

ST. IGNATIUS CATHOLIC CHURCH

April - May 2024

BI-MONTHLY ENGLISH BULLETIN



The risen Lord is going before you into Galilee

Mukadi Ilunga, SJ

Dear brethren, Happy Easter!

Easter is at the heart of the Christian faith. At Easter we celebrate the foundation of our faith: the death and resurrection of Jesus Christ, the passage from the empty tomb to Galilee. Saint Paul expresses this reality in a very drastic way. Writing to the community of Corinth, he expresses the foundation of the Christian faith: "If Christ has not been raised, then our preaching is empty, and your faith is empty. Then we too are false witnesses for God, for we have testified against God that he has raised Christ" (1 Cor 15:14-15). Christianity stands on the truth of the testimony that Christ rose from the dead. Without the death and resurrection of Jesus, Christianity loses all its substance and becomes just another religion among others.

The tomb is empty. Christ is risen. "He is going before you into Galilee" (Mark 16:6-7). This is the nexus of Mark's resurrection narrative. We come to know about the resurrection of the Lord through the women who came to anoint the body of Jesus (Mark 16:1). They are the ones who discover the empty tomb. Scripture narrates that on the first day of the week, the women bought spices to anoint the body of Jesus. In fact,



because of the Jews' preparation day, Jesus' body was buried in haste (John 19:42). So early in the morning after the Sabbath, Mary Magdalene and Mary the mother of James and Salome went to anoint him with spices.

On their way to the tomb, while they were saying to each other, "Who will roll back the stone of the entrance to the tomb for us?" they saw that the stone had been rolled back. At the tomb they find a young man sitting on the right side, dressed in a white robe (Mark 16:5), but they do not find Jesus' body. At the empty tomb, the women were told by the young man that Jesus was not there: "He is risen. He is going before you to Galilee" (Mark 16:6-7). It is quite interesting to see that the truth at the foundation of Christian faith – the Death and Resurrection of the Lord - was entrusted to the women. They witnessed both the Cross and the risen Lord. Just as there were only women at the Cross, apart from the beloved disciple, the first encounter with the Risen Lord was for them. This suggests that if the Church is founded on the Twelve, with Peter as their head, the daily life of the Church – the community of believers who proclaim the death and resurrection of Christ – is founded on women. Their dedication to the Church clothes it in a motherly figure.

The emptiness of the shelf on which Jesus' body was laid (Mark 15:46) is explained in terms of resurrection. Even though the emptiness of the tomb is not proof of resurrection, it remains a necessary condition for the proclamation that Jesus is risen. The resurrection is incompatible with a body in the tomb. We could not speak of Jesus' resurrection if his body were still lying in the tomb. Only an empty tomb allows us to proclaim that Jesus "did not see corruption."

as Peter confesses: "God raised him from the dead and freed him from the agony of death, because it was impossible for death to hold him" (Acts 2:24). In fact, the Lord is risen not because the tomb was empty, but the tomb is empty because Jesus is risen. According to the Scripture, Jesus was "raised" from the dead" (1 Corinthians 15:20). This means that Jesus' death was not a final one. Only the corruption of the body makes a death final. But Jesus' death was not final. It was a death without corruption. For God could not consent to His Holy One seeing corruption (Ps 16:10). God never let his beloved sons and daughters perish.

At the empty tomb, women are told to "go and tell Jesus' disciples and Peter, that "He is going before you to Galilee" (Mark 16:7). One may ask, "Why didn't Jesus precede his disciples into Jordan or to Mount Tabor, but only into Galilee? This message from the tomb points back to Jesus' prophecy: "After my resurrection, I will go before you to Galilee" (Mat 26:32). Galilee is a place full of meaning for both Jesus and his disciples. It is the place where everything began. Galilee is the region where Jesus started his ministry. It was in Galilee that Peter and all the twelve encountered Jesus for the first time (Mark 1). All of us have our own Galilee—the place where our first personal encounter with Jesus took place. Going back to Galilee is a reminder of our first encounter with Jesus. Celebrating Easter means going back to our own Galilee, to remind us of our personal experience with Christ, not with nostalgia, but with gratitude and thanksgiving. This is the only way we can experience the risen Lord in our life. One can meet and see the risen Lord only in Galilee: "There you will see him" (Mark 16:7).



