

ST. IGNATIUS CATHOLIC CHURCH



St. Ignatius Church, Tokyo
Celebrating 25 years

February - March 2024

BI-MONTHLY ENGLISH BULLETIN

The Journey of Lent with the Hope of Resurrection

By Fr. Bony James, SJ

The Gospel for the first Sunday of Lent for this year is about Jesus entering into a desert. Jesus spent 40 days in prayer in the solitude of a desert. His journey through that desert is a model for our Lenten journey as well. In other words, the image of “desert” gives us some key points on how to spend our Lenten journey. In the desert, especially in olden times, one needs to give up many of the luxuries of daily life and be satisfied with very minimum facilities. This might include giving up unnecessary luggage, surviving on minimal use of food and water, and forgoing some daily habits or routines. Similarly, during Lent, it is customary to abstain from some of our daily habits or to do some extra sacrifices, such as helping others etc.

Traditionally, the Church presents three ways of observing a meaningful Lent. These are prayer, fasting and abstinence, and almsgiving. Though these Lenten observances might seem a bit old-fashioned in this modern era, they still serve important purposes in our Christian way of life. Prayer helps one to grow closer to God. Fasting and abstinence can bring significant positive changes in one’s spiritual and bodily life. Almsgiving and other deeds of mercy are indeed important in reaching out to others in their need. When put together, these three Lenten observations help to modify three important aspects of our Christian life, namely strengthening our relationship with God, rectifying one’s personal life, and enriching our relationship with others. Overall, they bring a change or conversion in our deeds and attitude toward God, others, and oneself.

According to etymological sources, the word “Lent” comes from the Middle English word “lente,” meaning “springtime,” which itself is descended from the Old English “lencten.” (<https://www.merriam-webster.com>). Spring brings light and new life in nature, especially

after a long winter. Similarly, Jesus’ resurrection brings new hope to humanity. Just as Jesus went through a desert of temptations, passion, and crucifixion before his resurrection, we go through our own desert of temptations, passion, and crucifixion during the Lenten season.

Prayer, fasting, and almsgiving can be of great help in the desert experience of our own Lenten journey. This in turn will lead us to the experience of conversion and the hope of making a new start in our personal lives as well.

I wish you all a fruitful Lenten journey and a grace-filled Easter in advance!





WHAT TO DO IN THE EVENT OF AN EARTHQUAKE

During an Earthquake

IF YOU ARE IN THE CHURCH

1. CROUCH DOWN, KEEP YOUR POSTURE AS LOW AS POSSIBLE, AND PROTECT YOUR HEAD WITH A HELMET OR YOUR BAG.
 - If you are seated, please wear the helmets provided inside the church.
 - If you are standing, keep your head away from the stained-glass window, crouch down and protect your head with your bag.
2. THE MAIN CHURCH IS UNLIKELY TO COLLAPSE. HOWEVER, PLEASE BE CAREFUL AS IT IS POSSIBLE FOR STAINED GLASS, WINDOW GLASS, LIGHTING FIXTURES, ETC. TO BREAK OR DETACH AND FALL. LET US BE AWARE OF FALLING DEBRIS, FLYING OBJECTS, AND GLASS.

IF YOU ARE IN A ROOM OR A HALL

1. KEEP YOUR POSTURE LOW AND WATCH OUT FOR MOVEMENT OF CHAIRS AND DESKS.
2. BE CAREFUL OF FALLING OBJECTS, FLYING DEBRIS AND GLASS.
3. GO UNDER A DESK OR A TABLE AND PROTECT YOUR HEAD WITH YOUR BAG OR OTHER BELONGINGS.

After an Earthquake

IF YOU GO OUTSIDE IMMEDIATELY AFTER THE SHAKING STOPS, IT MAY INDUCE PANIC AND INCREASE THE RISK OF SECONDARY DAMAGE. THEREFORE, THE BASIC RESPONSE IMMEDIATELY AFTER AN EARTHQUAKE IS TO STAY INDOORS (In the church, meeting rooms or hall).

