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PROMOTIO IUSTITIAE

Reflection

Spiritual Exercises and Ecology
Jim Profit S.J.

Personal Thoughts on the World Social Forum
Ricardo Falla S.J.

EXCHANGES ÉCHANGES INTERCAMBIOS SCAMBI

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Debate

The Faith-Justice Dyad

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EDITORIAL

In the face of a glaring injustice we have often told ourselves angrily: we cannot remain silent. In the face of the violence that is engulfing us today, silence seems to be the most adequate response. In the past three years, we have wishfully told each other over an evening drink that violence has reached a peak from where it will tend to decline. We were terribly wrong: the likelihood is that we have not yet seen the worse.

As part of this big Jesuit 'social family', *Promotio Iustitiae* wants, first, to observe silence as a mark of respect for all the victims of this global violence in the Middle East, Madrid, Iraq, Afghanistan, Kosovo, and the frontier between Sudan and Chad. We need to reflect on what we have seen these days, as Ignatius is wont of urging the retreatant, to discover the will of God for us. I have put down some of the disturbing concerns and questions that came up in my reflection.

Compassion for the victims is necessary and it is also a Christian response; but it may not be a sufficient response for us Jesuits. Ours is a faith that calls us to struggle for justice and fairness, for transparency and accountability, for a common understanding about death. Let me illustrate with some examples.

From the ashes of this daily rhetoric on violence, pain and suffering dished out in newspapers, one may often be forced to conclude that the pain of some is more condemnable than the pain of others; that the violence against some is less tolerated (or it has zero-tolerance) than the violence suffered by others. This twisted grammar of violence withdraws the recognition of the other, and is based on what Veena Das has called the 'untranslatability of pain'; in the contest we are witnessing both sides believe that the pain one suffers is totally different from the pain suffered by the other; and each pain calls legitimately for different responses: in one case is self-defence, in the other is mindless terrorist attack. Why the difference?

A news reporter discussing the likely perpetrator of the M-11 killings spoke in reassuring tones on the need to distinguish between targeted killings, small-scale killings and massive massacres of the kind witnessed on the two 11's. The dynamics of violence have already succeeded in corrupting us, in co-opting us to believe that the gravity of the sin committed will now depend on the number of those killed. How many deaths would be required next time to be termed a tragedy?

While we have happily lived for years with certain type of terrorist warfare, some of it even fostered by those who now declare war on terrorism, we are suddenly convinced that certain types of terrorism and of violence are attacks against humanity and the future of civilised democracy. Why the change?

While many people in Africa, Asia and Latin America have tragically realised the vulnerability of their lives, sometimes to protracted 'local' wars, most often to malnutrition and disease, rich societies, however, show a certain inability to acknowledge this vulnerability, and an attempt is often made to recast it in terms of strength and power. While the vulnerability of the poor is 'natural', or at best elicits compassion, the vulnerability of the powerful must be hidden in a greater show of strength. Why is this so?

May we be able to mourn with the survivors of the 11-M, and with those who

managed to escape from the throat of death in Southern Sudan to the safety of an unhygienic tent in the desert of Northern Chad. That this time of mourning for so much death may help us to acknowledge our fallibility and vulnerability, and understand that conflicts are over interests, that these need to be re-negotiated, and that these wars are not over values, ideals or the future of civilised democracy…and much less about religion.

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This issue of *Promotio Iustitiae* opens with a brief account by Jim Profit S.J. of how to use and interpret the Spiritual Exercises to understand and foster the spirituality of Creation. The World Social Forum in Mumbai (India) was successfully reported in Headlines, but we felt the need of publishing a critical (competent and objective) reflection from someone like Ricardo Falla S.J. Having lived and known popular movements for many years ensures competency; writing from Latin America ensures objectivity.

By publishing the pastoral letter of John Paul II to the Bishops of Madras, Madurai and Pondicherry (Tamil Nadu, India) in this issue of *Promotio Iustitiae* we want to respond to the call of many Dalit Jesuits who urged us to give publicity to the words of the Pope. In the letter, the Holy Father raises an issue touching all of us: the spirituality of solidarity that the Pope speaks of, and we can add, the "communities of solidarity" we Jesuits are called to establish, are incompatible with many forms of subtle discrimination we still practise.

In ending the issue with the obituary of Fr. Aloysius Fonseca S.J. we want to render tribute to an Indian Jesuit who challenged an entire generation to live 'with the poor and like to the poor'.

We have received many words of encouragement for the new format. We have also received strong criticism for some of the mistakes that appeared in the French edition of *PJ* 81. Our apologies to the French readers, and our gratitude to all those who continue to give us honest feedback.

Fernando Franco S.J.

REFLECTION

SPIRITUAL EXERCISES AND ECOLOGY

Jim Profit S.J.