On March 17, in Kibe Hall, there was an **“Interview of Ms. Momoko Nishimura, Deputy Chairperson of the Synod Ordinary General Meeting.”** It was sponsored by the Mission 2030 Project Team. What a pity it coincided with the Lenten Retreat of the English Community! Though conducted in Japanese, it could have been a good opportunity to meet our Japanese delegate up close and hear from her directly about her experience of the first part of the Synod conducted in October last year. And so, the Bulletin requested a member of the Pastoral Council, Ms. Takako Kuwata, to write about what transpired in the meeting in Kibe Hall.



ROME SYNOD EXPERIENCE

The importance of “conversation in the spirit”

Momoko Nishimura, who attended the 16th Synod meeting in Rome last October, gave a talk. She said that there were 365 participants with the right to speak and vote this time, 54 of whom were women. Nine deputies to the chair (Pope) were elected, Ms Momoko Nishimura among them.

Slide presentation of the meeting. The current Synod began in 2021 with Pope Francis’ request for all to hear the question “How can we ‘walk with’ all people?” Until the 15th SYNOD, the venue was a staircase classroom-like chamber, where people sat facing forward in the order of rank beginning from the front. But this 16th meeting was with round tables on a flat floor, with people from churches all over the world at each table, where everyone spoke equally. Even the Pope.

Process. It is important first to “listen” to the conversation without one’s own judgmental interpretation—of “listening” to others and allowing time for silence to give space for God to enter. In deciding on something, listen to everyone’s opinion. It takes time, but it is the best method for co-responsibility and co-identification and can be done by anyone, at home, in a company, in an organization, in a church, anywhere.

Interviews. There were also video interviews of many participants. Everyone smiled and they had a very special experience of the Holy Spirit working. I was impressed by how everyone’s face lit up and was full of hope. The most impressive thing was the change of notation from “spiritual conversation” to “conversation in the spirit.”

We would like to incorporate this into our daily lives and “walk together” with others in our parish.

Who is Ms. Nishimura?



She is a Consecrated member of an International Missionary Community **“Servants of the Gospel of God’s Mercy,”** dedicated to proclaiming the gospel and forming missionaries especially among youth. She received her initial formation in the Philippines, undertook a missionary experience in Argentina for 6 years, and now is serving in the Diocese of Yokohama, in particular, as member of the Youth Ministry. She was the Japan coordinator of World Youth Day (WYD) Lisbon (2023). She was a member of the Discerning and Writing Team, the FABC Asian Synodal Continental Assembly in Bangkok, Thailand (2023).

In 2021 she translated Pope Francis’ encyclical *Fratelli Tutti* into Japanese. She has interpreted at numerous international Catholic conferences, has overseen the Japanese translation of Pope Francis’ Apostolic Exhortation *Querida Amazonia* (2020), and translated the manuscript of Pope Francis’ address during his November 2019 visit to Japan. She is a Member of the Special Team for Synod in Japan and FAB (Federation of Asian Bishops) and is one of the President Delegates of the Synodal Assembly.

In a matter of a few months, the 2nd Meeting of the Synod in Rome will be held, October 2~27, 2024. Let us intensify our prayers for all the delegates that the seven gifts of the Holy Spirit may descend upon them: Knowledge, Wisdom, Understanding, Counsel, Fortitude, Fear of the Lord, and Piety. Above all, let us pray for Pope Francis, for his health and stamina, as he faces many challenges as Pastor of the Universal Church.

The Body of Christ (the Church) and the meaning of “Christ is the head”

This article is excerpted and edited from a talk given to the Japanese community by Fr. Toshiaki Koso on Sunday, February 18, organized by the Mission 2030 Project Team. We would like to thank Kazuko Hoshino who did the documentation in Japanese and Jun Iwasaki who did the translation to English.

The Body of Christ

It has been a full year since I became Pastor of St. Ignatius Church, and during that time I have often used the expression “the Church is one body with Christ as its head.” This time I would like to talk about what that means.

