

“tantas cosas...”

there are many things I wish to talk about...

-A tale of Fr. Pedro Arrupe-



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## Introduction

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I neither met Fr. Pedro Arrupe nor saw him from afar. I joined the Society of Jesus in 1976, and at that time he was already the Superior General of the Jesuits. During his 18 years as Superior General he visited Japan just once in 1971, and I was told he dropped in on Jesuit institutes and communities within the country and even set foot in Hiroshima. Since I was 16 years old at that time, to be able to recall some of those events would not have been unusual. Yet I have no memories of them at all, though I do recall my mother uttering the name “Father Arrupe” several times. However his behavior and the episodes at Nagatsuka where the novitiate was located, and above all the memories I have of my mother who stood by observing his tireless work after the dropping of the atomic bomb, have never faded from my mind, despite the passage of time.

What sort of a person was he? With naive queries in mind I joined the Society of Jesus, underwent training, and became a priest, and when I began to feel the time had come for me to conclude my role and ministry in the Society of Jesus, I decided to write about Fr. Arrupe. This is because on looking back on my life as a member of the Society of Jesus, I believe I was greatly inspired by the decrees of the General Congregation of the Jesuits whom he led, as well as its many letters and lecture records. I felt my final task was to create the basis for my image of the Society of Jesus, explore its past, live in its present, and seek its future.

There are already many biographies of Fr. Arrupe and DVDs portraying his life have also been produced, and so writing more about him was needless. Yet for my own sake I decided to go ahead and do so, and that happens to be my sole reason for writing. In that sense this is not merely a personal “Biography of Fr. Arrupe.” It is also a story.



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## Preface: Hiroshima of that Day


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The morning of August 6, 1945, was a day with the usual summer sky, which implied that it would be hot again. A little after 8:00 AM in the morning an American B-29 bomber flew over Hiroshima, making an uncanny explosive sound. As a matter of fact an air raid warning had been issued at Hiroshima an hour earlier, but as it was soon lifted the residents resumed their usual everyday lives. Those heading for work boarded trains or buses, those employed at stores commenced their preparations, and even students who had been sought for labor service, were seen walking or cycling to their new locations. My father by the way was serving at the time as an engineer for the Japanese National Railway, and so on ending his night shift he returned to his residence at Minamikannoncho and got ready to take a nap, after having ridden by train past the Aioi Bridge at 8:00 AM.

At 8:15 AM, a bomb was released from the Enola Gay onto Hiroshima city. It exploded about 600 meters above the Hara Hospital, some tens of meters away from the Atomic Bomb Dome in what is now the Peace Park. A beam of light flashed, hot wind of several thousand degrees blew over the city in an instant, and a mushroom-shaped cloud of smoke soared towards the sky.

What in the world had occurred? Not just wooden houses but even concrete edifices had crumbled without a trace. Tiles of houses several kilometers away were blown off, walls collapsed, and the houses themselves had tilted. On observing the Atomic Bomb Dome which boasted a stately facade as an industrial promotion center, you can easily imagine the ferocity of the heat rays and blast emitted by a single bomb. The newspapers on the following day described it merely as a new type of bomb, for it was only later was it learned to have been an atomic bomb.

What had become of human beings? People were burned out



by the heat rays. What remained on the walls of a bank in the city center were mere traces of the shadows of people, possibly people who had been seated there, but there remained no signs of anything else. Many who had their skin burned collapsed, their lives having been stolen away in an instant, and those who had run out of breath crying for water and those who had gone to the river in search of water, died on the spot.

There are many paintings depicting the immediate consequence of the atomic bombing, and there are also videos of survivors describing the situation at that time. Yet all of them are so heartrending that we feel compelled to shut our eyes, and the testimonies of the narrators are also such that one finds it hard to believe them. One narrator declared, “one should not drop things like that in places where people live.”

A few kilometers north of Hiroshima city lies a mountain called Mount Takeda. Although it is just 400 meters above sea level it is one of the highest mountains in Hiroshima, and with a location in the Seto Inland Sea it is quite a landmark. A Jesuit novitiate was situated in a place called Nagatsuka, at the foot of the mountain. A novitiate is a place where those wishing to join the Society of Jesus spend their first two years, and here their suitability for membership is tested. The edifice was erected in 1938, and as it was built in the style of Japanese houses the roof was covered with tiles. There also existed a chapel of 50 tatami mats and a belltower that rang out the Angelus bell, a veritable five-storied pagoda. Moved by their respect for Japanese culture, the Jesuits specifically erected a novitiate by adopting the Japanese style of architecture.


Fr. Pedro Arrupe, a missionary from Spain, lived at the novitiate, and he was the Novice Master. Most of the novices were Japanese in their twenties, though there were also scholastics



from Germany who were engaged in the study of philosophy, and others who had concluded their novitiate training and were busy studying Latin and Greek. There were also three youngsters from the Korean Peninsula, and so the residents comprised in all a total of 35 young people. They arose at 5:00 AM, prayed, heard Mass, had a quick breakfast, attended lectures, studied, had lunch, worked, and then prayed again. Even after dinner they studied, prayed, and attended lectures, and most of their days were passed in silence.

Even in a place like that an abrupt change occurred on the morning of that day. The novitiate was situated around 6 kilometers from the epicenter of the explosion, and yet the windows, walls, and roof tiles were shattered by the blast, and the house beams seemed as though they would collapse any moment. Fr. Arrupe happened to be in his room at that time. He climbed a small hill above the novitiate in order to see what had happened, and what his eyes revealed was the city of Hiroshima. It had been reduced in an instant to ashes and rubble.

Although it was not possible to enter the center of Hiroshima directly after the dropping of the atomic bomb, yet we were able to reach Noboricho church situated in the hub of the city at around 10:00 PM. The church building was still standing, but Fr. Lasalle and Fr. Kleinsorge (Takakura) who had lived there had taken refuge in Shukkeien Garden, located nearby. Since they were badly injured Fr. Arrupe took them at once to Nagatsuka for treatment, and at the same time, on noting the unduly appalling situation, he hastily decided to transform the novitiate chapel into a relief facility. Vast numbers of people who had experienced burns sought to return to their homes, and while some succeeded in making it, others took their final breath along the way. From Nagatsuka one can enter Hiroshima by crossing a river, and many on the verge of



death were walking along the road below the novitiate.

I shall speak of Fr. Arrupe later in greater detail, but he was a graduate of a medical school. The injured were brought to the tatami chapel and treated, and in no time at all over 150 people had congregated there. In fact the makeshift relief facility had become so crowded, that there was scarcely place to stand. In due course other individuals heard of the facility and began bringing in their own injured, and besides, Fr. Arrupe personally visited the dwellings of those who were unable to move. At first burns were treated merely with the iodine, aspirin, and sodium carbonate that were available in the monastery, but later however those working at the monastery brought bags packed with small bottles and handed them over to Fr. Arrupe, stating that while they were uncertain as to whether they would be effective against burns, yet they might come in useful. It was boric acid, which could clean wounds and relieve pain. This proved effective and gave rise to a miraculous situation, wherein none who received treatment at the clinic died. "Providentially," as Fr. Arrupe would say, the bags contained 15 kilograms of boric acid.

My mother, who witnessed all this at close quarters would often say, "That priest is a Saint."

My mother was 9 years old at the time of the dropping of the atomic bomb. She lived in Minamikannoncho, but as the war situation became harsher children were sent away to rural areas, and hence she stayed a while with relatives in Hatsukaichi. Yet, due to the fact that she occasionally grew homesick, apparently she returned at times to the house of her parents. That happened to be the case the day prior to the event, and so at her father's request that she go to Hatsukaichi she set out weeping the next morning



to the railway station at Koi, and there she encountered the atomic bomb. “What in the world had happened?” She was simply unable to imagine anything like that, but she began to worry about her home. On her way back to the house of her parents she met an old man at a bridge over the Fukushima River who was known to her, and on seeing her he shouted out saying, “Shizuko, what are you doing? Don’t go home! Go to Hatsukaichi immediately!” So, having no choice she plodded along to Hatsukaichi. On the way she noticed a mother with a child who had collapsed, and who was moaning, “water, water...” My mother passed by with a sideways glance at her, saying to herself, “she seems to be in a lot of pain, but I don’t know what I can do for her.”

My mother had a sister who was 7 years older than herself, and since she had already reached the age of 16 she had to go to Ujina for labor service. She went over to Ujina on that particular day as well, and there she was exposed to the atomic bomb. Since she had not returned home for several days my grandfather who was concerned went in search of her, but the bodies happened to be so numerous that they were piled into trucks, heaped together in the square, and burned all at once. In an effort to locate the body of his daughter my grandfather climbed inside every single truck, but her body was nowhere to be found. Around a week later however his daughter returned to her home in Hatsukaichi, reeling and dragging herself along the railroad tracks. On seeing her and noting her severe burns my grandfather swiftly laid her on a bed, and turning to my mother he said, “Shizuko! Go to the rice field and get some green lettuce!” My grandfather was aware that green lettuce was effective against burns, for it was a medicinal herbal remedy that all in the Korean Peninsula were acquainted with. Even so however, despite the care she received the girl’s breathing steadily waned, and she finally begged my grandfather, “I would like to eat peaches...” On hearing those words my grandfather




promptly hurried off to Furue, a production area for figs and loquats, and there were still some of them left. He perhaps thought he could get some peaches by going there since the place had many orchards, but he was unable to do so. A few hours later he returned bearing a can of mandarin oranges, and as he fed them to his dying daughter he said, “There were no peaches...,” and with that, my mother’s sister peacefully took her last breath. My mother, who had observed everything meticulously, never ate a peach after that incident. I however love peaches, but whenever I said to her, “Mom, I would like to eat a peach,” she would peel the peach for me, but would never eat it herself.


When her sister returned in a dying state, my mother immediately ran towards Nagatsuka, which lay about 20 kilometers away from Hatsukaichi. Although she was merely a girl of 9 years age, yet she ran as though for her life, because she wanted a priest to come and pray for her sister. As I stated earlier, in Nagatsuka there were three scholastics from the Korean Peninsula, and one of them, namely Nobuhara (Jin Sungman), happened to be a close friend of my grandfather. My mother was sent to Nagatsuka in order to fetch the scholastic Jin Sungman, and her sister thus received the Sacrament of Extreme Unction (now known as the Anointing of the Sick), and passed away peacefully.



(Fr. Arrupe taking care of A-bomb survivors)



At that time there was a person who had managed to survive by receiving the medical care of Fr. Arrupe, and who later became a priest in the Hiroshima diocese. That was Fr. Hasegawa Tadashi, and since he was close to our family we often heard tales of his experience of the atomic bomb, his encounter with Fr. Arrupe, and how he commenced his career as a priest. He was exposed to the bomb near a school along the Ota River, 2 kilometers away from the hypocenter. He was being sought after to serve as a school security guard. An air raid siren sounded just before 8:00 AM, but as it was soon lifted, he and his friends went to swim in the river. At 8:15 AM when the bomb was dropped everything abruptly became dark, and he was exposed to hot air of about 4,000 degrees. Concerning that incident he later remarked as follows, “A mixed sensation of heat and pain pervaded my entire body, and in that instant, there was no doubt at all that the back half of my body was utterly seared.” He also lost his home, but luckily he was able to see his parents and receive medical care, though it was just a matter of rubbing oil on his burns. Later however, he unpredictably came to know of the Nagatsuka novitiate, where Fr. Arrupe provided medical treatment. Since moving to Nagatsuka was hard for Fr. Hasegawa, his father rushed in person to Nagatsuka and conveyed his son’s state to Fr. Arrupe, whereupon Fr. Arrupe on his part came dashing over at once to his bedside. There were indeed numerous occasions when it seemed as though he was on the verge of death, but he barely managed to endure. After encounters like these, Fr. Hasegawa graduated from high school, regained assurance regarding his health, and acquired aspirations with regard to becoming a priest. When he met Fr. Arrupe and conveyed his desire of becoming a priest, Fr. Arrupe replied, “What comes first is your faith. Without faith, becoming a priest is ineffective. What comes second is wisdom. Without the wisdom we gain from God in order to guide believers and non-



believers, we cannot become worthy shepherds. The third is health. In order to realize the Kingdom of God battles are necessary. Since we live in a ‘Fighting Church,’ we will be unable to prevail if our bodies are unhealthy.” Strengthened by these words Fr. Hasegawa entered a seminary in Tokyo in 1956, and 9 years later in 1965, he was conferred the grace of becoming an ordained priest. At about that time, Fr. Arrupe who had become the Jesuit Provincial of Japan, visited Fr. Hasegawa and presented him with a chalice and paten, saying, “Please offer your daily Mass with these, and pray for me as well. This is a commemorative present.” He uttered these words while handing them over to Fr. Hasegawa, and shortly after this Fr. Arrupe was elected Superior General of the Society of Jesus.