PLEASE FOLLOW THE INSTRUCTIONS WHEN MOVING OUT THE MAIN CHURCH

Three quick steps for protection from an earthquake (Shakeout)



Disasters come suddenly! Let's raise our disaster prevention awareness and prepare for disasters on a daily basis!

Church's Disaster Response After an Earthquake

MONDAY TO SATURDAY

- The church collects disaster information and informs you of the upcoming response along with the information.
- Listen to various information from the church and decide whether you follow the church's instructions or you decide what to do next.

SUNDAY

- On Sundays, since a large number of people are gathered in the church, please stay where you are until you are guided.
- Listen to various information from the church and decide whether you follow the church's instructions or you decide what to do next.

Church's Disaster Support And Temporary Shelters

- If transportation is expected to be restored within a few hours, disaster support will be provided accordingly to those who remain at the church.
- If transportation is not expected to be restored for more than 24 hours, the Church and the St. Joseph Hall will be operated as temporary shelters for those who have difficulty returning home.
- The temporary shelters for people who have difficulty returning home are places where people can live together as evacuees in accordance with the rules of operation based on mutual assistance.
- In this case, please cooperate with the registration of evacuees, preparation for facility operation, allocation of rooms by gender, restroom usage restrictions, distribution of stockpiled food, various facility operations and care for the elderly and vulnerable.

Chiyoda Ward Disaster Response

- If you can ensure your personal safety, stay at your current location.
- If the current location is dangerous, move to Sophia University Ground (Disaster Evacuation Site).

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2024 (abridged)

Through the Desert God Leads us to Freedom

Dear brothers and sisters!

When our God reveals himself, his message is always one of freedom: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). These are the first words of the Decalogue given to Moses on Mount Sinai. Those who heard them were quite familiar with the exodus of which God spoke: the experience of their bondage still weighed heavily upon them. Just as Israel in the desert still clung to Egypt – often longing for the past and grumbling against the Lord and Moses – today too, God’s people can cling to an oppressive bondage that it is called to leave behind. We realize how true this is at those moments when we feel hopeless, wandering through life like a desert and lacking a promised land as our destination. God shapes his people, he enables us to leave our slavery behind and experience a Passover from death to life.

The exodus from slavery to freedom is no abstract journey. If our celebration of Lent is to be concrete, the first step is to desire to open our eyes to reality. When the Lord calls out to Moses from the burning bush, he immediately shows that he is a God who sees and, above all, hears: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians.” (Ex 3:7-8). Today too, the cry of so many of our oppressed brothers and sisters rises to heaven. Let us ask ourselves: Do we hear that cry? Does it trouble us? Does it move us? All too many things keep us apart from each other, denying the fraternity that, from the beginning, binds us to one another.

In the Exodus account, there is a significant detail: it is God who sees, is moved and brings freedom; Israel does not ask for this. Pharaoh stifles dreams, blocks the view of heaven, puts everything in bondage to himself. Let us ask: Do I want a new world? Am I ready to leave behind my compromises with the old? We need to combat a deficit of hope that stifles dreams and the silent cry that reaches to heaven and moves the heart of God. An exodus can be interrupted: how else can we explain the fact that humanity has arrived at the threshold of universal fraternity and at levels of scientific, technical, cultural, and juridical development capable of guaranteeing dignity to all, yet gropes about in the darkness of inequality and conflict.

Lent is a season of conversion, a time of freedom. Jesus himself, as we recall each year on the first Sunday of Lent, was driven into the desert by the Spirit in order to be tempted. For forty days, he will stand before us and with us: the incarnate Son. Unlike Pharaoh, God does not want subjects, but sons and daughters. The desert is the place where our freedom can mature in a personal decision not to fall back into slavery. In Lent, we find new criteria of justice and a community with which we can press forward on a road not yet taken.

This, however, entails a struggle, as the book of Exodus and the temptations of Jesus in the desert make clear to us. The voice of God, who says, “You are my Son, the Beloved” (Mk



1:11), and “You shall have no other gods before me” (Ex 20:3) is opposed by the enemy and his lies. Even more to be feared than Pharaoh are the idols that we set up for ourselves; we can consider them as his voice speaking within us. We can become attached to money, to certain projects, ideas or goals, to our position, to a tradition, even to certain individuals. Instead of making us move forward, they paralyze us. Instead of encounter, they create conflict. Whereas those who serve idols become like them, mute, blind, deaf and immobile (cf. Ps 114:4), the poor of spirit are open and ready: a silent force of good that heals and sustains the world.