First of all, the expression “the body of Christ” has three meanings: **the body of Christ, the Eucharist, and the Church community.** These three are interconnected, but the foundation is the body of Christ. Jesus Christ became incarnate, became a human being like us except for sin, dwelt among us, died on the cross, was buried and resurrected. In other words, the body offered on the cross became the instrument of our salvation.

At the same time, Christ offered his body as our daily bread. That is his Eucharist. It is important to note that we should not separate the body from the soul and view the body as less valuable than the soul. It is God who created the body, and we receive salvation as human beings whose body and soul are one. If we separate the body from the spirit, the Eucharist is no longer valid. The bread is the very body of Christ. This is our faith. We who receive the Eucharist are one with Christ, and we who partake of the bread are also one. The Bible says, “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Corinthians 10:17).

Next, we will explore the expression “the body of Christ, meaning the Church” through Paul’s awareness of it. This expression is found in Colossians 1:24 and is based on Paul’s experience in Damascus. Paul, who was persecuting Christians, received a strong light on his way to Damascus. He heard the voice of Jesus saying, “I am Jesus, whom you are persecuting” (Acts 9:5). At that moment, Paul realized that “the Christian and Christ are one.” He saw that Christians, together with Christ, constitute the “one body” called the Church, and he began to develop his missionary work with this as his original experience. This insight gradually deepened: “so we, who are many, are one body in Christ, and individually we are members one of another” (Romans 12:5), and each Christian is a part of the body of Christ, and this led to the stage where “Christ is at the head of the Church.”

Christ is the Head of the Church

So, what is the meaning behind the word “head”?

Derived from the fact that it is the uppermost part of the body, it means to excel above the rest. It means leader, top. Paul also uses the word “head” in this sense. And this excellence has two directions. The first is excellence toward the whole of creation. Man, nature, angels, and Satan. Jesus is above and rules over all of God’s creation. The other is his supremacy over the whole Church. Jesus’ rule extends to all through the Church. Paul states this part of the story. “And he has put all things under his feet and has made him the head over all things for the Church, which is his body, the fullness of him who fills all in all” (Ephesians 1:22-23). The word “head” has another meaning: to nourish the whole body, to pour life into it, to keep it alive. Through Christ, the Head, we receive God’s life and are kept alive.

This has become somewhat of a lecture, but I would like to conclude by summarizing today’s talk.

We have been united to Christ through baptism, forming one body, Christ, which is a part of the body. It is Christ who is the head and the giver of life. The graces are given to us as ministers, teachers, the compassionate (Romans 12:6-8), but the whole body grows as each of us fulfills his or her role. The key to this is love and a life of love.

May we journey together toward the completion of the Kingdom of God, deeply united with Christ and in relationship with one another. I hope you will take the points that resonated or repelled you in today’s talk as they are and deepen them in your prayers.

(NOTE: The theme of Fr. Koso’s talk was the same as that chosen by the English community for their Lenten Retreat. The two groups did not consult each other but ended up along the same line. The latter was **Unity in Christ’s Body** (see page 4). Could it be that this year, as we celebrate the present Church’s 25th Anniversary, it is indeed part of the prompting of the Holy Spirit that we focus on Christ’s body, the Church, in order to strengthen it?



ST. IGNATIUS NEWS AND CHURCH EVENTS

Diaconate Ordination

The Jesuits of the Province of Japan continue to be blessed with vocations. On February 8, three young men, Yamauchi Yutaka SJ (Japan), Mukadi Ilunga SJ (Congo), and Claudien Bagayamukwe SJ (Congo) were ordained to the diaconate by Auxiliary Bishop Andrea Lembo in the St Mary Chapel of St Ignatius Church. Many Africans came wearing traditional attire and the liturgy included African music. Let us accompany the new deacons with our prayers, as they prepare for their ordination to the priesthood in the months to come.



Deaconate Ceremony



the three new Deacons

By the way, one of them, Rev. Mukadi, is actually the one who wrote the first page of this issue of the Bulletin (middle, in the photo).



