laity who need recognized credentials to minister in the Church. Another benefit is FEE-HELP – the Australian Government student loans scheme – that enables students to take out a loan and repay it when their income reaches a certain threshold (currently around A\$49,000 per annum). This funding has enabled our Ignatian formation

programmes to flourish.

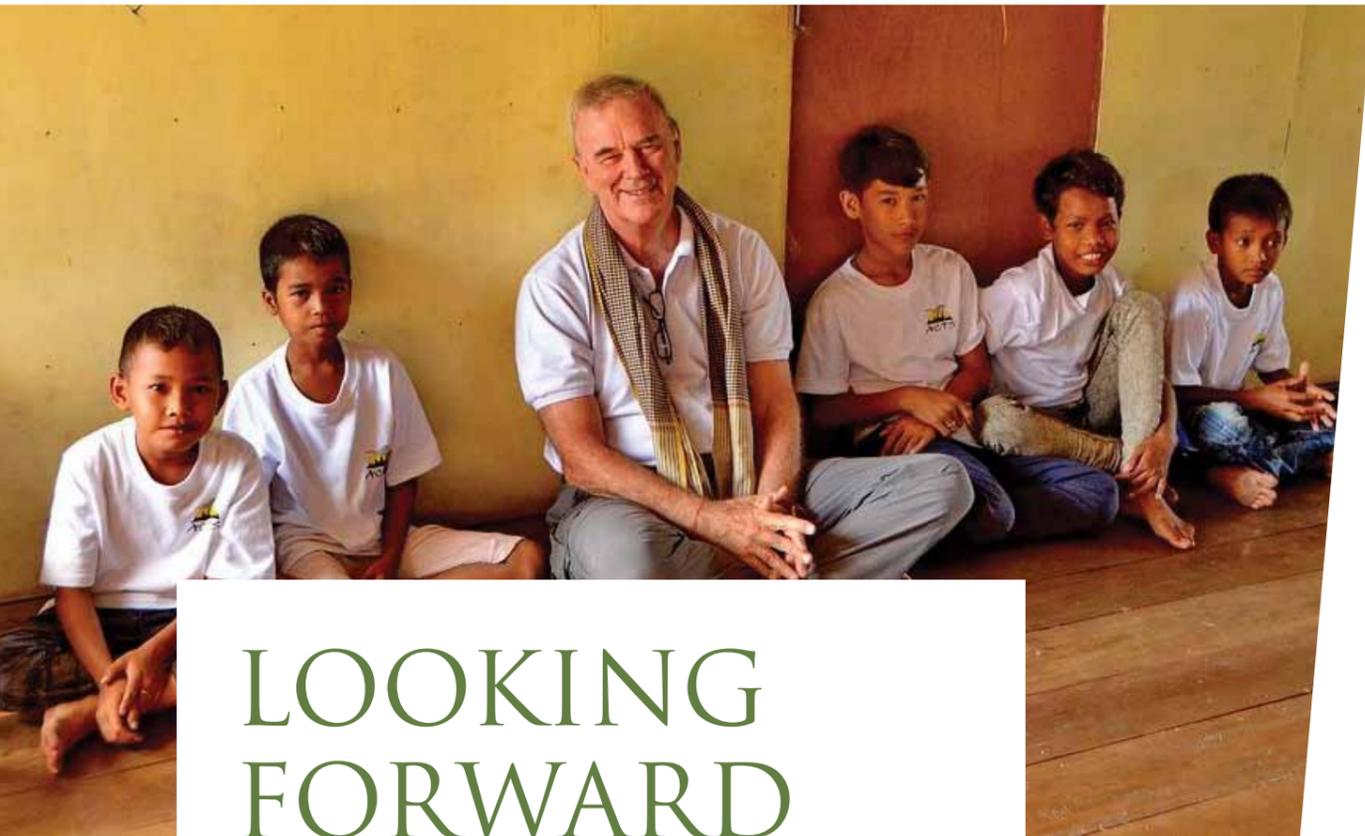
In addition to Australian students, we currently have international students from mainland China, Korea, Timor-Leste, the Philippines, Singapore and Hong Kong studying with Sentir.

Fr Danny Huang SJ, Fr General's Assistant for the Jesuit Conference of Asia Pacific, visited Campion in October 2012. I invited him to sit in on an information evening about our courses for forming spiritual directors in the Ignatian tradition. He was impressed with the quality of people applying to study. He remarked to me afterwards over a cup of tea, "I feel like giving up my job in Rome and coming here to study!" A quiet revolution, which began just over 50 years ago, is being noticed.