It is time to act, and in Lent, to act also means to pause. To pause in prayer, in order to receive the word of God, to pause like the Samaritan in the presence of a wounded brother or sister. Love of God and love of neighbor are one love. For this reason, prayer, almsgiving and fasting are not three unrelated acts, but a single movement of openness and self-emptying, in which we cast out the idols that weigh us down, the attachments that imprison us. In the presence of God, we become brothers and sisters, more sensitive to one another: in place of threats and enemies, we discover companions and fellow travelers.

The Church’s synodal form suggests that Lent is also a time of communitarian decisions, of decisions, small and large, that are countercurrent—decisions capable of altering the daily lives of individuals and entire neighborhoods, such as the ways we acquire goods, care for creation, and strive to include those who go unseen or are looked down upon. I invite every Christian community to do just this: to offer its members moments set aside to rethink their lifestyles, times to examine their presence in society and the contribution they make to its betterment.

To the extent that this Lent becomes a time of conversion, an anxious humanity will notice a burst of creativity, a flash of new hope. Allow me to repeat what I told the young people whom I met in Lisbon last summer: “Keep seeking and be ready to take risks. At this moment in time, we face enormous risks; we hear the painful plea of so many people. Indeed, we are experiencing a third world war fought piecemeal. Yet let us find the courage to see our world, not as being in its death throes but in a process of giving birth, not at the end but at the beginning of a great new chapter of history. We need courage to think like this” (Address to University Students, 3 August 2023).

I bless all of you and your Lenten journey.

FRANCIS

Source: <https://www.vatican.va/content/francesco/en/messages/len/documents/20231203-messaggio-quaresima2024.htm>

ST. IGNATIUS NEWS AND CHURCH EVENTS

As we started 2024...

Message of our Pastor, Fr. Koso *New Year's Party (Jan. 7)*

"We are living not only in an era of change, but also in a change of era," said Pope Francis. Although we are experiencing major changes in our times, we cannot necessarily see the direction in which they will proceed. This is where it becomes important to discern "change" and discern where the Holy Spirit is trying to lead us.



New Year's Party kampai

The Second Vatican Council characterized the church as "the traveling people of God." When we say "travel," we don't just mean walking around. Rather, it is a journey in which the people of God walk together toward the achievement of the kingdom of God while discerning where the Holy Spirit is leading them. The current Synod is walking through this process. We pray that our St Ignatius Church will be able to follow the same process this year (2024) as we celebrate the 25th anniversary of the dedication of the current church, the 75th anniversary of our original founding.



New Year's Party crowd

Seijinshiki Experience *Coming-of-Age Ceremony (Jan. 7)*

For years I was worried whether I would be able to enjoy a Coming-of-Age Ceremony. I asked my Japanese mother whether it is worth showing up in a local ceremony, but she would always reply, "You'd have to know some local people for the event to be fun. Otherwise, you'll just be lonely during the ceremony."

I was disappointed, until over the last few months, God directed me to St. Ignatius Church, where they happened to have a Coming-of-Age celebration Mass. Having made friends there, I was thrilled at the idea of being a part of the ceremony and at the same time worshipping God. After the beautiful Mass and ceremony of blessings, I was encouraged to step into my new Catholic life, now as an adult, always open to and looking forward to what kind of adventure God will want me to journey from now on.

Getting to know people after the ceremony and even singing the classic Japanese song "Tsubasa wo kudasai" was for me the most perfect way to celebrate, as I grew up in an international school and did not experience Japanese school lifestyle. I thank God for the amazing experience and privilege of being in such a warm community of Catholics. (Kento Grey)



Coming of Age Ceremony

Fund Raising for Noto Peninsula Earthquake Victims

Nobody anticipated that a big earthquake of magnitude 7 would shake Japan as it welcomed the first day of the year. Media images were so poignant that they moved hearts to immediate action. In the first Sunday of January, in all the Masses, there was an announcement of fund-raising for the victims.