Parish Council and Pastoral Council Members 2024-2025

New Church Council Members

During the March 7 meeting of the Pastoral Council, six incoming members were introduced. They include two members of the English community—Raymond Gasu (Ghana) and Maria Koreti Kinuta (Samoa). Both bring with them long years of experience of parish involvement. Raymond is head of the Extraordinary Ministers of Holy Communion (EMHC) and Koreti is head of the Altar Servers.

One of the outgoing members is Jun Iwasaki, the untiring representative of the Council at our English Group Meetings. We thank him for all his help, especially in translation work from Japanese to English, and in facilitating collaborative work between the English and the Japanese Communities. Likewise, we are grateful to Tsukamoto-san, Sr. Yvette Sanchez, Takahashi-san, Hamaguchi-san and Taniguchi-san. Through their efforts, the relationship among different groups in the parish has become stronger. Otsukare-sama deshita, minasama!



Out-going Council Members

English Lenten Retreat

A Lenten Retreat with the theme: “Unity in Christ’s Body – What’s my place in the Church?” guided by Fr. Irinel Dobros, OFM Conventual, was held in the Kulturheim Chapel of Sophia University on the 5th Sunday of Lent. The topic was a fitting sequel to the talk by Fr. Juan Carlos Haidar, SJ (“On becoming a Synodal Church”), held during the 2023 End-of-the-Year Retreat. The synodality envisioned by Pope Francis will only be possible if there is unity in the Body of Christ (the Church).

Fr. Irinel stressed that we must be “living stones,” that as part of Christ’s body “we have to take responsibility.” that “my being here is changing the atmosphere.” He challenged the participants: “What’s my place in the Church?” An hour of silent adoration before the Blessed Sacrament allowed each one to reflect on the question, searching one’s own heart on how to live the “mission of love” as part of the Church.



Lenten Recollection, Kulturheim Chapel



Practice using revised Earthquake Manual

Emergency Earthquake Manual

On March 10, the Japanese and English groups took part in emergency contingencies and practiced the Revised Emergency Earthquake Manual prepared by Fr. Kiyoshi Shibata and the Team. From the English group, lectors, ushers, SIIYM leaders (St. Ignatius International Youth Ministry) etc. took turns reading the manual instructions aloud. The Japanese leaders taught detailed techniques and gave feedback on how to improve execution. Indeed, the church is seriously taking its responsibility of protecting the faithful. We never know when the BIG one is coming!

ST. IGNATIUS NEWS AND CHURCH EVENTS

12 noon International Mass

As the last of the series, before the fiscal year ended, the International Mass was led by the European Group on March 17. Two significant days in the Church calendar were commemorated--the **Memorial of St. Patrick**, Patron of Ireland, and the **Feast of Our Lady of the Discovery of the Hidden Christians of Japan**. What is the relationship of the two events? Through St. Patrick, a nation of Irish missionaries was inspired to re-evangelize the Faith in Europe and then on to the Americas, Africa, Asia, and Oceania. Fourteen centuries after Saint Patrick, on March 17, 1865 (after 250 years of persecution), the hidden Christians of Japan revealed themselves to the French missionary priest, Fr. Bernard Petitjean, in Nagasaki.

During the Mass, the readings and intercessory prayers were read in various European languages (Spanish, Irish, Polish, French). The St. Anselm Gregorian Chant Choir was invited so we could have a "feel" of ancient European hymns so well loved even now. At the end, the Prayer to Our Lady of the Hidden and Christians of Japan was recited.

Youth Ministry

Visita Iglesia. It has been customary that during the Lenten season the St. Ignatius International Youth Group (SIYMG) would visit 7 churches and make the 14 Stations of the Cross. This year they went to the following Churches: St. Mary's Cathedral, Hatsudai Church, Roppongi Franciscan Chapel Center, Tsukiji Church, Asakusa Church, Kanda Church and of course, St. Ignatius Church. While visiting, they spent precious moments with God in deep prayer, reflecting on the love of Jesus in his death and resurrection.