The number of individuals who received medical treatment at the chapel of the Nagatsuka novitiate exceeded 200. Yet, regardless of what the case may have been, Fr. Arrupe was himself a survivor of the atomic bomb, and despite witnessing the devastation it caused he duly confronted the appalling situation. He later went on to narrate those tales hundreds of times, but one must bear in mind that when speaking of Fr. Arrupe, it is impossible to avoid those events. I shall deal with that issue when I speak of Fr. Arrupe as a Novice Master and a Provincial.



## Chapter 1: Early life and Vocation to the Society of Jesus

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In northern Spain lies a city called Bilbao. While studying world geography we came to know that it was an area producing iron ore, as well as Spain's largest industrial city. I prepared for my examination by carefully checking its location in my atlas, and of course, I later learned that it was the birthplace of Fr. Arrupe.

The area at the foot of the Pyrenees is referred to as the Basque country, with the French side being termed the "French Basque" and the Spanish side the "Spanish Basque." The founder of the Society of Jesus, St. Ignatius of Loyola, hailed from the Spanish Basque country. Beyond the Pyrenees lies France, and despite the fact of its being a chain of rugged peaks, there have been many cases in European history when people had ambitions of crossing this mountain range and taking control of Spain.

The first to do so was Pompey of the Roman Empire, but he seems to have suffered greatly due to the Basques. The capital of Navarre is Pamplona, a name said to have been derived from Pompey. Along the highway to Xavier castle a narrow valley is visible, wherein the armies of Pompey are said to have entered. The fact that they attacked from such a point is notable, for to do so must have been difficult indeed.

Charlemagne also targeted Spain, but the Basques were nimble in their actions and possessed geographical advantages, which greatly agitated his army. The first appearance of the word "Basque" is in a book concerning Charlemagne.

In the 16th century too Francis the First who was ruler of France sought to occupy Spain, but his efforts were thwarted by the King of Spain, namely the Holy Roman Emperor Charles the Fifth. Ignatius was involved in one of the local conflicts of that battle, namely the Battle of Pamplona, and despite having striven valiantly his leg was hit by a cannonball and he had to spend



time convalescing. The tale of his conversion at that time and his founding of the Society of Jesus, are well known.

Bilbao also belongs to the Basque country, and that perhaps is the reason why one notices similarities between the face of Ignatius as seen through his death mask, and the face of Fr. Arrupe. The height of the nose in particular is distinctive.



(St. Ignatius of Loyola and Fr. Pedro Arrupe)

Fr. Arrupe was born on November 14, 1907. His father was Marcelino and his mother was Dolores, and his paternal grandfather, Juan Antonio, was a doctor. This may have had something to do with his desiring to become a doctor, ever since he was young. He had four older sisters, and on the day after his birth he was baptized at the Santiago Cathedral in Bilbao, and given the baptismal name Pedro.

Fr. Arrupe, who had lost his mother at the age of 9 and his father at the age of 19, went on a pilgrimage to Lourdes along with his sisters in the summer of 1926. It is reported that at this time he witnessed a miracle of healing, when a young boy in a wheelchair immersed himself in the spring of Lourdes. From that



time onwards, despite his already having entered the University of Madrid as a medical student, he began to experience a calling to the priesthood.


Lourdes is a small village located in the Occitania region of France, at the foot of the Pyrenees. It is said the Blessed Virgin Mary appeared to a girl in the village named Bernadette, and said to her, “I am the Immaculate Conception.”

In the Catholic Church we have a teaching referred to as “original sin,” namely that all humans bear the consequences (death) of the first sin (original sin), committed by Adam and Eve. Original sin gets absolved by Baptism, but according to the teaching, the effects of the sin remain. The term ‘Immaculate’ indicates that a person is free of original sin the moment the person is born as a human being, and the teaching that the Blessed Virgin Mary was one such person, is an issue that was hotly debated in the 19th century. The validity of the message to Bernadette was verified and finally it became a Catholic doctrine, when the Pope exercised his power of infallibility, namely that the solemn declarations of the Pope are flawless. The doctrine stated that the Blessed Virgin Mary was free of original sin the moment she was conceived in the body of her mother Anne, and devotion towards the Virgin Mary became very popular in the Catholic world.

Even today Catholics the world over visit Lourdes, and many who are ill seek to be healed either by washing their bodies or drinking the water from the springs of Lourdes. Some truly undergo healing, though it does not always occur. Pilgrims often seek the “Water of Lourdes” which they take home with them, and which they often also pour into the mouths of the sick.

In 1927, while yet a medical student in his fourth year, Fr.






Arrupe joined the Society of Jesus and knocked on the door of the novitiate at Loyola. Initiates to the Society of Jesus first underwent two years of novitiate training. Later they engaged in a study of the humanities including Latin and Greek, and after completing studies in philosophy and theology they became priests, and finally on concluding their third stage of training known as tertianship, they became full-fledged Jesuits. Had it been an era of peace it may have been possible to conclude all these studies in one's own country, but such was not the case with Fr. Arrupe.

The modern era in Europe commenced with the rejection of the monarchy and establishment of nation-states, and the French Revolution of 1789 was one such pivotal event. Moreover, this trend gave rise to movements that rejected the Catholic Church, which had strong ties to the monarchy. The Society of Jesus had developed under the patronage of royal families and via obedience to the Pope, and so for the political forces seeking to advance modernization, it was above all else an entity that needed to be spurned. Hence in 1773 the Society of Jesus was disbanded, and its assets were seized. It was revived in 1814, but that was because the return of the monarchy occurred in a way so as to profit from the distortions created by the rapid institution of modern states, and a new autocratic state was born under Napoleon. In the 20th century, the upsurge of communism ushered in an era wherein nations and regimes opposed to capitalism were born. Fascism was on the rise, and autocratic states began to appear. Spain too was a recipient of the effects of this era, and the world entered an age wherein governments advocating communism were launched, and monarchies were restored. It was in a setting like this, where conflicts like these had arisen and unrest had attained its peak, that Fr. Arrupe joined the Society of Jesus.

Five years after his entering the Society of Jesus, the Jesuits




were driven out of Spain. In 1936 the Popular Front government was constituted in Spain, but even prior to that, the Jesuits who happened to be at the forefront of the Catholic Church were banished from Spain by the Popular Front, since the Front was opposed to both the monarchy as well as the Catholic Church that favored it. With that, Fr. Arrupe fled to Belgium and later to the Netherlands where he pursued studies in philosophy and theology, and was ordained a priest in 1936. A year later though he shifted to the United States to continue his studies, but around that time a people's government was formed in his home country of Spain, a rebellion was launched by Army officers who were opposed to it, and civil war broke out.

The dissident army was led by General Francisco Franco, and this civil war had the potency to trigger off the Second World War. This was around the time when the Nazi Party of Germany was on the rise, and in Italy too, the Fascists led by Mussolini were securing power. Russia favored the people's government, and if Hitler or Mussolini had backed Franco, that in itself would have evolved a structure that would have led to the Second World War. How would England or France react to this conflict? A situation arose that made all Europe tense. After nearly 3 years of hostility the war ended with victory for the nationalists led by Franco, and yet pitiful scenes of carnage were visible everywhere, as families, brothers, and kin assailed each other, leaving agonizing scars within the hearts of the Spaniards, scars that remain to this day.

Since Franco favored "ultra-Catholicism" the Vatican swiftly accepted his regime, while Germany and Italy which emerged as fascist states, followed suit. The Catholics in Spain were also in a welcoming mood, but England and France remained silent.

In 1946, Fr. Arrupe wrote a book entitled, "The Reality of Communism." Even in postwar Japan, around the time the





communist movement began showing signs of gaining momentum, Fr. Arrupe gave lectures at several schools as to what communism really was, and he was asked to compile this information into a book. He stated that communism had been in European history since the time of ancient Greece. He mentioned the ideas of Rousseau upholding human freedom, of the communism of Marx and Lenin and the political movements wherein they were realized, and he even touched on issues he personally experienced in Spain.




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## Chapter 2: In Japan

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In 1938 Fr. Arrupe arrived in Japan. It was a time when he had gone over to the USA to conclude his studies, and it was also at the end of his third and final stage of formation as a Jesuit, what we refer to as Tertianship. There are various theories as to why he selected Japan as his missionary destination. Some say he volunteered because he had a desire to go there, while others declare that he was assigned there by the Jesuit Superiors. Regarding the Society of Jesus in Japan of that period, in 1908 three Jesuits entered the country, and in 1913 they acquired land in what is now Kioicho of the Chiyoda ward, and founded Sophia University. Later it became a mission area under the concern of the West German Province of the Society of Jesus. Many German missionaries were dispatched to the place, and they began to manage institutions and provide secondary education. Their first school was Rokko Gakuin, which was founded in 1936. In 1934, the Toledo Province of Spain was also given responsibility for evangelical work in Japan, primarily in the Yamaguchi area where St. Francis Xavier had conducted his missionary activities. Fr. Arrupe belonged to the Province of Castile, and so when the Superior General sent him to Japan, he wrote the following sentence in his letter, “In order to be delegated to Japan you will provisionally be assigned to the German West Province, but your final assignment will be to the Toledo Province.” This is a situation that needs to be grasped because it is an issue linked to Jesuit governance, an issue concerning the province to which a mission field is entrusted. It concerns the Jesuit vow of obedience.

On reaching Japan, Fr. Arrupe at first studied the Japanese language in Tokyo. However, since the parish priest of Yamaguchi Church decided to travel to Spain in order to collect donations



for the building of a church, Fr. Arrupe was suddenly ordered to Yamaguchi. His leaving for Yamaguchi was done in a mood of great anxiety, since he did not know the Japanese language, he was still unaccustomed to Japan, and besides, he was heading towards a rural township.

Yet Fr. Arrupe served diligently, and he was especially active with regard to working with youngsters. Many who met him at this time were inspired by his personality, and decided to become Jesuits. They later underwent training at the novitiate with Fr. Arrupe as Novice Master, and soon became members of the Japan Jesuit Province, with weighty responsibilities.

On December 8, 1941, with the Japanese invasion of Pearl Harbor, the Pacific War erupted. Even prior to that the Japanese army had moved into mainland China and the Southern Islands, and war against the United States and Britain had begun. On that day, Fr. Arrupe was suddenly led before the Military Police, since he was suspected of being a spy.

Since Japan had forged a tripartite pact with Germany and Italy, Germans and Italians were not considered spies. Although Fr. Arrupe was Spanish, yet the fact that he had studied in America led him to be suspected of espionage. He endured detention for approximately a month, putting up with the freezing cold solitary confinement, harsh interrogation in the Japanese language which he had still not fully grasped, and so on and so forth. Recalling this experience later he stated as follows:

“I passed many days and nights alone in the December cold, with no bed, no desk, and nothing but tatami mats to sleep on. I suffered because I had no idea as to why I was incarcerated, and yet I learned a lot during this time. What I learned were lessons in silence, in being alone, in harsh and ruthless poverty, and

colloquies within my heart with ‘a visitor to my soul.’ Throughout my entire life I think this was the period when I learned the most.”


### **To Hiroshima As Novice Master**

On the conclusion of his detention in Yamaguchi, Fr. Arrupe was assigned to the Nagatsuka novitiate as Novice Master.

A person who joins the Society of Jesus has initially to undergo two years of training. A novitiate is referred to as a ‘house of probation,’ and here the suitability of the candidate for the Society of Jesus is tested. Specifically there are five “experiments” (trainings) to be undergone by the candidate. The most vital is the retreat of thirty days based on the Spiritual Exercises of St. Ignatius, but trainings are also conducted in kitchens, hospitals, and so on. In our time training was also conducted in the church. There also used to be a pilgrimage training, where people would go to pilgrimage sites with no money whatsoever in their pockets. Through practical means like these the novices were tested, and after two years of training, if they are deemed worthy of becoming members of the Society of Jesus, they are granted permission to take their first vows.