The image of our planet from space evokes a profound sense of awe and respect. We have similar emotions when we take a moment to notice the birth of kittens, or watch ants of a colony carrying food to their hill. There is a deepening contemplative experience emerging from the Earth. Yet, an ecological crisis looms over the planet, indicative of humanity's alienation from the Earth. Many are seemingly paralysed by the gravity of the problem. The *Spiritual Exercises*, first formulated by Ignatius in another time of crisis, can further our contemplative experience of Creation while addressing the underlying causes of the ecological crisis, and in so doing, enable humans to act in a hope-filled, healing way.

To say that the natural world is a "subject" is to imply that Creation has a dynamic, personal, relational character, an intrinsic worth independent of any utilitarian value it might have for humans

The members of the Ecology Project Advisory Group located at the Ignatius Jesuit Centre of Guelph[1] have developed and led ecology retreats based on the *Spiritual Exercises*. In the preparation of the retreat, we soon came to realise that we were articulating our personal experiences of the *Spiritual Exercises,* an experience which was shaped by the land on which our retreat house stood[2].

This paper is a reflection on our experience. I begin by discussing Ignatius' understanding of Creation. A discussion of ecology and the *Exercises* is often summed up by a discussion of the Principle and Foundation and the *Contemplatio*. However, the dynamic of the four weeks can engender a contemplative experience of the Earth, fostering healing action for the Earth. This points to the experience of the *Contemplatio*. I therefore discuss how the four-week dynamic can aid our contemporary search for God in the Earth.

Creation in the Spiritual Exercises[3]

We live in a broken world (the 1999 Jesuit document on ecology) states that Ignatius affirms a "three-fold relationship of subjects" between God, humans and the rest of Creation[4]. We are reminded that *Adam* (human) was created from *Adamah* (topsoil) and so is permanently linked to God and the Earth. In his address at the opening of Arrupe College in Harare, Zimbabwe, Father Kolvenbach insisted that these relationships are "so closely united that a person cannot find God unless he finds him through the environment and, conversely, that his relationship to the environment will be out of balance unless he also relates to God."[5]

The use of the term "subjects," in *We live in a broken world* is important. Traditionally, the Western model sees other creatures as objects, and assumes that human beings are radically different from other creatures because they are marked by the presence of human reason, or of a soul, presumably absent in other creatures. Humans therefore relate to the natural realm in a radically different way: as an object, not subject. I am the subject knowing the world and its creatures as object. The natural world is objectified. The philosopher, Martin Buber, describes this type of relationship as an "I-It" attitude. He suggests that instead, an "I-Thou" (or subject to subject) attitude is more appropriate. Various ecologists and feminists have argued for a similar understanding. The Passionist priest, Thomas Berry, refers to the entire Universe as a "communion of subjects." "Kinship" or "Companionship" is often used to describe this subject-to-subject relationship.

To say that the natural world is a "subject" is to imply that Creation has a dynamic, personal, relational

[1]The Ecology Project of the Jesuit Centre of Social Faith and Justice is located at the Ignatius Jesuit Centre, which is the old novitiate/juniorate of the Upper Canada Province. The 600-acre property consists of a retreat house (Loyola House), an organic farm, wetlands and bush located just north of the city of Guelph, Ontario.

[2]John English S.J. and two members of the Ecology Project, Lois Zachariah and Kuruvila Zachariah, have produced a new expression of the Spiritual Exercises emphasizing community and ecology. Cf. John English S.J., Lois Zachariah, and Kuruvila Zachariah, "Twenty-four Spiritual Exercises of the New Story of Universal Communion," *Progressio* Supplement # 57, November 2002.

[3]The influences on Ignatius' understanding of Creation can be the subject of another paper. Ignatius, with his contemporaries, would have taken for granted a sense of connectedness to the Earth and the sanctity of nature, which have been lost by the Western mindset. Ignatius' reverence for nature is rooted in his experience. "We live in a broken world" (the Jesuit document on ecology) reminds us that Ignatius' room opened onto a balcony and from there he would gaze on a star-studded sky, taking great delight. Ignatius was also gifted with mystical experiences. At Manresa, Ignatius had a vision about the way in which God created the world. This was soon followed by a vision on the shores of the River Cardoner, which gave him profound insight, evoking interior transformation.

[4]"We live in a broken world," *Promotio Justitiae* 70 (1999), 21.

[5]Peter-Hans Kolvenbach, "Our Responsibility for God's Creation," address at the opening of Arrupe College, Jesuit School of Philosophy and Humanities, Harare, Zimbabwe, August 22 1998. (Ottawa: The Jesuit Centre for Social Faith and Justice, 1999), 12.Gerald Manley

[6]Hopkins, "God's Grandeur." *Selected Poems and Prose of Gerard Manley Hopkins*. (Harmondsworth, Penguin Books, 1958), 27.

character, an intrinsic worth independent of any utilitarian value it might have for humans. We are beings that affect others and are in turn influenced by others.