Sakura Day. To welcome spring, on March 24 they planned to have a "Hanami + Yotsuya Walk, Sakura Night Walk Edition" with potluck. Unfortunately, with the weather so erratic that week, the cherry blossoms were nowhere to be seen yet. Not easily dampened in spirit, they hiked instead to Akasaka Palace nearby!



Visita Iglesia



Sunday School Confession

Sunday School

Bringing Back the Sacrament of Reconciliation. Realizing that many children after their First Communion never come again to receive this Sacrament, the Sunday School organized special Confessions for them, March 10 and March 17. Likewise, it was made available for their parents and catechists. Adults were given printed materials for EXAMEN and an article, "A New Outlook on Confession, the Sacrament of Joy" (<https://www.vaticannews.va/en/church/news/2021-09/confession-sacrament-pope-francis-joy-editorial.html>). Three priests heard their Confessions. The lines were surprisingly long and since on Sundays it was difficult to reserve a waiting room, they had to "camp" in the corridor on the 3rd floor of Kibe Hall. Good news! Many young teens came!

"Seekers" Overnight. At last, the dream to have an overnight among themselves was realized. The Teens of the Sunday School, who have chosen for themselves the name "SEEKERS," had their activity in NDV house (Notre Dame de Vie), beside the Jesuit Retreat House in Kamishakujii, Nerima-ku, April 6-7. Catechesis was given by Fr Irinel Dobos about Divine Mercy, which is celebrated on the 2nd Sunday of Easter. Of course, bonding came in the form of games, preparing dinner together, praying and sharing in the beautiful chapel and a stroll in the nearby park where Sakura trees were still abloom.



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SPECIAL FEATURE

THE GIFT OF MARY OUR MOTHER

by John Kennedy

*(For four weeks of April, we continue to bask in the joyful spirit of Easter. Then comes **May**, the month of **Mary**. In this issue, we asked a member of the English community to share with us how he developed a devotion to the Blessed Mother. We invite you too, to reflect on your relationship with our Blessed Mother. And, we hope you will participate in our **LIVING Rosary** on May 26.)*

I grew up in a Catholic family and went to 12 years of Catholic schools. Although I never seriously doubted God's existence, I drifted away from the Church and by the time I was at university, I was living a decadent lifestyle and stopped attending church entirely.

Eventually I grew tired of the life I was living. The pursuit of pleasure left me feeling empty inside. There was a new campus ministry on campus and I soon became involved and had a born-again experience and was even re-baptized.

I continued as an evangelical for many years but often thought about the Church of my youth. I would sometimes have discussions with my fellow evangelical friends and would be putting forth arguments for the claims of the Catholic Church as the One Holy Catholic and Apostolic Church founded by Christ.

My interest in the Church would wax and wane, but I could never really come to a conclusion. Finally, a friend of mine said to me, "You need to make a decision about the Catholic Church one way or the other." This was actually a moment of grace for me.

I began attending weekly Mass and read and listened to Catholic apologetics. Perhaps the hardest issue for me was the Church's teaching on our Blessed Mother. Protestants teach that all beliefs need to be expressly taught in Scripture and so I struggled with doctrines such as the Immaculate Conception of our Blessed Mother and her Assumption into Heaven.

Lent was approaching, so I decided I would pray the Rosary for Lent. At the time I didn't even know how to pray the Rosary. During my time as a Catholic, about the only time I prayed the Rosary was at wakes when someone died. So I ordered a Rosary from Lourdes and I searched online for how to pray it.

I prayed the Rosary every day that Lent and by the end of Lent, I was convinced that I needed to return to the Church. I began to understand that Mary is indeed our mother because we are all a family. God is our Father, Jesus is our Brother, and the Blessed Virgin Mary is our Mother. I began to see that she is a great gift given to us. As the Mother of Christ, she wants nothing more than to see his disciples love and serve him and become great saints.

After I returned to the Church, I realized that I needed a closer relationship with our Blessed Mother, so I prayed and asked her to help me grow closer in my relationship to her. Soon after this I read a post on Facebook from Gary Zimak about how he was about to begin his annual series of podcasts on consecrating oneself to Mary. I believe this was the answer to my prayer for a closer relationship with her.