Initiated by the Japanese community and joined by the international groups, many responded—individually and, in the case of the youth, singing in front of the church after Mass and selling "arroz caldo" (hot porridge). The catechists encouraged children, too, to "drop" a coin as they gathered before the image of the "Santo Nino" after class. The Vietnamese, Indonesian, and Spanish groups urged their members to collaborate. At the end of the month, all cash donations were pooled together and sent to



Youth sold arroz caldo

CARITAS (the social arm of the Church) and the Diocese of Nagoya, whose churches in the north were greatly damaged. What beautiful gestures of Christian fraternity and solidarity!



Donations to Noto Peninsula victims



Singing for a cause

ST. IGNATIUS NEWS AND CHURCH EVENTS

Feast of the Santo Nino (Holy Child) (Jan. 21)



Sto, Nino Mass

During the 12 noon English Mass, Fr Jody Magtoto SJ opened his homily with these words: “Perhaps some of you are puzzled by the change of liturgy in the English Mass today. Every third Sunday of January, Filipino communities all around the world celebrate the feast of the Santo Niño, an image of the child Jesus. The wooden image, having miraculously survived a 1565 raging fire, led to the acceptance of the Christian faith by the Filipino people.”

Before the final blessing, those who have images of the Santo Niño and those who want to have their children blessed were asked to approach the altar. “Let the children come to me. Do not prevent them, for the Kingdom of God belongs to such as these.

Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it.” Such is the faith of the Filipino people which they want to share with the world!



Devotees and children

Feast of St John de Britto (Feb. 4)



St. John de Britto, Red Sand

This day, the John de Britto English Center quietly celebrated the 40th anniversary of its founding at the 12 noon Mass with Fr. Valentine D’Souza SJ as celebrant. Do you know that he was the one who gave the English Center its official name? The Center was named after a Portuguese Jesuit saint martyred in India, whose feast day is February 4. Thus, it is natural that every February the Indian community leads the Mass.

The Indian community in St. Ignatius is growing, and is composed mostly of young families. Many enroll their children in the Sunday School. During the Mass, songs and readings were in done in a variety of Indian languages. There was a symbolic offertory procession. Among the unique symbols were an old Indian Bible carried by a teenager and a vessel carrying some sand taken from the place where St. John de Britto was martyred. It is said that when his blood fell to the ground, the sand turned red and remains so until now. For those who would like to see it, the sand is displayed in the English Center.



Offertory Procession

25th Anniversary of the Dedication of the Present Church

After the launching of this memorial in October last year, the Parish has released a poster in various languages marking important dates to remember during this whole year’s celebration. Spearheaded by the indefatigable Parish Council, various teams have been formed to ensure its smooth implementation. The teams are: Documentation, Liturgy, Events, International Groups, and the Youth. The International Groups are certainly part of the consultation process!

カトリック麹町聖イグナチオ教会
現聖堂25周年

St. Ignatius Church
25th Anniversary
of the Dedication of the Present



Upcoming Events to look forward to:

- Lenten Retreat for the Japanese Community (March 20, St. Joseph Hall)
- Lenten Retreat for the English Group (March 17, SJ House Kulturheim Chapel)

You are welcome to join either of the two. For details, inquire at the Parish Office or the English Center.

There are so many movements in St. Ignatius Church as we began year 2024! As we walk together during the year, may the words of our Pastor in his New Year’s Message be our inspiration. **“The Synodal process is a journey in which the people of God walk together toward the achievement of the kingdom of God while discerning where the Holy Spirit is leading them.”** Indeed, may St. Ignatius Church continue to grow in the synodal spirit!

