

APPENDIX I

SYNOPSIS OF SILENCE

Silence is a historical novel that tells about Christian persecution in 17th-century. Sebastian Rodriguez, the main character, was sent to Japan with his two fellows, Fransisco Garrpe and Juan de Santa Marta, to find their long-lost teacher, Father Christovao Ferreira. Rumor has it, after undergoing the torture of ‘the pit’ at Nagasaki, Ferreira had apostatized and pursued his apostolic work in the Kamigata region. Ferreira’s students would go to Japan, investigate the matter with their own eyes. In 1637, they agreed to face the dangerous mission to Japan.

To get to Japan, they must first go to Goa in India, then over miles and miles of sea, for a period of weeks and months they must go on and on. On October 9th, 1638, they finally reached their destination, Goa, and on May 1st, 1639, they have reached Macao. Father Valignano, who has been in Macao for ten years, warned them that the sea journey was extremely dangerous for Portuguese ships and they would face many obstacles before even setting foot in the country. They must be aware of a man named Inoue, the most to be feared, because Inoue made many priests apostatize, including Ferreira.

During the journey, Juan de Santa Marta was getting malaria, but he kept continuing his journey with Rodriguez and Garrpe to Japan. Before they leave Macao, they finally met Japanese who willing to guide them to Japan. His name was Kichijiro; he was a fisherman from the district of Hizen near Nagasaki wanted to return to his native country. He was always drunk, acted strange and suspicious, but Rodriguez must trust him because God sent him to guide him to Japan. Juan de Santa Marta didn’t make to Japan; his condition was getting worse

until he died. Therefore, Rodriguez and Garrpe continued their mission without their best friend.

After several days sailing, finally they landed in a city named Tomogi. Tomogi was a fishing village, not too far from Nagasaki. It contained about two hundred households and the greater number of the villagers had already received baptism. People in Tomogi had met neither priest nor brother for six years, so they were pretty excited to meet Rodriguez and Garrpe. There, Rodriguez and Garrpe were treated kindly; they were given peasants' clothes and a charcoal hut because the peasants wanted to keep them safe up on the mountain behind the village.

In Tomogi, Rodriguez met new Christian peasants, such as Mokichi and Ichizo. They told Rodriguez that since the Shimabara Rebellion, the Lord of the district made a thorough effort to hunt down the hidden Christians. They also announced that anyone who informs any priests' identity receives a reward of three pieces of silver. For one who informs on a brother, the reward is two hundred; and anyone informing on a Christian receives one hundred. Consequently, the Christians didn't trust in the people of other villages.

One night, someone was pushing at the door of Rodriguez and Garrpe hut. They were frightened that it was the officials, doing sudden search for Christian people. Apparently, it was peasants from Fukuzawa in Goto Island; for a long time they have been longing to meet a priest and they wanted to confess their sins. Garrpe wasn't so sure about welcoming Christians from other district because one of them might be a traitor, but Rodriguez insisted that they contact the Christians of Goto for a period of five days. So it was decided that Garrpe should remain in Tomogi while Rodriguez sailed to Goto.

Arriving at Goto, Rodriguez was busier than ever; he baptized thirty adults and children heard more than fifty confessions in one day. Christians from other villages like Miyahara, Kuzushima, and Haratsuka also came to Goto to meet Rodriguez. Six days later, he returned his way to Tomogi, but before returning, he instructed those people how to perform every Christian ritual so that they could keep praying without a priests' guidance.

Arriving at Tomogi, Mokichi asked Rodriguez to flee because the guards and the officials were coming to their village. Rodriguez and Garrpe kept hiding up in the mountain while the officials interrogated the peasants. The first interrogation wasn't so bad; they were satisfied and went away, the priests were back again in the village and they were completely at peace. However, it didn't seem right; Rodriguez felt that it was only the beginning of their searching. Rodriguez couldn't be wrong; several weeks, the officials came back again to Tomogi for the second time, and this time, they were pretty rude.

The officials knew that peasants in Tomogi are hiding Portuguese priests, so they gave the peasants three days to inform the presence of Rodriguez and Garrpe. The peasants didn't tend to give Rodriguez and Garrpe, so Mokichi promised them not to tell the officials. After three years, the officials came with a new approach. This time it wasn't a ferocious-looking samurai on horseback who came but an old samurai with smiling face, accompanied by four or five followers. He said that the Superiors need three men as hostages and send them to Nagasaki for interrogation.

The peasants gathered together to decide which three men that will be sent to Nagasaki. After deciding, Kichijiro, Mokichi and Ichizo were sent to Nagasaki, and they agreed. Before they leave, Rodriguez and Garrpe asked the three men to

join in a last prayer. Kichijiro didn't agree to come, but his name was mentioned because everybody suspected him as the traitor in Tomogi. Kichijiro cried, "Why has Deus Sama imposed this suffering upon us?"