I went through his series and consecrated myself to Mary. To be more accurate, I consecrated myself to Jesus through Mary. The true meaning of the practice is that we offer ourselves and all our prayers, works, joys, and suffering to Mary, who in turn offers them to Jesus. St. Louis de Montfort explains it this way. Imagine a poor farmer wishes to make a gift to the king, but all he has is a single apple to offer. It's not really much of a gift to offer the king. But if the farmer can enlist the help of the king's mother, she will shine the apple and place it on a gold platter and the farmer's meager gift becomes something worthy of a king. Just so our Blessed Mother will present our meager gifts to her Son.

But there is more to my relationship with our Blessed Mother than my consecration. I like to invoke Mary as the Star of the Sea. The meaning of this title is that Mary is like a lighthouse guiding ships to a safe harbor. This life is often filled with storms and dark clouds. I look to Mary to lead me and guide me through the storms of life and safely into heaven. She is a gift from God. She intercedes for us. If we ask her, she will present our little sacrifices as her own and make them even more pleasing to God. She will also cover us with her mantle and lead us and guide us through all the trials and snares of this life. Truly she is a good Mother, who has been given to us as a consolation and an ever-present help in our lives. I thank her for her goodness and kindness to me and for always leading me on this path to Jesus, who is our goal and treasure. Amen.



2024-2025 SCHEDULE OF JDBEC GROUPS & MINISTRIES

JOHN DE BRITTO ENGLISH CENTER GROUPS AND MINISTRIES

ALTAR SERVERS	Serve before, during, and after the English Mass assisting the priest and the Extraordinary Ministers of Holy Communion (EMHC). They are boys and girls from ages 10-15 who have already received their First Communion.
ANGELS GROUP	Composed of adults and young people who love children, they serve every 1st Sunday of the month. Just after the Opening Prayer of the Mass, they gather children in Xavier Chapel and provide stories of the Gospel in language understood by them.
CHOIR	Sings at the 12 noon Sunday English Mass. Practices in Room 401, 11:00 a.m.
COFFEE WELCOME MINISTRY	Serves free coffee every 1st Sunday of the month from 1:00~1:45 PM under the tree in front of the Main Church. Facilitates the opportunity for newcomers/parishioners to meet and feel that the Church is "my second home."
INTERNATIONAL GROUP MEETING	Held every 4th Sunday of the month, Kibe Hall Room 307, 1:45 ~3:30 PM. Gathers to plan and think of better ways to serve St. Ignatius Church.
EXTRAORDINARY MINISTERS OF HOLY COMMUNION (EMHC)	Composed of different nationalities, by turns they serve in the 12:00 noon English Mass, assist the celebrant and give Holy Communion to the faithful. Special formation is required for this ministry.
FAITH FORMATION GROUP FOR ADULTS	Held 1st Sunday of the month, Kibe Hall Room 310, 2:00~4:00 PM. For adult Catholics who wish to deepen their understanding of the faith through selected videos and on-line talks. Non-Catholics are welcome.
SUNDAY READINGS - FAITH SHARING GROUP	Held every 3rd Sunday of the month, Arrupe Hall Room 404, 2:00 ~4:00 PM. For those who want to deepen and share the Sunday Readings of that day. Everyone is welcome!
READERS' GROUP	Serve at the 12:00 noon Sunday English Mass. They are those who would like to proclaim the Word of God and serve as lectors guiding the assembly during the liturgical rite. Practice is required.
MEDIA GROUP	Prepares the Sunday Mass power point, the bi-monthly English Bulletin, makes special posters, and takes care of the English website and Facebook of St. Ignatius Church.
WEEKDAY OFFICE STAFF	They open the English Center on weekdays, from 10:00~3:00 PM to attend to the needs of those who come for inquiries.
PRAISE AND WORSHIP GROUP	Held every 1st Sunday of the month in Arrupe Hall Rm. 203B, 9:30~11:30 AM. Gathers to praise the Lord through songs, give thanks, and listen attentively to his live-giving Word. Personal intentions are received to be offered up in prayer
USHERS	Every Sunday during the 12:00 noon English Mass, they facilitate an orderly and prayerful atmosphere before, during, and after Mass.
YOUTH MINISTRY	An international group that leads the Youth Mass every 2nd Sunday of the month followed by a Youth Catechism at 1:45 PM in Kibe Hall Room 307. Conducts various activities such as the "Hangout" (3rd Sunday), Yotsuya Walk, Language Café (4th Sunday). Meet them in Room 103.