- ★ 献堂記念日：2024年6月6日
- ★ 記念・関連行事開催期間：2023年10月8日教会祭～2024年度末
- ★ 現聖堂25周年記念ミサ日程：2024年6月9日、10月13日教会祭
現聖堂25周年実行委員会
- ★ Dedication Anniversary：June 6th 2024
- ★ Commemorative Events：October 8th 2023 to March 31st 2025
- ★ Memorial Masses：June 9th 2024 & October 13th 2024 (Church Festival)
Organized by the Executive Committee for the 25th Anniversary of the Present Church

SPECIAL FEATURE

On Becoming A Synodal Church

by Anabelle de los Reyes, TA

Synodality has been a buzz word in the Church since 2021. One would hear of it “here and there.” In this article, I would like to share parts of the talk given by Fr Juan Carlos Haidar, SJ to the English community. While given during the Year-End Retreat, the talk could as well be a good guide as we start year 2024. The theme was “Synodal Church” followed by a process called “Spiritual Conversation”.

“Synod” – What it means and what it entails

Fr Haidar started by defining the word “synod” from its root words in Greek: **syn**, which means “together”, and **odos**, meaning “to walk.” **Synod**, therefore, means “Walking together.” From this definition, he emphasized the call for the Church “to move.” Citing Pope Francis, he explained that the Church is sick probably because it is not moving enough and is also entangled in worldliness. Being stationary is not the way of people who are attentive to God’s voice. Abraham responded to God’s call and set out, leaving behind his own country and kinsmen, “for the land that I will show you” (Gen. 12:2). And moving, according to Father Haidar, is characteristic of the good people in the Bible.

Immobility and stagnation are not the way of the spiritual life, he underscored. He also pointed out the temptation to treat our faith like an energy drink and live it in a rather personalistic way whereby its benefits end in one’s self and do not provide the vigor to go out, to reach out and “heal” people.

This “moving” (walking) that Pope Francis speaks about is deliberate and intentional. It is a movement towards mission which, consequently, also implies change. The fulfillment of the mission is the key reason for the need to change, and a kind of change that is undertaken for the right reason, he repeatedly reminded us. A synodal Church that lives out its mission asks, “What are the pains of the people?” And when the focus is on mission, there is no time for infighting, for oppositions that divert the Church’s attention and energy away from the cries of those in the margins, the poor in the peripheries.

Reciprocal Listening - Spiritual Conversation - Discernment

The other key dimension of a synodal Church, as underscored by Pope Francis, is that this walking/moving is done **together** - not in the sense of thinking in the same way but in terms of “**reciprocal listening**,” where each and every one has something to learn. This involves listening to the others in the Church, listening to the world outside the Church, and listening to the Holy Spirit. This “reciprocal listening” can be effectively applied and experienced in the context of “**spiritual conversation**,” although, as the word “conversation” implies, it involves both speaking and listening.

According to Pope Francis, spiritual conversation – also referred to as “communal discernment” –requires courage—the courage to express with respect what one, in conscience, perceives to be from the Holy Spirit, without imposing oneself on others, and the courage to be open to what others are sharing without refuting their position with forceful arguments, humbly accepting that one does not have the whole truth.

Spiritual Conversation, more than being a tool, is a meaningful process of discernment consisting of three specific moments:

1st round – each one expresses simply what she/he feels without giving explanation/s

2nd round – after listening attentively to what others have expressed, each one shares what touched her/his heart

3rd round (Conclusion) – the group identifies certain resonances/convergences and tries to discern what the Holy Spirit is saying.

Following the talk of Fr Haidar, the participants divided themselves into small groups to experience the above dynamics. Unfortunately, due to limited time, there was no sharing in plenary session on what came out from the small groups’ “spiritual conversation,” but during the silent adoration of the Blessed Sacrament that followed, each one had the space to continue listening to the voice of the Holy Spirit.

The “missionary option” an antidote to ecclesial introversion

By way of conclusion, Fr Haidar reminded us that the grace of God lives in what is small. And being small should not deter the faithful and the Church from living out their mission of evangelization. Pope Francis in *Evangelii Gaudium* shared his “dream of a “missionary option”... a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things..., language and structures can be channeled for evangelization... rather than for her self-preservation. As John Paul II said to the Bishops of Oceania: “All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion.”” (EG, 27)

From the small seed of this year-end experience, we are invited to continue listening so that our hearts can become attuned to the voice of God speaking through the realities and struggles of those around us. And from this humble and courageous listening, may St Ignatius Church become a truly synodal Church that “moves” and goes out in mission to bring the Good News of God’s love and salvation to all.