(Nagatsuka Novitiate and Fr. Arrupe)



During this period, the German missionaries were among the earliest to make efforts to adapt Christianity to Japanese culture. To enable Christianity to get rooted in the mission field, the Jesuits in the 16th century initiated the process of integrating local cultures. It is a well-known fact that this was the method adopted by Matteo Ricci in the course of his evangelical work in China, and in Japan also Valignano sought to conduct his evangelical work by adapting it to Japanese culture. He created some “Guidelines for Etiquette” based on the performance of the tea ceremony, and established tea rooms in monasteries. Fr. La Salle, who was in charge of the Japanese mission area (and who became known as Enomiya Makibi after acquiring Japanese nationality), incorporated Zen ascetical practices into the methods of prayer used in the Spiritual Exercises. Through his personal Zen experiences he actively introduced Zen to Christian nations, and erected a facility for Christian-style Zen practices in a place called Kabe in Hiroshima. However due to the construction of a dam the place had to be relocated, and so it is now a Zen-style meditation house in Shinmeikutsu located in Akikawa of Tama city, in the Tokyo metropolis.


Fr. Arrupe introduced the tea ceremony into the novitiate. A teacher of the tea ceremony would visit the novitiate each week, and instruct the novices regarding the preparation and etiquette involved in the ceremony. Although there was no tea room in the novitiate there was a large room with tatami flooring, where the sessions were conducted.

One often sees photographs of Fr. Arrupe in prayer. He is shown squatting straight in Japanese style, with his head tilted slightly downwards and his hands on his lap. One may call this a Japanese-style prayer posture. Later when he became Superior General he had a private prayer room next to his office, which was lined with tatami mats.

One significant demand Fr. Arrupe made of his novices was “humility.” The Jesuits refer to themselves as the “minima societas” (least society), and St. Ignatius in his “Spiritual Exercises” called a certain exercise “The Three Degrees of Humility.” He thus underscored the value of humility. What they needed to learn as novices was to “humble themselves” as Jesus did, and hence the novices of those days are said to have been forced to “pick up horse manure.” In those days horses were still being used to transport goods in Hiroshima, and so roads were littered with manure.

Senior members among the Jesuits who had received their novitiate training from Fr. Arrupe unitedly affirmed that “Novice Master Arrupe was strict,” and there were some who simply asserted that fact and remained silent. It is reported that lights used to be on in the Novice Master’s room until late at night, and by 3:00 AM or 4:00 AM in the morning the lights were already found to be on. He was a person who wore a black soutane and prayed in a tatami chapel, and that perhaps was the sight that was witnessed by the novices.





However, there do exist also some impish anecdotes like the following. There was a certain novice, who prior to entering the Society of Jesus had to travel with Fr. Arrupe from Nagatsuka to Misasa Church, and as it was a trip of 5 kilometers, they decided to cycle all the way. At the foot of the hill on which the novitiate lay flowed a narrow river of about 10 meters width, known as the Yamamoto River. Fr. Arrupe suddenly proposed, “let’s have a race on the river bank.” The novice was startled. Yet he answered “yes” and the race began. Being a young man of around 20 years age he believed there was no chance of his losing against Fr. Arrupe, and so they set off. Nevertheless however, Fr. Arrupe was healthy, and besides he was perhaps in his late forties. They raced along the river bank, and Fr. Arrupe steadily began to take the lead. Yet, when the novice felt he was going to lose, Fr. Arrupe suddenly yelled out “Aah” in a loud voice, and on glancing sideways to check what the matter was, the novice noticed something black flying away from Fr. Arrupe’s head. It was his favorite beret, and the novice was outdone by Fr. Arrupe while he was diverted by the beret. Yet since an unforeseen situation had occurred, the race was apparently declared null and void.

As I mentioned earlier in the preface, when speaking of Fr. Arrupe as Novice Master, one needs to cite what he did at the time of the dropping of the atomic bomb on August 6, 1945. As everyone says, he devoted himself to treating the sick by using the novitiate’s chapel as a clinic. Nevertheless it is reported that in later years, he felt intense emotional pain concerning the events linked to the atomic bomb as such. It was most painful in 1950 when he visited Columbia on his first study tour, which he himself recalled as having traveled “one and a half times around the earth.” There, he received a chance to witness a documentary concerning the atomic bomb, that was produced in the United States. The documentary


revealed precisely what he had undergone, and for him the fact of having endured that situation was so intense, that he was unable to watch anymore.

Fr. Arrupe declared that the Mass he celebrated at the monastery on the day after the dropping of the atomic bomb, was one of the most momentous Masses he had celebrated in his life. The half-destroyed chapel was swarming with the injured. Masses in those days were celebrated with the priest facing the altar, with his back to the faithful. During Mass he was in a position wherein he was unable to observe the state of the faithful, and yet, that was the time he saw them, and he spoke about it as follows, "I can never forget the dreadful sensation I experienced the moment I witnessed that scene from the altar. I could not even move. I stood there as though paralyzed with arms out-stretched. I was deeply distraught by that tragedy, wherein advances in science and technology created by humans, were used for the destruction of mankind. All of them were gazing upon me with pain and despair reflected in their eyes. It was as though they were awaiting some form of consolation to be poured down upon them from the altar. It was indeed a terrifying sight!" The treatment activities continued for 6 months, but many received baptism and left the monastery.

Based on his own experience of the atomic bombing Fr. Arrupe also conveyed a passionate message of peace, wherein he had this to say:

"The explosion of the atomic bomb is a symbol of this era in which we live. It reveals the hopes and toils of present-day men and women. It is hope understood in one sense, an uncertain hope offered by the discovery of atomic energy. It is also unflinching proof that mankind can adopt any means within reach, in order to attain a goal. And the agony! Who can guarantee that no nation will attempt to detonate an atomic bomb once again in order to





achieve political and national goals? From the human experience available to us, we know that as long as atomic bombs exist in the arsenals of nations, there is no reassurance they will not be used. The only reliable guarantee they will not be used, will be when atomic bombs do not exist.”

Needless to say, this message is valid even today.

I would like to say that during his period as Novice Master, a triumph of Fr. Arrupe’s was his Japanese translation of the letters of Xavier, a missionary revealed in textbooks as the person who first introduced Christianity into Japan. In his preface to the work, Fr. Arrupe writes as follows. “I would like all Japanese brethren to get to know the spiritual image of St. Xavier. He for the first time introduced the Catholic religion into Japan. He likewise conveyed the culture of Europe into Japan, and he also ushered into Europe the splendid nature of the Japanese people. For that purpose we have nothing better than the letters of the Saint himself.” At that time, not only were there no Japanese translations of the letters of Xavier, there was also no decisive academically rectified original text. In 1945, by a process of confirmation that was reported to be the best, Fr. Schurhammer completed the entire collection of Xavier’s letters and published them. In response to this, Fr. Arrupe in 1949 published his “Excerpts from the Correspondence of St. Francis Xavier.” It was a publication of Iwanami Shoten, to venerate the 450th anniversary of the arrival of Francis Xavier into Japan. The book was published as a paperback and reprinted in 1991, but it is now out of print. Later Fr. Kono Yoshinori translated all the letters, but nevertheless through the translation of Fr. Arrupe we are able to discern the heart of Xavier. It is written in superior Japanese, and that is believed to be due to the fabulous Japanese sensitivity of Inoue Ikuji, who was listed as a co-translator. Yet, these days it is not something one can easily pick up and read, which is a pity.


In 1942 Fr. Arrupe was sent from Yamaguchi to the Nagatsuka novitiate, and until his selection as Vice Provincial and his moving to Tokyo in 1954, he spent twelve years in Hiroshima. He was Novice Master to the novices, but to believers of nearby churches he was the Rector of the monastery, and also pastoral director in charge of the Hiroshima/Yamaguchi area. As pastor there were many who were motivated by him, yet most are no longer with us, and those able to recount their memories of him are very old. In 2003 a bust of Fr. Arrupe was placed before the novitiate entrance. There are also inscriptions extolling his successes, which convey his desire that future generations come to know about them. However, when my mother saw the bust, she exclaimed, "This is not the face of Fr. Arrupe! No...!"

### **To Tokyo As Provincial**

As a mission area of the West German Province and Toledo Province of Spain, the Jesuits in Japan began to manage universities and junior high schools. They were also in charge of the pastoral care of the Church in the China area, and in 1949 they were constituted a Vice Province. Fr. Arrupe became Vice Provincial in 1954, and was later promoted to Provincial in 1958.

It is indeed curious, but the fact is that concerning Fr. Arrupe as Provincial, not much is mentioned in his biographies, in records dealing with him, or in his sets of interviews. I asked many people why this was so, but the only answer they gave me was that it was probably because his overseas trips were rather long.

There were two major issues confronting Japan, which had become a Province. One was to increase the number of Jesuits in response to the increasing number of apostolates, and the other was to establish a solid financial foundation. What Fr. Arrupe undertook to solve these two issues, was a long overseas study tour.



To settle these two issues, what Fr. Arrupe did was to embark upon lengthy overseas inspection tours, and so in 1954 he spent around a year visiting the United States, Spain, Italy, France, Germany, Belgium, Canada, and nations in Central and South America. Even after becoming Provincial he visited nations in Europe as well as North and South America for 6 months from 1958 to 1959, and for around 4 months in 1962. In Rome he discussed Japan's mission with the Superior General and other leading Jesuits, he visited each nation to apprise them of the state of affairs in Japan, he recruited missionaries, and appealed for donations. He spoke in particular of his personal experience of exposure to the atomic bombing in Hiroshima, of the horror of nuclear weapons and the devastation they engendered, and he repeatedly delivered messages pleading for peace.


The contents of the lectures were wide-ranging, but when it came to speaking of the atomic bomb and postwar renovation of Japan, he did not speak merely about the phenomenon. Rather, he serenely analyzed and spoke of the reality as viewed via the eyes of a scientist, who had aspired to become a doctor in his earlier days. That became clear when the content of an interview by Fr. Jean-Claude Leach that had taken place between Christmas 1980 and Easter the succeeding year, was published as a book. Fr. Arrupe's own memoirs entitled "Reminiscences" were also included, and on reading, "Surviving an Atomic Bomb" and "Thoughts 25 Years After the Atomic Bomb," we come to realize it. Regarding the radioactivity effects of the atomic bomb, he is full of thoughtful insights regarding observations and methods linked to burn treatment, postwar renovation and the Japanese mindset that made it possible, and so on. Permit me to quote just one passage.

"The spiritual power of the Land of the Rising Sun, rooted in

patriotism and spiritual ideals and almost a religion in itself, had been crushed. Japan pursued solutions to problems lying at its deepest level. Having lost the ideals of its ancestors, Japan suffered a spiritual hunger and strove for new truths, and this is revealed by the fact that 60% of the books sold in post-war Japan had philosophical or religious themes. By turning to the West in search of solutions, it seemed to many in the West as though Japan, at any instant now, was showing signs of converting to Christianity. However, what the West offered was merely materialism and its upshots, symbols of a decadent consumer society. From a spiritualism instituted on the love of the nation, ancestors, and Emperor, Japan turned to a religion relying on advances in goods, science, and technology, a religion related to money, pleasure, and elation. This transformation of values explains many of the events occurring in Japan today. This occurrence which is exclusive to Japan is also a good reference for emerging nations, which plan to develop on their own. Viewed purely from a material perspective, Japan is certainly a model, a nation unique in the world. Yet, the nation has paid a heavy price to attain such a goal.”

Responding to this message of his and moved by a desire to do something for Japan in its current situation, we are unsure as to precisely how many missionaries came, but they did arrive from several provinces. Obviously since the nationalities were many, it truly come to resemble an “international” or “multinational province.” The apostolates embarked upon by the Society of Jesus in Japan also spanned a wide range, including universities, junior colleges, vocational schools, junior high and high schools, parishes, retreat houses, social facilities, and others.

This in turn evoked problems of interaction, due to the multinational nature of the body. Although the common language



was Japanese yet there were differences among members regarding its usage, and there were also variances in culture and ways of thinking. Due to the fact that it initially commenced as a mission of the West German Province, German missionaries constituted the core group. Yet, the number of Spaniards and Americans steadily increased, and missionaries arrived not just from European nations such as England, France, Belgium, the Netherlands, Ireland, and Hungary, but also Latin American states like Cuba, Mexico, Argentina, Peru, and Colombia. This alone enables us to perceive the divisions that must have arisen, in ethnicity, culture, and ways of thinking and living. Besides these we had the Japanese, and one can see that bringing them all together, must have been an unduly grueling task.

Under such circumstances, when it came to deciding how the apostolate of the Society of Jesus needed to be directed with an eye to the future, there were various discussions, and there were many who opposed the ideas of Fr. Arrupe. I once heard the following story from a Dutch missionary.