Volunteers are most welcome!

JOHN DE BRITTO ENGLISH CENTER

Office Address: 6-5-1 Kojimachi, Chiyoda-Ku, Tokyo 102-0083

Office Hours: Weekdays (10:00 - 12:00, 1:00 PM - 3:00 PM), Weekends (11:00 AM - 1:00 PM)

Telephone No: 03-3263-4576

IMPORTANT NOTICES

Schedule of Masses, etc.

WEEKDAYS: All in Japanese, Main Church

7:00 AM	Weekday Masses
12:00 NN / 6:00 PM	Weekday Masses
12:00 NN	Saturday Mass
6:00 PM	Anticipated Sunday Mass

SUNDAYS:

Main Church

7:00 AM / 8:30 AM / 10:00 AM / 6:00 PM	Japanese Mass
12:00 NN English Mass	1:30 PM Spanish Mass
3:00 PM Vietnamese Mass	

Masses at Our Lady's Chapel

1 st Sunday: 12:30 PM (Portuguese)	4:00 PM (Polish)
2 nd and 4 th Sunday: 4:30 PM (Indonesian)	

Confessions are now held inside the Main Chapel's confessionals.

CONFESSION

Weekday/Saturday	17:30-18:30
Sunday (Japanese)	9:30-10:30
	17:30-18:30
(English)	11:30-12:30
(Spanish)	13:00-14:30

Staff of St. Ignatius Church

Pastor: Fr. Toshiaki Koso, S.J.

Associate and Support Priests:

Fr. Saturnino Ochoa, SJ	Fr. Kiyoshi Shibata S.J.
Fr. Bony James S.J.	Fr. Manuel Silgo S.J.
Fr. Nguyen Thanh Nha S.J.	Fr. Javier Garralda S.J.
Fr. Nguyen Van The S.J.	Fr. Etsuo Sekine, SJ

Sister: Sr. Ivette Sanchez, M.C.

John de Britto English Center:

Fr. Bony James, S.J.	Director
Sr. Flor Florece, FI.	Coordinator
Jessie Buendia, NdV	Coordinator

CHURCH WEBSITE & FACEBOOK PAGE



English Website:
<http://stignatius.jp/en/>

Important Liturgical Dates to Remember

April	
7	Divine Mercy
8	The Annunciation of the Lord
28	Farewell and Welcome Party
May	
1	St Joseph the Worker
12	Ascension of the Lord
19	Pentecost Sunday, International Mass led by Pacific Islands Group
20	The Blessed Virgin Mary, Mother of the Church
25	1st World Day for Children
26	Solemnity of the Most Holy Trinity Living Rosary (Church lawn)
31	The Visitation of the Blessed Virgin Mary



Pope's Prayer Intentions

April: For the role of women

We pray that the dignity and immense value of women be recognized in every culture, and for the end of discrimination that they experience in different parts of the world.

May: For the formation of religious and seminarians

We pray that religious women and men, and seminarians, grow in their own vocations through their human, pastoral, spiritual and community formation, leading them to be credible witnesses to the Gospel.

For all those who made this Bi-monthly Bulletin possible, we express our deepest gratitude.

THANK YOU VERY MUCH and GOD BLESS!

Images of **HOLY WEEK 2024**

Palm Sunday



Crowd waiting outside



*Procession,
Japanese Mass*



Blessing of Palms, English Mass

Holy Thursday



Washing of the Feet (Sunday School children)



Transfer of the Blessed Sacrament



Crowd in Our Lady's Chapel



Our Lady's Chapel attendees viewing online the preparation for the Eucharistic Adoration

Good Friday



Way of the Cross



Exaltation of the Cross



Veneration of the Cross

Holy Saturday



Japanese Community Preparing the Easter Eggs



Sunday School Easter Celebration



Designed by Katemangostar / Freepik

Supplementary

SUPPLEMENTARY

(The Bulletin would like to share with you the full text of a letter of POPE FRANCIS delivered March 27, 2024. Its heart rending! As the whole world celebrates the Easter season, let us remember that there are people in many parts of the world in the same situation. Let us pray for them!)