The three men were summoned to the magistrate's office at a place called Sakuradai. They pretended that they are Buddhists living in accordance with the teaching of the monks at the Danna Temple. To prove that they are Buddhist, the officials asked them to trample on an image of the Virgin Mary and Child. They trampled on the image, but they thought that was it. After having trampled the image, they were asked to spit on the crucifix and declare that the Blessed Virgin was a prostitute. Mokichi and Ichizo didn't have the strength to do that because they couldn't blaspheme against the Virgin Mary. Therefore, Mokichi and Ichizo were imprisoned while Kichijiro was set free after he spit and insulted the Virgin.

After ten days in prison, Mokichi and Kichijiro were brought home to Tomogi and would be subjected to the water punishment. For four days, they were tied with woods so their body would be immersed in the sea up to the chin. After four days almost drowning, they finally stop breathing. The guards burned the bodies and threw the ashes into the sea. In this suffering, God kept being silent.

Rodriguez and Garrpe left Tomogi in their own way. Rodriguez didn't know which way he must go. Until one day, on his lonely endless journey, he met Kichijiro again. Rodriguez wasn't very excited to meet Kichijiro after what he had done to the image of Virgin Mary. However, Rodriguez had no other choice but to follow him. Apparently, Kichijiro was setting Rodriguez up; he told that he was the weak Christian that couldn't defend his own faith. Therefore, Rodriguez was sold to the officials by Kichijiro for three hundred coins. The guards immediately seized Rodriguez and brought him to Nagasaki.

In Nagasaki, Rodriguez finally met Inoue, the Governor of Chikugo who had made Portuguese missionaries apostatize one by one. He said that Christianity can't take root in this mud swamp of Japan because Japan sucked up all sorts of ideologies, transforming them into itself and distorting them in the process (xv). Rodriguez protested, however, that Christianity can be absorbed if the Japanese willing to learn the concept of God. Inoue, who once was a formerly Christian, didn't change his mind about it and said that Rodriguez must apostatize or else, the peasants will suffer.

After threatening Rodriguez, Inoue used different trick to make Rodriguez apostatize. Rodriguez was finally met Garrpe, his companion, in the middle of another Christian's execution. Both Garrpe and Rodriguez were forced to recant their faith, but they refused to. Then the officials dragged three prisoners bound to one another by chains and began to roll mats around the bodies of the prisoners. They were planned to be drowned into the sea. Rodriguez didn't do anything but felt pity for them, while Garrpe tried to save those prisoners. Garrpe swam into the deep dark sea and raised his both arms to rescue them. However, Garrpe himself didn't survive from it; he was drowned into the deep sea along with those three prisoners.

After seeing his friend die, Rodriguez was taken to a temple called Saishoji. There, he met his long-lost mentor, Father Ferreira. He was overwhelmed to see Ferreira changed his appearance. Ferreira said that he served in a temple; spent his day writing about a book that is against the teaching of Deus and to show the errors of Christianity. Obviously Rodriguez was outraged to hear it, but Ferreira said that he wanted to be a useful person in Japan, and he said that if God was in their position, He would have apostatized for those suffered

prisoners. He wasn't the Ferreira Rodriguez knew; the true Ferreira would defend his faith till the end of his breath. Rodriguez was left full of disappointment and was taken to the magistrate office.

In the magistrate office, he suffered even more; in a smelly and dark cell, he must hear the moaning of Christians hanging in the pit. The peasants have already apostatized many times, but their apostasy couldn't save their lives until Rodriguez himself trample the *fumie*. He was asked to leave his stubbornness and apostatize if he wants to be a useful person. Rodriguez was very confused; was this some kind of a test? A test to judge his humanity to human kinds and his faith to God?

Finally, when it was his time to face the *fumie*, Rodriguez didn't want to trample it. He was too amazed looking at the image of his Christ, wearing the crown of thorn and was trampled by many feet. He was forced to trample it only for a formality, but he couldn't because he couldn't betrayed the most beautiful thing in his life. Suddenly, the Christ in the *fumie* spoke to him, broke his silence, "Trample! Trample! I more than anyone know of the pain in your foot. Trample! It was to be trampled on by men that I was born into this world. It was to share men's pain that I carried my cross." Then Rodriguez trampled the *fumie*.

After his apostasy, Rodriguez spent the rest of his life in Japan. He was given a Japanese name and a wife. Inoue wouldn't believe him that the reason he trampled the *fumie* is because God said him to do so. God already knew that His life was meant to be mocked because He feels the suffer Rodriguez feel. Though he was an apostatized priest, he still continued his work as a priest until he died.

APPENDIX II

BIOGRAPHY OF SHUSAKU ENDO

Shusaku Endo, born in Tokyo at March 27th, 1923, was raised by his mother and aunt in Kobe where he converted to Roman Catholicism at eleven years old. At first, he was uncomfortable with his new religion; he described his new religion as an ill-fitted suit. However, even he wanted to get rid of his new religion, he could not do it because it was already a part of his life.

He studied at Keio University in Tokyo majoring French Literature and graduated in 1949. Then he continued his interest in Catholicism in French Catholic literature at the University of Lyon in France from 1950-1953. He started to write religious novels; his first novel *Shiroihito (White Man)* was published in 1955, and he earned the Akutagawa Prize for promising young writers. He married Junko Okada in the same years and had a son.