The issue involved the nature of pastoral care in the Hiroshima Diocese. The Diocese of Hiroshima had jurisdictional authority over five prefectures, specifically Hiroshima, Okayama, Tottori, Shimane, and Yamaguchi, and many of the parish churches were founded by the Society of Jesus. In 1921, a decision was taken by the Holy See to divide the Diocese of Osaka and specify the western part as a Hiroshima Apostolic Vicariate, where jurisdiction would belong to the West German Province. After the war, as the number of Diocesan priests steadily increased, the problem arose as to how pastoral care needed to be provided to the 5 prefectures as a whole. Possible options included having Jesuits and Diocesan priests jointly offer pastoral care to all the 5 prefectures, or to divide the



5 prefectures into zones and have the Jesuits, Diocesan priests, and other orders offer pastoral care to them separately. Fr. Arrupe however adopted the method of splitting the entire area into zones. Explicitly, the Diocesan priests would be in charge of the Hiroshima Prefecture, the Jesuits of the Yamaguchi and Shimane Prefectures, while the CICM missionaries would be in charge of the Okayama and Tottori Prefectures. Many Jesuits objected to this method, since they felt that uniting the Diocese of Hiroshima into one would be impossible, and that the 3 zones would be separated. Though the idea of Fr. Arrupe was finally adopted after heated debate, yet there were Jesuits who fought it to the very end. On hearing this tale from the priest, I was struck by the manner in which he insisted with a rather irate expression on his face, “Arrupe was wrong!”

This is a usual occurrence when erecting certain apostolic institutions, and in situations like these it is not hard to imagine impassioned discussions arising. This is even more so in communities that are multinational, and I am sure there are many Jesuits who at some time in the past must have bitterly remarked, “this is not what I thought.” Even now there are Jesuits who affirm, “Arrupe was wonderful as Superior General, but as Provincial...”

Another issue was with regard to the economic footing, and this too is something I learned from a senior priest. Apparently, despite being ordered to study abroad in Rome, he himself had to pay all the expenses related to his residence and daily living. Hence on arriving in Italy he settled in a church located somewhere, assisted at the offering of daily Mass, accepted the Mass offerings of the people, and with those offerings he somehow managed to survive. That apparently was the only choice he had, since he was not too fluent in Italian. Speaking of those hardships





he remarked, “there was no money in the Japanese Province.”

The fact of the Japan Province having no money was also stated by another priest. This priest was ordered to study chemistry, since Sophia University was to create a Faculty of Science and Engineering. He thereupon commenced studying for the doctoral course at the University of Tokyo, when his director suddenly had to shift to America. His director subsequently invited him to come along saying, “Would you like to come and continue your research with me?” On speaking of this to Fr. Arrupe though he was curtly told, “That’s impossible,” and the reason given was, “the Japanese Province had no money.” Luckily his advisor contacted an American university and he was able to obtain a scholarship, and so he was able to study in the United States. Apparently the professor came all the way to see Fr. Arrupe, and managed to persuade him.


Urged on by a desire to resolve this situation, Fr. Arrupe had no hesitation about journeying abroad so as to accumulate the necessary funds. Since Japan originally was a mission of the German province, beginning with the Diocese of Cologne the nation willingly provided contributions. When commencing projects German missionaries would often return home to acquire donations, and there exist numerous facilities and churches that have been established in this manner. When the California province started a junior high and high school in Hiroshima, aside from donations provided by benefactors they offered vast quantities of funds, and furthermore, they generously dispatched some Jesuits as well. Spain set up an office to collect donations for Japan, and many donations poured in. Mexico was a nation with financial problems of its own, and yet despite their lack there were many who offered money to Japan. On the basis of assets accumulated in this way Fr. Arrupe created several funds, considered how they could be put to effective use, and even saw to the training of experts who could

deal with them. Finances related to the creation of facilities and training of members, were made secure. In particular, he enhanced the funds for the training of Jesuits, and made the province a place where individuals could concentrate on their studies.

On May 22, 1965, Fr. Arrupe was elected Superior General. According to the province catalog of that year the number of Jesuits in the Japan Province was 441, and this included 315 priests, 90 scholastics, and 36 brothers. They hailed from 38 Jesuit provinces and 18 nations of origin. The apostolic institutions of the province included 2 universities, 3 middle and high schools, 26 parishes, and one retreat house, and the houses of formation included a novitiate, institutes to study philosophy and theology, and a Japanese language school. The number of Jesuit communities was 38, and we may say that all this was the upshot of the robust activity of Fr. Arrupe.

However, there is an interesting issue here. After Fr. Arrupe had become Provincial, a Visitor was ordered to Japan. What we refer to as Visitor, is a Jesuit who is sent to a particular province by order of the Superior General. He conducts a detailed study of the situation in the province, he meets each and every province member and listens to what they have to say, and he has the task of reporting to the Superior General details concerning the internal affairs of the province. On this occasion the person sent to Japan was Fr. Kester of the Indonesian Province. The Visitor was free to hear the opinions of the Jesuits, and when Visitors arrived, Jesuits could even bypass the provincial in expressing their views to him. What sort of views did Fr. Kester receive? And on the basis of these views, what specific proposals did he make to the Superior General regarding missionary activity in Japan? Although it is a matter of concern, yet two years later when Fr. Kester had fulfilled





his mission and was about to report to the Superior General, he found that the Superior General had been replaced by Fr. Arrupe. Regarding the Japan Province, of which Fr. Arrupe had been provincial, what sort of report could the Visitor have given to the same Fr. Arrupe who was now the Superior General? It is said that when Fr. Arrupe entered the office of the Superior General for the first time and occupied the chair, the report was found on his desk.

As an apostolic facility established during Fr. Arrupe's time as provincial, I must comment on the Twenty-Six Martyrs Museum and Monument, erected on Nishizaka Hill in Nagasaki. This was an institution that possessed a profoundly symbolic significance for him.

Nagasaki was a place donated to the Society of Jesus, by the feudal lord Omura Sumitada in 1580. After Francis Xavier had departed from Japan in 1551, Fr. Cosme de Torres built a port in Nagasaki, which at that time happened to be just a small fishing village, in order to permit access to Nanban ships, and he made it a base for Christian missions. It was also the place where Omura Sumitada received baptism, and where the people of the territory also became Christians. Nevertheless in 1596, Toyotomi Hideyoshi issued a ban on Christianity. At this time 26 Christians were arrested in Kyoto, and these included the Franciscan Fr. Pedro Baptista, who had disobeyed the ban and carried out missionary activities. They were forced to walk to Nagasaki, and they were crucified on a small hill in Nishizaka on February 5, 1597.

In 1862, these 26 individuals were canonized as martyrs by His Holiness Pope Pius IX. Since the discovery in 1863 at Oura Cathedral of the descendants of those Christians who had persisted in upholding their faith for about 260 years despite the ban on Christianity, the Catholic Church, which sought to evangelize

Japan once more, praised the faith of these early martyrs, who regardless of the harshest persecution refused to bow down.

As mentioned earlier, the Jesuits returned to Nagasaki in 1908. The city remained a soulful place for them, and one may say that maintaining a missionary base there was a long-cherished desire of theirs. In 1958, Yamaguchi Ajiro, who at the time was Archbishop of the Nagasaki Diocese, advised Provincial Arrupe on his visit to Nagasaki that a monument be erected there for the 26 Martyrs, and in response to this the Japan Province decided to erect a museum and residence in Nishizaka. The land was city property, yet the mayor of Nagasaki Mr. Tagawa Tsutomu offered it on lease to the Society of Jesus. Mr. Funakoshi Yasutake was authorized to create in relief statues of the 26 martyrs that would serve as the monuments, while the memorial hall was conceived by Imai Kenji, who was also involved in designing the Memorial Cathedral for World Peace in Hiroshima. The monument was completed on June 10, 1962, and a grand opening ceremony was held on the centennial of the canonization of the Japanese martyrs, and on that occasion, Fr. Arrupe made the following statements.

“Although this monument is composed of stone and bronze, what emanates from it is a dynamic and tender spirit of love. This monument is a document conveying the testimony of love, and a forceful appeal for lasting world peace through love. Today, conflicts of hatred and cold wars continue to occur in places around the world. Yet the zeal of all of you gathered around the symbol of love will enable people of Japan and the world to hold hands with each other, and never permit mankind to repeat this tragedy again.”

Hiroshima and Nagasaki are places that were affected by the atomic bomb. For Fr. Arrupe, who was exposed to the atomic bomb

in Hiroshima, it would be no exaggeration to say that as a Jesuit Nagasaki was a soulful place for him, and February 5, which happens to be the day on which the 26 Saints were martyred, also marks the end of Fr. Arrupe's life.



(high-relief of 26 martyrs)



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## Chapter 3: As Superior General


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In 1958, following the demise of Pope Pius XII a conclave was convened in order to elect a new Pope, and the individual chosen was His Holiness Pope John XXIII. As he had already reached the age of 76, people had no expectations whatever of anything new arising from him. Nevertheless however, no sooner had he been elected Pope, he proclaimed to the Catholic Church around the world a message that was most vital, specifically that he intended convoking a public assembly, namely the Second Vatican Council.

The entire world was stunned by this news. In fact the earlier Council was convoked in 1869, but it had not yet formally been declared as having ended. This was partly due to the unrest caused by the conflicts that were occurring in Europe at that time, but it was also due to the fact that there existed a firm tendency within the Catholic Church itself to ignore the trends of modernization, and swallow the leanings of the new eras within its traditions.

Pope John XXIII proclaimed something none had thought about, and that was the convening of the Second Vatican Council. None had any idea as to what the purpose of the Council was, or what sort of a Council it was going to be. The Pope however was clear on those issues. The keyword was “aggiornamento,” which meant to modernize the current Catholic Church, to adapt and renew it to the contemporary era, and to enable it to cast aside some old traditions in which it was entrenched, so that it may be in line with modern times.

The Council was convened in 1963. Bishops and theological experts from nations the world over as well as bishops from Eastern Churches and delegates from Protestant groups, were also invited. Although Christianity had experienced splits in its links with the Roman Catholic Church, it was an expression of its will



to substantiate the fact that its faith was one. This gave the idea that this Council would turn out into becoming a “groundbreaking” experience.

Right now I cannot speak of the Second Vatican Council, since that does not happen to be my intention. Nevertheless however the Council affected all religious congregations, and the Jesuits were no exception. When the Council ended Fr. Arrupe was chosen as the Superior General of the Society of Jesus, and he was burdened with the heavy task of renewing the Society. Hence in view of this, I wish to speak occasionally about the outcome and impact of the Council.

The Second Vatican Council concluded in 1965. The Council’s official texts are vast, comprising 4 Constitutions, 9 Decrees, and 3 Declarations. Yet they all proved critical in the later renewal of the Catholic Church, as well as in opening it up to the contemporary world and enabling dialogue. Among them, “the Decree on the Adaptation and Renewal of Religious Life,” which was intended for the amendment of religious life, transformed the way religious life was pursued in all religious congregations.

### **The 31<sup>st</sup> General Congregation**

The 31<sup>st</sup> General Congregation of the Society of Jesus was held on May 7, 1965. Following the death of the Superior General Fr. Janssens, it was convened in order to select the next Superior General. However, aside from the election of a Superior General, the General Congregation had also to consider and see how they could integrate the outcome of the Second Vatican Council into the religious congregation, and thereby bring about its reform.

On an occasion like this the individual elected as Superior General was Fr. Arrupe, who participated in the General Congregation as head of the Japan Jesuit province. As stated




earlier, Fr. Arrupe was a priest who had shouldered the great responsibilities of missionary work in Japan, as Novice Master, Vice Provincial, and Provincial. I also mentioned the fact that he toured the world over, informing people concerning the devastation caused in Japan, and testifying to the horrors of the atomic bomb. He keenly insisted on the need to aid the Catholic Church in Japan, and above all, he spoke of the urgent need to send missionaries. In response to this, young Jesuits the world over who wished to volunteer for missionary work wrote to the Superior General, imploring him to send them to Japan. The Superior General also responded to the call, and Japan accordingly became an international province, comprising local Jesuits and missionaries from 18 different nations.

Thus, Fr. Arrupe's name became known throughout the world. Since he had studied in Belgium and the United States prior to arriving in Japan, Fr. Arrupe was multilingual. Just before he left for the General Congregation, apparently the priest serving as secretary to the provincial whispered to him saying, "Fr. Arrupe, if you go to Rome, you will never return to Japan."