Pope Francis' Easter Message to the Catholics in the Holy Land

Dear brothers and sisters,

For some time, you have daily been in my thoughts and prayers. Now, on the eve of this Easter that for you is so overshadowed by the Passion and, as yet, so little by the Resurrection, I feel the desire to write to you and to tell you how close you are to my heart. I embrace all of you, in the variety of your rites, dear Catholic faithful living throughout the Holy Land. In a particular way, I embrace those most affected by the senseless tragedy of war: the children robbed of their future, those who grieve and are in pain, and all who find themselves prey to anguish and dismay.

Easter, the heart of our faith, is all the more significant for you who celebrate this feast in the very places where our Lord lived, died and rose again. The history of salvation, and indeed its geography, would not exist apart from the land in which you have dwelt for centuries. There you want to remain, and there it is good that you should remain. Thank you for your testimony of faith, thank you for the charity that exists among you, thank you for your ability to hope against all hope.



Typical Neighborhood business district



Via Dolorosa

I would like each of you to feel my paternal affection, for I am conscious of your sufferings and your struggles, particularly in the course of these recent months. Together with my affection, may you sense the love of Catholics throughout the world! May the Lord Jesus, our Life, like the Good Samaritan, pour over your wounds in body and soul the balm of his consolation and the wine of hope.

I think back on the pilgrimage I made among you ten years ago, and I would like to make my own the words that, fifty years ago, Saint Paul VI – the first Successor of Peter to travel as a pilgrim to the Holy Land – addressed to the faithful everywhere: “The continuing tensions in the Middle East, and the lack of concrete progress towards peace, represent a constant and dire threat not only to the peace and security of those peoples – and indeed of the entire world – but also to values supremely dear, for different reasons, to much of mankind” (Apostolic Exhortation *Nobis in Animo*).

Dear brothers and sisters, the Christian community of the Holy Land has not only acted, down the centuries, as a guardian of the places of our salvation, but has likewise borne enduring witness, through its own sufferings, to the mystery of the Lord’s Passion. By your ability to rise anew and press forward, you have proclaimed, and continue to proclaim, that the crucified Lord rose from the dead; bearing the marks of his Passion, he then appeared to his disciples and ascended to heaven to bring before the Father our tormented yet now redeemed humanity. In these bleak times, when it seems that the dark clouds of Good Friday hover over your land, and all too many parts of our world are scarred by the pointless folly of war – which is always and for everyone a bitter defeat – you are lamps shining in the night, seeds of goodness in a land rent asunder by conflict.



Spot where Jesus was born- Church of Nativity, Bethlehem

For you and with you, I lift up this prayer: “Lord, you are our peace (cf. Eph 2:14-22). You who proclaimed blessed the peacemakers (cf. Mt 5:9): set human hearts free from hatred, violence and the spirit of revenge. We look to your example and we follow you, who are merciful, meek and humble of heart (cf. Mt 11:29). May no one rob our hearts of the hope of rising anew with you. May we never tire of defending the dignity of every man, woman and child, without distinction of religion, ethnicity or nationality, beginning with the most vulnerable among us: women, the elderly, children and the poor”.



The slab on which Jesus's dead body was laid before burial

Dear brothers and sisters, allow me to tell you once more that you are not alone; we will never leave you alone, but will demonstrate our solidarity with you by prayer and practical charity. Soon we hope to return among you as pilgrims, to draw near to you, to embrace you, to break with you the bread of fraternity and to contemplate the tender shoots of hope that spring from the seeds you are sowing in pain and nurturing with patience.

SOURCE: <https://www.americamagazine.org/faith/2024/03/27/pope-francis-letter-catholics-holy-land-247588>

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