In 1959, Endo suffered tuberculosis and was hospitalized for two and a half years and was operated three times, until finally the doctor decided to lift his half lung. He began to write sympathetic fiction toward characters suffering from both spiritual and physical weakness. According to critics, Endo's concepts of fiction were more merciful, and it was more of the major character's compassionate image of Christ. Some of his fiction were praised, some of his were not; in Western point of view, his work was very theological, was focused on a passionate relationship between a man with his God, and was full of religious and moral values. However, in the eyes of Eastern, especially in Japan, Endo's fiction was very problematic and controversial. Especially in *Silence*, Endo described Japan as a cruel country that did not have any mercy to those poor Christians. Despite the fact that his work was controversial, the readers loved his

books. His *Silence*, Endo's masterpiece, was awarded Tanizaki Prize, and was translated into English and other languages.

Endo published more than 175 books, including forty-five novels and seventeen short-story collections. He died on September 29, 1996.

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APPENDIX III

XAVERIAN ORDER REPORT ON

THE CONDITION OF CHRISTIANITY IN JAPAN NOWADAYS

Menurut laporan situasi misi di Jepang yang dituliskan oleh propinsial Serikat Xaverian di Jepang beberapa tahun lalu, tantangan misi di Jepang adalah:

1. Tantangan sejak awal adalah masalah budaya dan bahasa yang sangat berbeda yang menuntut ketelatenan dan kesabaran ekstra serta tekanan psikologis bagi misionaris asing bahwa dirinya tidak diterima dengan baik oleh orang Jepang dan kehadirannya tidak membawa banyak arti bagi perkembangan gereja lokal.
2. Kesadaran bahwa terdapat tragedi pengikisan nilai-nilai kemanusiaan dalam masyarakat yang berakibat pada bertumbuh pesatnya budaya materialistik yang berpusat pada motif ekonomi dan menjauhkan diri dari nilai-nilai spiritual dan hati nurani.
3. Di dalam gereja, kami kadang-kadang menemukan akibat negatif dari teologi “pluralist” yang terlalu menekankan karya Allah melalui Roh Kudus dan Sang Sabda yang telah ada dalam masyarakat, budaya dan agama yang ada di Jepang sehingga karya gereja hanya mendukung karya yang terbatas dan pewartaan Injil serta pentingnya pertobatan menjadi Kristiani tidak menjadi prioritas utama.
4. Dewasa ini, kelompok pastoral gereja dan permintaan beberapa keuskupan dengan keraguan dan ketidakpastian atau kurangnya kemampuan dalam kepemimpinan menjadi tantangan yang nyata bagi perkembangan gereja. Seorang imam misionaris berkarya tidak lebih dari seorang imam projo daripada mengembangkan karismanya

sebagai misionaris. Berbagai macam tarekat misi dewasa ini secara terbuka berusaha mencari terobosan baru dalam karya pewartaan Injil sebagai karya utama mereka dan bagaimana karisma misi mereka dapat diwujudkan dalam konteks misi di Jepang. Namun tanggapan para uskup tidaklah begitu menggembirakan karena kami diarahkan untuk tetap pada tugas dan karya kami di tempat yang telah ada. Lebih jauh lagi para uskup hanya mengharapkan bahwa para misionaris yang masih bisa bertahan dapat mengisi kekurangan imam projo yang semakin berkurang jumlahnya.

5. Kesulitan yang cukup berat lainnya adalah dalam hal keberadaan personel yang semakin menua dan sedikit tanpa tambahan tenaga baru yang berarti. Hal ini dapat menciptakan ketidakpastian di masa yang akan datang dan hampirah tidak mungkin memberikan persiapan yang cukup untuk misionaris yang baru dan kesulitan dalam rotasi penugasan di pos dan karya baru. Ketidakpastian dalam hal jumlah misionaris yang siap sedia berpindah tugas dan seringnya rotasi pemindahan tugas dapat mengakibatkan karya misi yang telah ada sulit untuk terus dilanjutkan dengan baik. Kendala ini mau tidak mau membuat pengaturan tugas para misionaris ini terbatas pada apa yang sudah ada dan mencoba untuk tetap bertahan hidup daripada memikirkan pandangan ke depan dan rencana-rencana baru yang lebih sesuai dengan kehadiran dan kegiatan yang lebih sesuai dan konkret dalam situasi yang ada sekarang.
6. Kesulitan dalam pewartaan pertama. Jepang memiliki kebutuhan yang sangat mendesak dan menetap dalam pewartaan Injil pertama namun

hal ini tidaklah mudah dijawab. Sayang sekali sangat sedikit orang Jepang yang tertarik dan mendekati gereja dan sedikit yang berkeinginan mendengarkan kami. Bagaimana kita dapat menjangkau mereka? Kita tidak boleh hanya menunggu mereka datang melihat kesaksian hidup kita. Kita hendaknya dapat belajar dari karya Santo Fransiskus Xaverius dan para misionaris awal yang buahnya memang dari awal sedikit hingga saat sekarang. Bagaimana kita dapat mewujudkan jawaban atas tantangan ini dalam taraf pribadi dan komunitas?

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