Directly after the General Congregation an election was held to choose the succeeding Superior General, and after several rounds of voting Fr. Arrupe was chosen. On the day following his election, while addressing the delegates of the General Congregation he said:

In delivering my first address as Superior General, what comes naturally to my lips are the words of the prophet Jeremiah, "Alas, Sovereign Lord, I do not know how to speak." (Jeremiah 1:6). This is a perfect representation of the feeling of insignificance that I experience right now. Yet, it is proof that the will of God will bring it to fulfillment. This is my sole consolation, and it raises up my





spirits. “Do not be afraid of them, for I am with you.” (Jeremiah 1:8). The God who chose me through all of you, will also give me the grace to carry out this great task with my feeble hands. I have never felt so close to the words of our Lord, “because without me you can do nothing.” (John 15:5), and the words of the Apostle Paul, “if a man think himself to be something, when he is nothing, he deceives himself.” (Galatians 6:3). Furthermore, since this election is from God, I can affirm what the Apostle Paul says with deep humility, “I can do all things through Him, who strengthens me.” (Philippians 4:13). Also, the word of the Lord strengthens me. “I will show him how much he must suffer for my name.” (Acts 9:16).

True to these words, Fr. Arrupe as Superior General was forced to suffer greatly, “for my name’s sake.”

On July 15, after the election of the Superior General, the 31st General Congregation was provisionally adjourned, since it was not possible to provide clear and instant responses to each of the demands made by the Second Vatican Council.

The members of the General Congregation were to reconvene a year later, and so a second session commenced on September 8, 1966. I shall refrain from debating the details of this General Congregation here. This is due to the fact that although the decrees of this General Congregation address all points of reform of the Catholic Church laid out by the Second Vatican Council, and present a reform policy for the Society of Jesus, yet, not much mention is made as to what clearly needs to be done. In that sense we need to speak of the 32<sup>nd</sup> General Congregation, that was convoked in 1974. This is because it was convoked by Fr. Arrupe, and guidelines were set up to concretely steer the current Society of Jesus, things that would have been impossible without his leadership as Superior General.



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## The 32<sup>nd</sup> General Congregation

In 1974, ten years having elapsed since the 31<sup>st</sup> General Congregation, the Superior General Fr. Arrupe studied the process of reform that the Society of Jesus, which had undergone a variety of upheavals during that period, had gone through. Furthermore, he decided to convoke a General Congregation, in order to reconsider what the essential mission of the Society of Jesus was in modern times.


This General Congregation was not held in order to elect a new Superior General, upon the death of the earlier one. In the 450-year history of the Society of Jesus, such General Congregations have been summoned only seven times. These were special General Congregations, which were convoked when there were urgent issues that needed to be resolved.

The General Congregation commenced on December 2<sup>nd</sup> 1974, and on the following day, which was the feast of St. Francis Xavier, the reigning pontiff, His Holiness Pope Paul VI, appeared at the Congregation and addressed the delegates. His Holiness showed a keen interest in the General Congregation, and all through the planning process the Superior General Fr. Arrupe kept him informed.

The Pope wished to know from where the Jesuits came, where they stood right now, and where they were headed. He spoke of the necessity of returning to the charism of the founder and origins of the Society of Jesus, as well as the need to adapt to modern times. In particular, concerning the charism of the founder St. Ignatius of Loyola, his profound understanding and energetic manner of speech were impressive.

Nevertheless though, the Pontiff's concern for the General Congregation exerted a great impact on the course of the Congregation itself, and at times it even evoked some confusion.





On December 16 a handwritten note by Pope Paul VI was delivered to Fr. Arrupe, wherein it was stated that no changes should be made to the “Fourth Vow,” which was a charism unique to the Society of Jesus.

### **The Fourth Vow**

For non-Jesuits, to grasp the significance of the term “Fourth Vow” may be hard, yet for Jesuits it constitutes the very core of their identity.

The fourth vow differs from the 3 vows of poverty, chastity, and obedience, and it is taken when Jesuits conclude their training and are officially accepted into the Society of Jesus. It implies that “the Jesuit will be totally obedient to the Pope, regarding matters related to being sent on missions.” This was a vow taken by St. Ignatius at the time of the birth of the Society of Jesus, since he was keen that a special bond be formed between the Pope and the Jesuits.

However, among Jesuits, this Fourth Vow is taken only by “those professed of the solemn vows.” In the Society of Jesus, although all are known as “Jesuits,” there is a hierarchy among them. There are priests who take the “Fourth Vow” and those who only take the three religious vows, and besides, there are Jesuits who take the three religious vows but do not become priests. These are referred to as “Brothers.” There are some Jesuits who have taken religious vows and yet are still in the process of formation, and they are referred to as “theologians,” and there are also Jesuits who have just joined the Society of Jesus, and who are undergoing training as novices. All these in a broad sense are Jesuits, but in the strict sense of the term a Jesuit is a person who is professed of the “Fourth Vow.” Hence, it is only these who are entitled to take part in General Congregations as well as preliminary provincial meetings, and the Provincials and Rectors too are chosen from among them.

There is possibly a historical background as to why such distinctions arose. However in modern times, this sort of hierarchy (referred to as “gradus”) can at times become an obstacle, especially when considering the unity of spirit among the Jesuits. Hence during the 31<sup>st</sup> General Congregation, doors were opened to Jesuits other than those professed of the solemn vows, to participate in provincial meetings and General Congregations. This was one of the renewals of the Society of Jesus.

This issue was raised once again in the 32<sup>nd</sup> General Congregation, and the possibility of permitting the Fourth Vow to be taken by all members of the Society of Jesus, was considered. However the Pope was not in favor of this move, since he believed that making changes to the “Fourth Vow,” which formed the unique charisma of the Society of Jesus, would not lead to a true reform of the Jesuits.

### **The Jesuit Identity**

Issues like these arose, but there were other snags too that had to be dealt with. While some Jesuits had misgivings regarding the line of the reforms advised at the 31<sup>st</sup> General Congregation, and felt that the Society of Jesus ought to return to its pre-Vatican stance, others on the contrary felt the reforms needed to be much more radical. In such a situation, there arose a mounting need to decide anew as to who the Jesuits were, and what their mission was in this present age. Once that was done, the lifestyle and conduct of the Jesuits as well as the mode of training they undergo needed to reassessed, in order to see if they were suitable.

The 32<sup>nd</sup> General Assembly accepted these challenges and concluded on March 7, 1975, and the resulting “decrees” breathed new life into the Society of Jesus. I cannot introduce all of them here, but there are two I wish to comment on. These decrees are extremely crucial, for they enabled Fr. Arrupe to guide the Society



of Jesus as the Superior General.

The first is the “Second Decree,” which clarifies the issue as to who the Jesuits are in modern times and their identity.

What does it mean to be a Jesuit? It is to know that even though we are sinners, we are called like Ignatius to be companions of Jesus. Ignatius asked the Virgin Mary to “place him with her Son,” and he also saw the Father Himself asking Jesus who carried the cross, to make this pilgrim His companion. (11).

What does it mean to be a companion of Jesus today? It is to engage under the banner of the cross in the great battle of our time, the battle for faith and the justice involved in it. (12).

The Jesuits assembled at the 32<sup>nd</sup> General Congregation reflected on the purpose for which the Society of Jesus was founded, namely, “the greater glory of God and service of humanity.” They conceded errors committed by the Society in sustaining the faith and upholding justice. With hearts of pain they stood before the crucified Christ, and asked themselves, “What have we done for Christ? What are we doing for Christ? What are we going to do for Christ?” They chose to engage in this battle as a focal point, that revealed clearly who modern Jesuits are and what they do. (13).

In writing thus they returned to the source of their founder’s charisma, and clarified the nature of the Society of Jesus and its members, in adapting to modern times.

What is potently avowed here, namely the fact that we are “engaged in a battle for faith and for the justice involved in it” is related to the Fourth Decree, to the primary choice wherein it is said, “our mission today” is “to provide service for the sake of faith and promote justice.”




(Pope Paul VI and Fr. Arrupe)

### **The Fourth Decree**

The “Fourth Decree” states that preaching the Christian Faith and working for justice are not distinct issues, since the struggle for justice is included within the preaching of the Christian faith. The struggle for justice is not confined merely to Jesuits involved in pursuits linked to social justice. Rather, it is required of Jesuits involved in all undertakings and projects of the Society of Jesus, and without this struggle for justice, no current missionary activity would be classed as a Jesuit activity.

In brief, the mission of the Society of Jesus today is the service of the faith, and the promotion of justice is an unqualified demand of that service. This is because in order that all human beings may be reconciled to God, justice forms part of the mutual reconciliation necessary among human beings. (48).

While this General Congregation breathed in new life into the Society of Jesus worldwide, it is also true that it triggered off great unrest. Certain provinces believed there was no point in running schools that turn out merely social elites, and so the schools were shut, since it was believed that Jesuits should be



engaged in causes allied to social justice. In some provinces it was judged that for the sake of social justice the nation itself needed to be renewed, and cases arose where Jesuits became ministers in the government. According to Catholic canon law the clergy cannot be directly involved in politics, and they are forbidden to enter the government. Fr. Arrupe agonized greatly over these issues, unsure as to whether such Jesuits should be dismissed from the Society of Jesus. Issues like these also evoked tensions between the Jesuits and the Vatican Curia.

In situations related to the “Fourth Decree” we find evangelization leaning towards the “Pastoral Constitution on the Church in the Modern World, that is, *Gaudium et Spes*,” and the Catholic Church’s subsequent “Preferential option for the Poor.” We also find close links to Liberation Theology, which became popular in the 1970s.

Regarding the participation of the Church in social issues, the “Pastoral Constitution on the Church in the Modern World” clarifies the stance that though the primary mission of the Church is religious, yet it can do a lot with regard to the realization of the ideal human being. (See 42). In the 1971 Synod of Bishops when “Justice in the World” was accepted and declared, it was stated, “Fulfilling the Church’s mission to save humanity and liberate people from all kinds of harsh conditions, can be said to be the realization of justice and the reformation of the world.”

This, as proposed by Bishops mainly of South America, implies viewing the salvation of those tyrannized in real society from the standpoint of “liberation,” and combating social structural evil and structural injustice. It reflects the trend to view evangelization as a “constituent element” of the Church, whose mission is to preach the Gospel. This was known as “Liberation Theology.” It was very popular in the 1970s, and it underscored the fact that addressing



issues of social justice was an exceptionally crucial task for the Church.

However, on seeking to advance “liberation theology” and put it concretely into practice, occasionally the impression arose that it was restricted to activities economic, political, and social. Hence in his apostolic exhortation “*Evangelii Nuntiandi*” (“In proclaiming the Gospel”) (1975), Pope Paul VI states as follows: “The following should be said about human liberation, which the proclamation of the Gospel claims, and strives to carry out. It should not be restricted to the economic, political, social, or cultural spheres of life. Genuine human liberation must look squarely at the entire person and include a relationship to the Absolute to which human beings aspire, namely God.”

“When the Church preaches about human liberation, works for it, and interacts with those who suffer, she does not limit her mission to the religious field and ignore people’s mundane problems. However, the Church affirms that its spiritual mission is a priority. The proclamation of the kingdom of God cannot be replaced by mere human liberation.” (See paragraphs 33 and 34).

In preaching the Kingdom of Heaven, how do we integrate the religious and secular dimensions? That is an issue that continues to be debated. However it is notable that human salvation is no longer dealt with merely in its religious or spiritual dimension. Rather, the secular dimension has come to be viewed as a “constitutive” element.




## “Men for Others”



Only by being a man or woman for  
others does one become fully  
human.

— *Pedro Arrupe* —

Regarding the significance of engaging in “social justice,” there are certain words of Fr. Arrupe that have wielded a great impact on Jesuit education, namely, “Men for Others.” In 1973, a conference of graduates of Jesuit schools in Europe was held in the city of Valencia in Spain, and in his keynote address he posed the following naive question to the members. “Did we Jesuits educate you for justice?” This query arose with reference to the practical activities of the Catholic Church, with regard to realizing social justice while conveying the word of God. He then continued saying, “We both know the answer many of your Jesuit teachers would give to this question. They would say, We did not.” Having said so, Fr. Arrupe went on to say that the future of Jesuit education will be linked to social justice and evangelization, as conveyed by the Catholic Church. A human being as envisaged by the Catholic Church is a “person living for others,” and to become such a person, “conversion” was essential. It is said that during the lecture there were some who reacted against the content. They grew upset and refused to take it anymore, and later they quit the venue in a mood of anger. The speech of Fr. Arrupe may have evoked feelings of disquiet among graduates belonging to eras when Jesuit schools




were seen as places for nurturing academic elites, and which provided the type of education that enabled people to gain a high status in society. Nevertheless however, “Men for Others” later became a motto common to Jesuit schools worldwide. In particular, the term “other” does not refer merely to one’s neighbor. It signifies also our “tiniest neighbors,” namely those obliged to live in poverty, those oppressed by political powers, the marginalized, those forced into refuge due to wars and conflicts, and the socially vulnerable. Education that was imbued with an awareness of such service to “others,” began to be presented in Jesuit schools.