Seven Years of International Youth Ministry

by Fr. Bony James, SJ

This year the Saint Ignatius International Youth Ministry (SIYM) celebrates the 7th anniversary of its foundation. It was started in 2017 by a number of enthusiastic, faith-filled young people of various nationalities. Under the able guidance of their coordinator Sr. Leny Fery, FdCC, it flourished as a safe haven for young people to come together and share their joys and sorrows with one another, especially as they are living in a foreign land away from their home countries. It serves as a “home away from home” for many young people who reside in Tokyo or just stay for short periods of time for work or studies. The usual SIYM Sunday gatherings include youth from various countries and continents, thus making the group a really international hub of cultural exchange. It is also worth noting that during these years there have also been a number of Japanese youth who are active members of the SIYM.

In 2020, even as church activities came to a complete standstill due to the corona virus situation, SIYM continued its activities using online platforms. It was a time when churches were closed and Masses and confessions were stopped for months, an occurrence that had no precedent in the history of the Catholic Church. In those days of mounting uncertainty and confusion, SIYM members organized online faith sharing sessions, prayer meetings, rosary, and adoration of the Blessed Sacrament by using various online platforms. I remember the pastor Fr. Ryuichiro Hanafusa’s remarks about SIYM in those days. He was highly appreciative of the young people’s flexibility and familiarity with the use of social media, thanks to which they were able to continue their ministries unaffected by the church closure. These virtual gatherings really helped the young people who otherwise found themselves seriously isolated due to the social distancing measures caused by the pandemic.

Along with the spiritual and mental nourishment of the members, the SIYM’s activities are also focused on helping needy and suffering people in society. This year, as part of the 7th anniversary celebrations, they conducted a fundraising event to help the victims of the recent Noto Peninsula Earthquake. This event, along with the annual carol-singing event on Christmas Eve, raised a total of more than 200,000 yen, which will be used only for relief work in disaster-hit areas.

As SIYM has welcomed many new young faces in this 7th anniversary year, I hope and pray for God’s continued blessings upon each and every member of the group. I consider it a great blessing to be able to accompany our young people in their journey of faith. Let me conclude with Pope Benedict XVI’s message to youth during the 2011 Madrid World Youth Day: “Dear young people, the Church depends on you! She needs your lively faith, your creative charity, and the energy of your hope. Your presence renews, rejuvenates, and gives new energy to the Church.”

Ref:(https://www.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20100806_youth.html)



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 |

Pope's Prayer Intentions
February: For the terminally ill
 We pray that those with a terminal illness, and their families, receive the necessary physical and spiritual care and accompaniment.

March: For the new martyrs
 We pray that those who risk their lives for the Gospel in various parts of the world inflame the Church with their courage and missionary enthusiasm.

church website & facebook page



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

Important Liturgical Dates to Remember	
February	
14	Ash Wednesday (Mass at 7 a.m., 12 noon, 7 pm, all in Japanese)
18	1st Sunday of Lent (Imposition of Ashes in the 12 p.m. English Mass)
March	
17	Lenten Retreat of English Community (Kulturheim Chapel, SJ House 1:45-5:30 p.m.)
19	St. Joseph, Spouse of the Blessed Virgin Mary (S)
20	Lenten Retreat of Japanese Community (Main Church)
24	Palm Sunday (with blessing of palms)
28	Holy Thursday (7 p.m. , St. Mary's Chapel)
29	Good Friday (Way of the Cross, St. Mary's Chapel 5:30 p.m. followed by Paraliturgy at 7 p.m.)
30	Holy Saturday
31	Easter Sunday (regular schedule)

For all those who made this Bi-monthly Bulletin possible, we express our deepest gratitude. THANK YOU VERY MUCH and GOD BLESS!



Let us pray for the eternal rest of **Fr. Robert Deiters, SJ.** who passed away in Tokyo on Sunday, February 4, 2024. The English Community is very grateful for the many years he celebrated the 12 noon English Mass and heard English Confessions. Taihen osewaninarismahita, Fr. Dieters! We keep you in our hearts!