*Fr Michael Smith SJ
Director of Mission, Campion Centre of Ignatian Spirituality
and Dean of Sentir Graduate College of Spiritual Formation
in Melbourne, Australia*

For information on the Campion Centre of Ignatian Spirituality, visit www.campion.asn.au.

For information on the Sentir Graduate College of Spiritual Formation, visit www.icspf.edu.au.



LOOKING FORWARD



“THE BEGINNING OF THE YEAR IS A TIME FOR THINKING AFRESH. EVEN IF OUR BODY IS AGEING, OUR THINKING CAN BE EVERGREEN. GOD ALWAYS THINKS FRESHLY, BECAUSE GOD IS YOUNG, AND ALWAYS IN THE PRESENT. WHEN WE READ THE GOSPELS, WE SEE THAT JESUS LIVED TOTALLY IN THE PRESENT. HE WAS OPEN TO THE EMERGING MOMENT.... IT’S EXCITING TO BE ABLE TO LIVE LIKE THAT.”

– From the Sacred Space website

In 2013, we move forward with fresh hope, open to the emerging moments in various parts of our Conference. Already we see new challenges and initiatives in the service of vulnerable migrants; respect of God’s creation; the formation of Religious, diocesan clergy and laity; Jesuit formation; the field of education; and in streamlining governance arrangements to meet today’s demands.

In facing these abundant challenges, our Conference seeks to engage with the Church in Asia through our international works, as well as at the Province level.

Our international works are changing in structure

and focus. Last December, for example, the East Asian Pastoral Institute set up a Centre for Effective Mission that will complement its current formation and educational programmes with outreach activities. The new centre will work with dioceses around Asia, supporting them in pastoral planning and assisting religious congregations in apostolic discernment or restructuring.

Another international work, Arrupe International Residence (AIR), is becoming more of a house of studies for students of theology and graduate students. With fewer undergraduate philosophers in residence, AIR is free to offer places to Jesuits from other parts of the world, particularly those who are interested in studies in the Asia Pacific context. AIR residents will mainly study in the Loyola School of Theology (LST) and other schools in Ateneo de Manila University. LST is the only Jesuit theology school in Asia able to receive foreign students for the first cycle study of theology in English language, with few visa issues, and is qualified to give Pontifical degrees. The residential and formation experience of living in AIR will help prepare Jesuits in Asia Pacific, and those from elsewhere, for the service of a faith that does justice in their own contexts.

New initiatives in education are evident in our Regions and Missions. With so many well-established Jesuit educational institutions in Asia, it is remarkable to note the energy going now to new institutional developments in places of great need. Over the past 20 years, a full blown mission has grown out of the early initiatives of Jesuit Refugee Service in Cambodia, a country then struggling to recover from the Khmer Rouge conflict and the massive outflow of refugees. As Cambodia re-built itself, JRS was transformed into Jesuit Service Cambodia, a Jesuit mission was set up with support of the Conference, and a diocese was entrusted to the Society in Battambang. Education is part of the wide-ranging services offered to the poor by the collaborative team of Jesuit Service Cambodia, with the major focus on supporting schools and teachers in the rural areas. With Cambodia now a mission of the Korean Province, the mission is moving towards establishing an institutional base for this long-standing commitment in education.

In quite different ways the Society’s frontier mission in Myanmar is faced with new choices as the country opens to entirely new possibilities with dramatic rapidity. The Church can now take on roles in civil society hitherto inaccessible to citizens. While the educational needs and

challenges are immense, the interest and commitment to education among the Myanmar people give wind to our sails. Our new steps in Myanmar cannot be “Jesuit-alone” initiatives but rather collaborative undertakings, an approach new for many Jesuits but one that must be quickly learned. A clear priority for Myanmar is the preparation of young Jesuits who will have the resilience and wisdom to be faithful to their mission in a fast changing social context.

As a Conference, we will continue to do as mandated by General Congregation 35, which called Jesuits to re-imagine the ways we organize ourselves for the sake of our Jesuit life and mission so that we can better serve the Church and the world. A major effort is underway to streamline, modernize, and make our governance arrangements more flexible and nimble. We ask for your continued prayers and support as the Jesuit Conference of Asia Pacific endeavours to work more strategically and collaboratively in order to implement the Society’s mission in this culturally, ethnically and religiously diverse part of the world.

Fr Mark Raper SJ
President, Jesuit Conference of Asia Pacific



ihs JESUIT
ASIA PACIFIC
CONFERENCE

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