The Jesuit Refugee Service (JRS) which was launched by Fr. Arrupe himself, is a concrete case of this basic policy of education. He created a group to tackle the problem of refugees that had risen worldwide since the late 1970s, particularly in nations of Africa and Asia. Even in Japan, students and graduates of Jesuit schools were sent to camp sites for Cambodian refugees, and fundraising ventures too were keenly conducted. At that time, I who was a student of theology, stood at the east exit of Shinjuku Station along with Fr. Pittau the President of Sophia University and carried out fundraising activities, while my theology companions were sent as volunteers to refugee camps in Thailand.

The main policies of the 32<sup>nd</sup> General Congregation that arose in milieus such as these experienced slow progress in certain Jesuit provinces, and at times tensions also developed among the Jesuits. Some favored clinging to timeworn ways while others were eager to leap into novel paths, and before anyone realized it, the earlier monastic ambiance of training too died out. I shall now introduce an episode that gives you an idea of the sort of mood that existed within the Society of Jesus. It occurred at the scholasticate of the Japan Jesuit province.





In my student days the scholasticate was located at Kamishakujii in Nerima ward, and adjacent to it was situated the diocesan grand seminary. Both the Jesuit scholastics and diocesan seminarians studied at Kamishakujii, and members of the faculty also resided in the same area. Among the professors was a priest who had arrived as a missionary from Germany, and who had lectured for several years on the Old Testament. The lectures were hard, but the content was advanced. This priest always wore old-fashioned soutanes, and at breakfast he always consumed brown bread. He was a person who passed his days doing fixed jobs at fixed times, and he rarely spoke to the young seminarians and scholastics. He daily celebrated Holy Mass by himself in a small chapel, and did not join in the community masses. On one occasion however, the community of scholastics invited him to celebrate Mass for them. Contrary to expectations he surprised everybody by accepting the invitation, and I recall his sermon being most impressive. He said:

“On observing my lifestyle, I am sure all of you must be wondering a little. I joined the Society of Jesus because I love the Jesuits, and I guess it is the same with you people as well. However, the Society of Jesus that I love, is the one that I joined. Since I do not deny the Society of Jesus that you people joined, you also please do not deny the Society of Jesus that I myself joined.”

It was a symbolic sermon that brought the old and new Jesuits together.

### **The Origin of the Society of Jesus**

At the same time, we must not forget that owing to the Jesuits returning to the origins of the Society of Jesus with a desire to modernize it, research linked to the founders of the Society evolved


deeply. Research on the Spiritual Exercises of St. Ignatius ceased to rely solely on classical interpretations or literature based on them, and in-depth pursuit of the origins truly made rapid progress.

For example earlier, besides the official biography of St. Ignatius penned by Fr. Ribadeneira, there was nothing else. Fr. Ribadeneira's biography presents an image of Ignatius as he grew to maturity from a youthful age, but then his so-called "autobiography" was discovered, wherein he himself narrates half the story of his life. This was then carefully revised and translated within nations the world over, thereby providing us a glimpse into his life.

Also, the Latin version of the "Spiritual Exercises" was deemed the official vulgate translation. However a handwritten manuscript in Spanish was found, and this too after careful editing was translated into many languages. This handwritten manuscript included unique phrases and sayings of St. Ignatius, with nuances that differed totally from those in the official Latin translation, and this in turn shed light on aspects that differed from conventional interpretations.

The conditions surrounding the Society of Jesus during its founding period were also investigated, and studies delving into its spirituality were publicized in rapid succession. This type of research entailed a reversion to the charisma of the founder and adaptation to the contemporary world, and needless to say it is a great help towards realizing the ideals of the Society of Jesus that are suitable for today.

Such types of reforms were sustained and shored up by Fr. Arrupe, and besides he himself communicated them. He wrote copious letters to Jesuits, he often spoke at Jesuit spiritual study groups, he lucidly presented the characters of Ignatius and



other Jesuits of the foundation era, and specified cogently as to how present-day Jesuits ought to be. The Center for Ignatian Spirituality (CIS) was begun at the Jesuit Headquarters in Rome, where every year themes were chosen and training courses were offered. Fr. Arrupe also lectured at the center, and the content of his lectures were incorporated into booklets which were distributed to all the members. Although they amount to quite a few, yet I intend highlighting just two of them over here, in order to see how Fr. Arrupe perceived the Spiritual Exercises and presented the genuine character of the Society of Jesus.

### **Rooted and Grounded in Love (1981)**

For Fr. Arrupe, the Spiritual Exercises are a “Pedagogy of Love.” That is, they are a step-by-step method for spiritual practitioners to awaken to the love of God, and to learn to live in His love.

From the beginning to the end the Spiritual Exercises are imbued with the “dynamism of love.” Caritas refers to a state of mind, while “Love” refers to a movement of the heart. Let’s look at these things in detail.

The “Annotations” that are seen at the beginning of the Spiritual Exercises, have some precautions for those who receive and administer them. “Spiritual Exercises” are practices for the training of the mind, similar to gymnastics in the case of the body. The instructor briefly explains the central points pertaining to meditation and contemplation to the practitioners, and the practitioners use their intelligence and will to the maximum. What is vital here is, for the instructor to know whether there arises any movement within the heart of the practitioner. If there is found no movement whatever, we need to see how the Spiritual Exercises are being performed. Above all, what we need to pay attention to is the fact that when there does arise some movement within



the heart of the practitioner, we need to assist the practitioner to discern and see whether that movement comes from God, or whether it comes from something that is against God (expressions like devil, evil spirits, and enemies are used). With reference to this movement of spirits and discernment, please refer to, “Rules for Discernment,” in the Spiritual Exercises.


The point of these annotations lies in the fact that movements within the hearts of practitioners should be oriented towards God, and it specifies the fact that God directly touches the hearts of the practitioners.

During these Spiritual Exercises, the soul seeks His will, and the Creator Himself enkindles the pious soul that is His with the fire of love and praise for God, so that it will be better able to serve God in the future. It would be more fitting and better for souls to be guided in such a way. (Annotation 15)

By providing these “Annotations” the Spiritual Exercises present us with the “Principle and Foundation,” and reveal the path to be followed from the first to the fourth week. By this means the movement of the practitioner’s heart enters the “dynamism of love.”

The theme for the “first week” is “sin.” Here we meditate on the history of sin, beginning with the sins of the angels who disobeyed God and the sins of our progenitors, Adam and Eve, and look back on our own history of sin. Here it is not an issue of merely reflecting back. By gaining an awareness of our sins we repent, weep, ask for pardon, and give thanks to God for having received the grace of clemency. Here the issue of “burning with love for God” does not directly arise. However when we come to know what





the “consolation” and “desolation” experienced by practitioners of the Spiritual Exercises mean, we realize that they constitute the initial steps towards the state of “burning with love for God.”

In the “Rules for the Discernment of Spirits” that are appropriate to the first week, “consolation” signifies an inner movement of spirits that is stirred within the soul. As a result of this, love for the Creator is ignited within the soul, and the person realizes that without a link to God it is impossible to love any creature on earth. There is an upsurge of faith, hope, and love for God and the attaining of “inner joy,” that is, “peace and comfort” of the soul. [See 316]. For practitioners undergoing the first week of the Spiritual Exercises, what is expected of them is that they come to know about spiritual consolation, by meditating on the subject of “sin.”

Following this, in the second week we contemplate the life of Jesus Christ, and as a preparation we desire through the meditation to “know the Lord deeply,” so that we may better love and follow Him. This preparation serves as an opening prayer in order to contemplate all aspects of the life of Christ, and through these contemplations we ponder over what we ought to do for Him. Also, we consider deeply as to what we ought to choose, as a specific way of life. The “Spiritual Exercises” declare as follows:

The love that moves my heart and causes me to make this choice must come from above, that is, from the love of God. Accordingly, the person making the choice must first become keenly aware within himself that the attachment he more or less has to the thing he is choosing, comes solely from his love for his Creator. [184].

It is imperative that by contemplating his life we come to love Christ ever more, and that this love serves as an incentive for us to



choose our own way of living.

Furthermore, the themes for the third and fourth week are the passion, death, and resurrection of Jesus Christ. Bearing in mind the fact that the suffering and passion of Jesus Christ were things borne for himself, the practitioner prays that he may share in the suffering, and in the resurrection he prays for the ability to partake of the eternal joy, attained through the agony of death.

To conclude, in the “Contemplation to obtain Love,” the practitioner of the Spiritual Exercises who is filled with the love and grace of God, prays as to how he ought to respond to this love, closing with the prayer of self-dedication, the “Suscipe.”

Lord, take and accept everything. All my freedom, memory, intelligence and will, all that I am and all that I possess. Since you have given them to me my Lord, I give them back to you. Everything is yours. Do with it what you will. Only give me your love and grace. That would be enough for me. [234].


Thus the Spiritual Exercises serve as a “pedagogy of love.” They enable the practitioner to experience the “Contemplation to obtain Love” step by step from the first to the fourth week, thereby inflaming him with love for God.

## **Our Way of Proceeding (1979)**

The number of letters sent out by Fr. Arrupe to all Jesuits during his tenure as Superior General are voluminous, and after the 32<sup>nd</sup> General Congregation in particular, they were frequently written. Needless to say this was an era when major changes were called for, and people needed to speak about the form the Society of Jesus and its members ought to have.

During the seven years I spent at the Kamishakujii theologate, I over and over again read and shared the contents of Fr. Arrupe’s letters with members of the theologate community. Among them,






the one that exerted the greatest impact upon me was a letter entitled, “Our Way of Proceeding.”

This letter incidentally was translated into Japanese by Fr. Makoto Nakai, and I recall his saying that he endured a great deal of pain in translating the title. The word “proceeding” in most cases denotes “the way things are done.” Literal translations of the word did not make much sense, and as a word too it seemed a poor choice. Yet after much thought he did come up with a translation. Fr. Nakai translated several key texts into Japanese, including the “Constitutions of the Society of Jesus,” the “Decrees of the 32<sup>nd</sup> General Congregation,” and several letters of Fr. Arrupe. He too did his novitiate training under Fr. Arrupe, and notwithstanding his having had to toil with new and alien terms like “disponibility” and “inculturation,” we may yet say he was a person who knew Fr. Arrupe’s heart.

Returning to “Our Way of Proceeding,” when the draft of the Constitutions of the Society of Jesus was finalized, Fr. Jérôme Nadal personally took them and visited communities across Europe, where he explained the structure of the Jesuit Religious Order and rules governing the lives of its members. At the close of his explanation he made the following remark: “Fr. Ignatius never spoke of ideas. He always spoke of our way of proceeding.”

The words “Modus Procedendi” indeed appear often in the Constitutions, and we understand on reading it that the Constitutions from start to close describe how things ought be done. Who should be permitted to enter the Society of Jesus, who should be interviewed prior to entering, what questions are to be asked in the course of the interview, who should be dismissed from the Society, and what procedures need to be followed for the dismissal. Also described are the content of the training provided in the novitiate, issues to be noted regarding the period of study,

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issues to be borne in mind when sending Jesuits on missions, the lifestyle of the Jesuits, how meetings are to be conducted, and also how to care for Jesuits who are dying.

This is by no means an issue confined solely to the “Constitutions.” The “Spiritual Exercises” and also the “Academic Regulations” that describe methods of school administration, also spell out the “ways and means.” This is one of the characteristics of the Society of Jesus.

Fr. Arrupe sought to envision a contemporary form for the Society of Jesus, and judging by his efforts at presenting a decisive picture, we see that it was only natural for him to adopt terms such as “Way of Proceeding.”


Reacting to requests from Jesuits worldwide, in the decree “Jesuits Today” the 32<sup>nd</sup> General Congregation described the identity of contemporary Jesuits, and clarified what it meant to be a Jesuit in this present age. This was done with the sanction of the General Congregation. Nevertheless however, faced with such issues, we now need to ask ourselves as to whether there have been any variations in the characteristics and attitudes of each Jesuit member, and of the Society of Jesus as a religious order.

To put it more specifically, as a person living within the Society of Jesus, I am concerned as to how we may concretely resolve the tension between the two guidelines set forth by the Council, namely returning to the sources, and adapting to modern times.

If this question were to be reframed in Ignatian terms, it would perhaps be thus: How has the “Way of Proceeding” of the Society of Jesus changed? How should it have changed? And how should it change in the future?

Having said this, Fr. Arrupe referred to specific guidelines and modes of conduct that Ignatius conveyed to Jesuits in various





regions via his letters, as well as the uses of the term “Way of Proceeding” and so on, which he adopted in his Constitutions and Spiritual Exercises. Also, indicating Fr. Jérôme Nadal, an adept secretary as revealed in the Constitutions and who was also known as the “Hand of St. Ignatius,” he spoke of the conduct of current Jesuits, pointing out how much the term “Way of Proceeding” characterized the Society of Jesus.

To the query as to what sort of procedure would describe the Society of Jesus today, which happens to differ totally from what it was when founded, Fr. Arrupe asserted that we should speak “per modum negationis” (that is, we should explain what something is by saying what it is not). This is because in responding to major alterations in modern society, incredible changes have arisen in the way Jesuits lead their lives, including ways in which they live and work. Also, due to variations in countries and cultures, it is hard to exhibit a unified and uniform mode of behavior in this current era. So, by describing the behavior of Jesuits by affirming what it is “not,” we get an idea as to what it is. Concerning this issue, Fr. Arrupe states as follows. Although the passage is long, I shall quote it verbatim below.

The first type is the “full-time protester,” or full-time challenger. He has no doubt at all that denouncing evil is a prophetic and evangelical duty. However it is equally true that for a protest to be truly evangelical and constructive, we need to know what to denounce. We need to be clear about the how, when, what, and about whom, and also the concerned viewpoints and principles. Accusations we make can be highly subjective. Adjustment and subordination are needed on our part rather than public protest, since projects can be wrecked by sharp and lethal words. Sloppy clothes, long stubbles, unkempt hair, unruly conduct and mode of

speech and so on, may remind us of protestors often seen during the past decade. Regarding those who take action, we may have reason to suspect that they are the type of protestors described above. This type of outward facade diminishes the value of what a person is trying to do or his inner motivations, and certainly the Jesuits do not want this type of a figure added to their image. Also, sincerity of conviction, true poverty, or the severity of life should not be expressed in such a manner, for even if they were done so, they would not be persuasive.

The second type are those totally dedicated to their professions. There can be no doubt about professions having an apostolic value, and a career-obsessed person is one who is fully rapt on the worldly aspects of his profession. For the sake of our professions we should not allow ourselves to live wholly independent lives, away from the community and away from dependence on our superiors. If such a profession is the outcome of a Jesuit's own volition and not due to a well-discerned assignment given to him by the Society of Jesus, one must say he is in a very risky situation. Excessive professionalism can lead to secularization, which stifles spiritual life and apostolic work. Also, the ability to take care of oneself financially, to travel freely, and so on may be used in ways that are not consistent with our way of proceeding. If a person becomes aware that he is in such a state, he must realize that he leads a life that does not conform to the image of a Jesuit.

The third type is the irresponsible Jesuit. These people have no respect for order, for the keeping of promises, for the value of money, the limits of recreation, and so on. Often they are unduly allergic to having the outcome of their work tested, regardless of whether it be study or anything else. Notwithstanding the fact they are religious, when such people have unrestrained and imprudent contact with young women, hazardous situations may also arise. One may assert that the image of a Jesuit as projected



by such individuals, is, to say the least, bad.

The fourth type are political activists. These people differ totally from those involved in social apostolates. They may enter the ranks of the poor and oppressed and have a sincere desire to abolish unjust structures, but the struggle for justice is not effected within valid areas of Christian criticism, assistance, or sharing. At times when entering the arena of politics, and chiefly the activities of political parties, where the idea of being missioned as a priest is totally rejected, it gets hard for those political or union activities to be viewed as evangelical. It would be hard to say that they live and work as people sent by the Society of Jesus, and this gets worse when that ideological stimulus is based on a view of humanity, society, or history that has no place for Christ. Activists and images like these, are not those of authentic members of the Society of Jesus.

The last type are the fanatic traditionalists. Such Jesuits erect lives based on mannerisms, overly rigid life agendas, formalism and so on in their personal, liturgical, and spiritual lives, and outmoded symbols and customs. As flawless analysts of the Gospel and judges of the living and dead, via words and writings, emotional criticism and so on of individuals or religious congregations, they act as though they are prophets and behave in a loathsome manner, or equally, they may fall into a state of hopeless defeatism, a condition of acrimony and living in the past.

What typifies such Jesuits is the fact that they are full of curiosity, and they hunt around for adverse news. They are also harshly critical of the youth and find themselves unable to accept their values, and they tend to fuse reality with fantasy and incessantly complain about the flaws of the young. They perhaps will refrain from performing acts like opening their personal savings accounts, but it may well be that they are amply cared for, by like-minded people or gentle family members. Such Jesuits are


pained at the sight of empty churches, and also by the fickleness of people who had come to them for spiritual direction in the past but who do not come now. Yet, they have no questions as to whether these are partly signs of their own spiritual bigotry and lack of ongoing formation.

They believe issues that change in our “Way of Proceeding” have an eternal value, and they do not realize that if they were truly Ignatian, they would pursue the eternal and dynamic values of our founder. In their hearts (I am not sure if it is confined solely to their hearts) they do not accept the 31<sup>st</sup> and 32<sup>nd</sup> General Congregation, or even the Second Vatican Council. They are too ineffective or too zealous to realize that their refusal to accept the General Congregations of the Society of Jesus and Councils of the Church, is something far more serious than the outward failures of other people.

Fr. Arrupe asserts that these models are nothing more than rough sketches, but he points out that each model complements the others. While conceding the fact that the Jesuits exhibiting these models have good intentions, yet he makes it clear that they do not reflect the Jesuit way of proceeding.

So, what are the special features of the way of proceeding for modern-day Jesuits? Fr. Arrupe lists 12 points.

- ① A Love for Christ
- ② Responsiveness
- ③ A Feeling of giving Freely
- ④ Universality
- ⑤ A Consciousness of Unity
- ⑥ Having a Sensitivity to things Human
- ⑦ Rigor and Quality

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- ⑧ A Love for the Church
  - ⑨ A Consciousness of ourselves as a “Modest Religious Order”
  - ⑩ A Sense of Discernment
  - ⑪ A tactful Concern for Chastity
  - ⑫ A Jesuit Sense

I have no desire to explain each of the points cited here. If I were to briefly abridge them though they could be condensed into the words “Sensus Societatis.” This is also an expression used by Fr. Nadal. This is the “Jesuit Sense,” and it can be viewed as a “Sixth Sense” possessed by Jesuits. This sense is acquired through the Spiritual Exercises and through a deep experience of unity with Jesus Christ. This is where the way of proceeding of the Society of Jesus takes shape.



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## Chapter 4: “tantas cosas...”

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### The 33<sup>rd</sup> General Congregation

On August 7, 1981, when Fr. Arrupe arrived at Fiumicino Airport in Rome after a visit to the Philippines, he was pale, sweating profusely, and unable even to carry his luggage. He was rushed to the hospital, where it was found that he had suffered a cerebral thrombosis. Although his life was saved his speech and physical abilities were impaired, making it impossible for him to continue his duties. Fr. Arrupe had often informed his close associates and even the Pope of his desire to resign from his post due to declining physical abilities, but his request was not accepted, owing to the fact that from the beginning the post of Superior General of the Society of Jesus was a lifelong assignment. If a Superior General became incapable of continuing his duties due to sudden illness, a substitute would be appointed to continue serving as Superior General, as stipulated in the constitutions. The Jesuits attempted to do so, but to their surprise there occurred a sudden intervention by the Pope. His Holiness Pope John Paul II declared that he would send a papal envoy to the Society of Jesus, in place of the substitute Superior General.

This news amazed and baffled Jesuits the world over, evoking a range of speculations. Seventeen Jesuits of the German Province jointly sent a letter to the Pope against his intervention in Jesuit governance, and among those signing the letter was Fr. Karl Rahner, the most influential theologian of the Second Vatican Council and a renowned 20th century Catholic theologian. The content of the letter stated that as Jesuits they accepted the decision of the Pope who was head of the Society of Jesus in an attitude of obedience, but they could not see in it the “Finger of

God.” The “Finger of God” is said to be the “Quinque Capitula” (literally the Five Chapters, wherein St. Ignatius basically outlined the nature of the Society of Jesus). On presenting the basic outline of the Society of Jesus (which became the basis for the ‘Formula Instituti’) to Pope Paul III, the Pope pointed to it and said, “Digitus Dei est hic” (the Finger of God is here). It was a declaration that the will of God was there.




(Pope John Paul II and Fr. Arrupe)

In actual fact though, in the backdrop of the incident of the Pope’s intrusion in the governance of the Society of Jesus, there lay a movement of forces opposed to the renewal of the Society of Jesus as steered by Fr. Arrupe. Responding to the Second Vatican Council, and based on the general policy of returning to the roots of the Society and adapting it to modern times, General Congregations 31<sup>st</sup> and 32<sup>nd</sup> sought to carry out so to say, a major reform of the Jesuits. Specifically, as seen in the Second and Fourth Decrees, the 32<sup>nd</sup> General Congregation attempted to highlight the inseparability of the proclamation of Faith and the Promotion of Social Justice. In seeking to put this into practice however, in some areas many Jesuits were persecuted, and some

even murdered. The socially affluent were in a sense conservative, while the indigent were progressive. The “preferential option for the poor,” which was the stance adopted by the Catholic Church after the Second Vatican Council, was also a rebellion against the existent political powers and the economic system. In South America and Africa, where people were exposed to the reality of life or death, the attitude of the Catholic Church inspired great hope. Since the Jesuits in a sense were the vanguard of this movement, it was only natural that they would also be counted among the victims.

On the other hand, Jesuits who were conservative were unsure if this was the authentic Society of Jesus, and they were alarmed as to whether the traditional form of the Society would undergo a primary change. The Jesuits who entertained such feelings of crisis also took concrete actions. They notified the Pope via high-ranking prelates that the governance and guidance of Fr. Arrupe was perilous, and asserted that they were prepared to form a “Discalced Society of Jesus,” in order that the genuine Society of Jesus may be renewed. On receiving this information, it is not surprising that Pope John Paul II became suspicious of the Jesuits. Which of these two sides was right? Was it worth trusting Fr. Arrupe? His predecessor Pope Paul VI knew the Jesuits well, but that was not the case with Pope John Paul II. Hence, on receiving the news that Fr. Arrupe had fallen ill, he decided to send his own representative to the Society of Jesus. Happily though the representative assigned was not a member of a distinct religious order, but a Jesuit named Fr. Paolo Dezza. Fr. Dezza’s task was to convene the General Congregation and decide on the selection of the next Superior General. Furthermore, since Fr. Dezza was elderly and visually impaired a special envoy was also dispatched to assist him, and that was Fr. Giuseppe Pittau, who at the time was Provincial of the Japan Jesuit Province.





On behalf of Fr. Dezza, Fr. Pittau actively visited Jesuit communities the world over, and prepared for the 33rd General Congregation. However, judging by what was heard, apparently on visiting the United States he received cold and unreceptive looks from certain Jesuits. Under normal circumstances, Fr. Vincent O’Keefe, who was top advisor to the Superior General, should have played the role of representative to Fr. Arrupe. Since he was from the New York Province, certain American Jesuits had mixed feelings about Fr. Pittau. Even so however, Fr. Pittau clarified the situation with his natural exuberance and clear words, and entreated their understanding with regard to holding the General Congregation.

### **Resignation as Superior General**

On September 1, 1983, the 33rd General Congregation was convened, and Fr. Peter Hans Kolvenbach was elected as Superior General. Although originally from the Netherlands he was a missionary working in Beirut in Lebanon, and at that time he was Rector of the Oriental Institute in Rome. Prior to the election of the Superior General Fr. Arrupe’s request for resignation was deliberated and unanimously approved, and his letter of resignation was read aloud. Since it was addressed to Jesuits all over the world, it conveyed a heartwarming message to each generation of them. I have quoted the entire text below.

It was my earnest wish to have participated in this congregation with all of you, in better health. As you see, I can scarcely speak to you directly. However, my General Assistants have understood what I wish to say to all of you.

Now more than ever, I see myself in the hands of God. This is something I have longed for all my life, ever since I was young. However, what differs now is the fact that God now has complete control. Indeed, to know and feel that we are completely in the




hands of God, is a profound spiritual experience.

As I conclude my 18 years as Superior General, first and foremost I wish to express my gratitude to the Lord. His generosity towards me has been limitless. On my part, I have always understood the gifts of the Lord as being for the benefit of the whole congregation, and I have tried to respond in a way whereby it can be shared with each and every Jesuit. This has been my unceasing effort.

During these past 18 years, my one desire has been to serve the Lord and His Church with all my heart and soul. I thank the Lord for the great progress I have witnessed in the Congregation. Obviously there have been flaws as well, including my own. Yet, it is a fact that great progress has been made in personal conversions, in apostolic work, and in concern for the poor and refugees. In particular, special mention must be made of the faithful and filial obedience that has been shown towards the Church and the Pope, in recent years. Thanks be to God for all this.

Beginning with Fr. O’Keefe, I would like to express my gratitude to those specifically who collaborated closely with me, including the General Assistants, Counsellors, Regional Assistants, and the entire Curia and Provincials. I also wish to express my heartfelt gratitude to Fr. Dezza and Fr. Pittau, who spared no effort in serving the Church and the Society of Jesus, when they were appointed to this exceptional task by the Holy Father. Above all though, I express my gratitude to the Society of Jesus as a whole, to each and every one of my brothers. Nothing could have been accomplished if they had not displayed obedience of faith, to this pathetic Superior General.

My request to you today is to be of use to the Lord. Let us place God at the center, let us always listen to His voice, let us constantly ask what we can do to serve Him more effectively, and let us do so to the best of our ability, with love and perfect



detachment. Let each one of us cultivate this awareness, whereby we become conscious of the reality of God.

I would like to say a special “Tantas Cosas” (I have a lot to say) to each and every one of you.

I ask our young people to live in the presence of God and grow in holiness, as the best preparation for the future. May they surrender themselves completely to the will of God, who is both awesome and intimate.

I entreat those engrossed in apostolic work not to become overworked and exhausted. See what the world requires, think of the millions of people who have no knowledge of God or behave as though they don’t, and discover the right balance by centering your life on God, rather than on work. All are called to know and serve God. What a wonderful mission has been entrusted to us – to assist and guide all people towards the knowledge and love of Christ!

I urge people of my age to keep an open mind. Let us learn what needs to be done now, and do it with enthusiasm.

To our dear Brothers too I wish to say “Tantas Cosas,” with deep affection. I wish to remind the entire Society of Jesus of the importance of the Brothers. It is through their assistance that our vocations are centered on God.

As I see the Jesuits serving the one Lord and Church under the Holy Father, the Vicar of Christ on earth, I feel suffused with hope. May the Society of Jesus continue along this path, and may God bless us with many more worthy vocations to the priesthood and to serve as brothers. For this purpose I dedicate to the Lord the rest of my life, my prayers, and the sufferings produced by my illness. All I desire for myself is to repeat from the depths of my heart:

“Lord, take and receive my freedom, my memory, my reason, my entire will, and all that I have. You gave them to me O Lord,

and I give them back to you. They are all yours. Do as you wish with them. Only give me your love and grace. With that alone I shall be satisfied.”


This letter was made public later on under the title “Tantas Cosas.” It turned out to be a stirring message for the Jesuits.

### “Nunc Dimittis”



(Chapel of La storta)

On September 4, 1984, on the occasion of his resigning the post of Superior General, Fr. Arrupe paid a visit to La Storta. A small church is located there along the Via Cassia, roughly ten kilometers from Rome. Ignatius, Laínez, and Xavier had stopped at this church on their way from Venice to Rome, and Ignatius prayed there and beheld a remarkable vision. It was a figure of Jesus staggering up the hill of Golgotha while carrying his cross, and a call issued forth from Him saying, “follow me.” It has been said that because of this mystical vision, Ignatius decided to name



the religious order they were going to establish the “Compañía de Jesús” (Companions of Jesus). After occupying the post of Superior General Fr. Arrupe restored this small chapel and strove to evoke the vision of Ignatius, which was responsible for the name ‘Society of Jesus.’ The brief sermon he preached during his visit to the chapel was delivered with reference to the prayer “Nunc Dimittis” (now let me leave).

“Nunc Dimittis” is a bedtime hymn recited in monasteries. It is taken from the words of old Simeon, who saw the baby Jesus in the temple in Jerusalem and took him in his arms (Luke 2:29). Let me now quote part of this sermon verbatim, as this will enable Fr. Arrupe’s final words to resonate within our hearts.

As I retire from my post of Superior General of the Society of Jesus, I have come here to La Storta. I have come however in silence, due to my current state of health. Yet, singing my “Nunc Dimittis” (Now let me leave), is timely in many ways.

At the close of his long life of service, old Simeon took the infant Jesus in his arms within the splendor of the temple in Jerusalem, drew him close, and fulfilled his ardent wish. When Ignatius of Loyola was about to commence a new life of service as founder and first Superior General of the Society of Jesus in this modest church in La Storta, he felt drawn to the Heart of Christ. In response to the fervent prayers of the Virgin Mary, “God the Father placed him with Christ his Son.”

I am in no way trying to compare myself to those two outstanding servants of the Lord. However, it is true that I have always had great faith in the Ignatian experience at La Storta, and it is with great solace that at the end of my journey I am giving thanks to God in this holy place, “for I have seen your salvation with my own eyes.” How often during these eighteen years have I

been assured that God has been faithful to his promise: “I will give you grace and help in Rome.”


[Some lines omitted]

The reason why we have these words of the promise, “I will give you grace and help,” is due to the fact that Fr. Laínez shared them with us. Fr. Laínez went on to say that Ignatius did not comprehend these words as signifying that he and his friends would not encounter suffering. On the contrary, he was convinced that they were called to take up the cross and serve Christ. Ignatius said that as Christ carried his cross, the Eternal Father said to him, “I desire to choose this man to be your servant,” and Christ chose Ignatius by saying to him, “I desire that you serve us.” Owing to this vision Ignatius developed a great devotion to the Holy Name, and he desired to call his community the “Society of Jesus.”

[Some lines omitted]

For Ignatius, the experience at La Storta was the climax of many special blessings he had received since his conversion, and for the Jesuits, it was a pledge that as long as they remained faithful to the guidance of the Holy Spirit who gave birth to the Society, they would share in the grace of their founder. I pray that this Holy Mass, which for me is a farewell and a conclusion, will be a new beginning of service with renewed enthusiasm, for you and for all the Jesuits represented here.

Father Arrupe spoke about the vision of St. Ignatius at La Storta and its significance. He encouraged all Jesuits to return to the origin of the name “Society of Jesus,” and to take on the



mission that the Society of Jesus needed to carry out in the future. Then, by superimposing the life path of St. Ignatius on his own, he uttered the “Nunc Dimittis” prayer (let me leave now).

Thereafter for the next 8 years Fr. Arrupe made no public statement.

I would like to introduce an incident concerning two Japanese Jesuits who visited Fr. Arrupe while he was on his sickbed. One was a priest who was studying abroad to obtain a doctorate in theology at the Gregorian University, and the other was a brother who had joined the Society of Jesus after he had reached the age of 60. What they had in common was the fact that they had both received permission to join the Society of Jesus directly from Superior General Fr. Arrupe.

The priest who was studying abroad was a young man in his twenties, who was searching for his “way.” After receiving training in Zen and getting baptized after meeting a Protestant pastor, he acquired an interest in mysticism in medieval European thought, and so he visited the SJ House located in the Sophia University campus in order to see if there happened to be any experts living there. There, he met a priest who had himself been a practitioner of Zen, who had studied deeply the spirituality of St. Ignatius, and who had received training under Fr. Arrupe. After this encounter he accepted Catholicism with the aim of joining the Society of Jesus, but to enter the order, the condition was he had to finish at least 3 years of life as a Catholic. Also, he had yet to receive the sacrament of Confirmation. Despite that however Fr. Arrupe as Superior General specially approved his entry, and so he said, “Less than a month later I was permitted to join.” Coincidentally, he and I were in the same novitiate group. As he had not yet received Confirmation I served as his godfather, and I recall his successfully receiving the sacrament at Noboricho church. I had no idea that

such backgrounds existed.


The Brother though was married and had both children and grandchildren. After the demise of his wife however he led a deeply virtuous life and acquired a keen desire to join the Jesuits as a Brother, and so despite his being elderly and had topped the age of 60, Fr. Arrupe okayed his entrance. I spent about a year with this Brother during my novitiate at Nagatsuka, and we were also together at the theologate. He had a deep faith in Mary, and so during his novitiate, whenever he had a hard time, he went to the grotto where a statue of Mary was enshrined and prayed. He often said, "I am supposed to live to the age of 106," but he died at 103.

These two Jesuits met Fr. Arrupe in his sickbed, and on greeting him they said, "we received the letter of acceptance into the Society of Jesus directly from you." Notwithstanding the fact he was already at a stage where he was unable to speak, Fr. Arrupe nevertheless communicating by gestures said, "Yes, that's right! Yes, that's right!" It is not as though he knew all Jesuits scattered over the world, but he must have had a special feeling for the Jesuits of Japan.



(Fr. Sanji Yamaoka and Br. Seiji Yamashita)





After having led a quiet life in his hospital bed, Fr. Arrupe encountered his final moment on February 5, 1991, when he was peacefully taken up to heaven on the anniversary of the martyrdom of the 26 Japanese Saints. He loved Japan, he dedicated his life for the Japanese Church, and above all, he ceaselessly bore in mind the martyrdom of the 26 Saints of Japan, as a support for his own faith. Fr. Arrupe's life of pilgrimage which commenced in the city of Bilbao in Spain came to a quiet end. After traveling through Europe and America he arrived in Japan and then proceeded to Rome, where he served the Church and the Society of Jesus until the very end of his life.

The enquiries for the canonization of Fr. Arrupe officially commenced on November 14, 2018. The title given to him at that time was "Servant of God."




## Afterword

On July 12, 2018, a conference of the International Federation of Jesuit Universities was held in the city of Bilbao. Fr. Arturo Sosa, the Superior General of the Society of Jesus who was invited to the conference, publicly announced during his homily at Holy Mass the commencement of enquiries relating to the canonization of Fr. Pedro Arrupe. On hearing this, the thought that arose within my mind was, “It’s finally begun...” Calls for his canonization had been coming in for some time. At St. Ignatius Church, ever since he passed away parishioners with ties to Fr. Arrupe had opened a “Group to talk of Fr Arrupe.”

The Gion Catholic Church in Hiroshima has close links to the Nagatsuka monastery. There are many Catholics who knew Fr. Arrupe since the days he was a Novice Master, and they are actively campaigning for his canonization. Even now on February 5, the anniversary of Fr. Arrupe’s death, a gathering is held each year in his remembrance. My mother too, had she been alive, would have been happy to hear this news, and she would have been one of those willing to testify to his holiness. On November 14 of that year, which happens to be the day Fr. Arrupe was born, the Vatican Curia officially announced the opening of the enquiry for his canonization.

From now on various things related to Fr. Arrupe will be collected. Edifices and associations with the name “Arrupe” may be offered as testimonial material, if a written explanation is provided as to why the name was affixed. Currently in Japan the auditorium at Hiroshima Gakuin is named “Arrupe Auditorium,” and the Sophia University students dormitory, which began housing students from April 2019, is called the “Sophia-Arrupe International Residence.” A school for the study of Japanese was erected at Juniso in Kamakura. It was originally opened for young missionaries in Japan, but was later used as a retreat center.





Currently though it is known as the “Arrupe Refugee Center,” and utilized as a facility for refugees. In the course of his activities for social justice Fr. Arrupe was initially involved in the service of refugees, though he was deeply conscious of the fact that it was an idea he had inherited. Other nations too use the name Arrupe for seminaries, schools, and educational facilities. Such labelling is also viewed as demonstrating the holiness of Fr. Arrupe.

This account of mine was by no means aimed at this type of an enquiry. I just felt that those who knew Fr. Arrupe directly were getting fewer, and so I tried to figure out how to keep on talking about him with those having no direct contact with him. Storytellers are needed in order that vital events that ensued in the past may not be forgotten and lost, and that is true concerning wars, disasters, affairs, and other past events. Yet, when we come to generations having no direct contact with such events, people begin insisting that these events should not be forgotten. Nevertheless however, it is also true that at some point of time these events will indeed be forgotten. If that happens, we need to study the materials that remain with us, and convey their meaning in a way suitable to the era. As a Jesuit, I felt that Fr. Arrupe was a person for whom this had indeed to be done, and with that intent in mind I undertook the writing of this narrative.

February 5, 2024

The Day Commemorating the Martyrdom of Japan’s 26 Saints and  
Martyrs

The Day Commemorating the Death of Fr. Pedro Arrupe



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