The "three-fold relationship of subjects" is particularly evident in the Principle and Foundation and the Contemplation on Love, the two bookends of the Exercises. Ignatius establishes that humans are to use the rest of Creation inasmuch as it will lead them to God, that is, "to help us praise, reverence and serve God." Freedom is the key here, and this involves the ordered attachment to creatures as well as humans.

The language of the Principle and Foundation might sound at first anthropocentric, i.e., the created order only has instrumental value for the relationship of humans with God. However, in the *Contemplatio* it is clear that Creation is both a source of God as well as a pathway to God. The activity of God and the mystery of God are in Creation. God dwells in all creation. God labours and works in Creation. The world is charged with the grandeur of God, as Gerald Manley Hopkins[6] puts it. Father Kolvenbach states,

Creation is the first great work of redemption, and is the foundational saving act of God

> In the environment, the human person finds the Creator "in all things," and not in spite of created things as if they were hiding him as behind a veil, or even with their help, as if they had only an instrumental value. He is one with them in relationship with God which God lovingly established for us in union with our environment[7].

We experience the goodness of God through the creatures around us. When we experience this goodness, we spontaneously want "to praise, reverence and serve God."

In the Third Rule of Discernment, Ignatius affirms again that we cannot have knowledge of God apart from the created world. He says that consolation is "…an interior movement…aroused in the soul, by which it is inflamed with love of its Creator and Lord, and as a consequence, can love no created thing on the face of the earth for its own sake, but only the Creator of them all" [*Spiritual Exercises,* 316].

Creation is the first great work of redemption, and is the foundational saving act of God. Redemption, then, is within the context of Creation. Sallie McFague's understanding of Creation is consistent with that of Ignatius. Creation is the place of salvation, not the backdrop, or the stage[8]. In the *Contemplatio*, I am to thank God for how much God has done for me and for all the blessings received. God gives God's self to me in Creation. God labours for me, and in so doing, God redeems me. Indeed, Ignatius encourages retreatants to "cry in wonder accompanied by surging emotion" as they reflect on how God through the Universe, has sustained and served them in life even though they sinned [*Spiritual Exercises* 60].

The First Week

The ecological crisis is rooted in our deep convictions and our worldview. Consumerism, materialism, the myth of progress and economic growth, and our determined effort to control nature are all creating havoc for the environment. Yet, underlying these attitudes is a deeper problem still, and that problem is of a spiritual nature.

We live at a time of immense information and knowledge. After arguing that scientific evidence clearly indicates that human activities are causing the climate to change, the British scientist, John Houghton, said that the problem lies in a lack of will to do anything about it. "Not having the will," he said, "is a spiritual problem, not a scientific problem."[9]

The Ecological crisis is due to a disorder in the three-fold relationship, that between God, humans and the rest of Creation. Our destruction of the Earth is an affront to God. David Toolan simply states, "to degrade the earth is to interfere with the message of its Creator."[10] Thomas Berry says when we destroy the living forms of the planet, "…we destroy modes of the divine presence."[11]

In Harare, Father Kolvenbach said that at the heart of the ecological crisis is a "denial of the relationship with God."[12] This point is reiterated in "We live in a broken world."

> At the origins of the ecological crisis is denial – in deed even more that in word – of the relationship with God. To cut with God is to cut with the source of life, it is to cut with the fundamental love and respect for life. When we are so cut off, then we permit ourselves to destroy life, and ecologically speaking, the conditions for life.[13]

Pope John Paul II has called for an ecological conversion. He said "Humanity has disappointed divine expectations…humiliating…that flower-bed that is our dwelling. It is necessary therefore to stimulate and sustain ecological conversion."[14] The ecological crisis exists because Creation has been enslaved by our sin. If the crisis is to change, then transformation must take place at the root of the problem. The First Week is about

[7]Kolvenbach, "Our Responsibility for God's Creation," 14.
[8]cf. Sallie McFague, *The Body of God* (Minneapolis: Augsburg Fortress Press, 1993), 180-182
[9]Public lecture given by John Houghton at the University of St. Michael's College in Toronto, June 2002.
[10]David Toolan, *At Home with the Cosmos* (Maryknoll, N.Y.: Orbis Books, 2001), 74.
[11]Thomas Berry, *The Dream of the Earth* (San Francisco: Sierra Club Books, 1990), 11.
[12]Kolvenbach, "Our Responsibility for God's Creation," 13.
[13]"We live in a broken world", *Promotio Iustitiae* 70 (1999), 27.

this transformation at the core of our being. It is about conversion.

Part of the complexity of the ecological crisis is that we live in denial about it. This denial serves to protect us, for confronting the crisis could lead to the uncomfortable feelings of helplessness, guilt and despair. Such feelings do not foster positive action.

Several times, I have witnessed the helplessness of people when they have been forced to confront the gravity of the problem. I recall one talk given by an environmentalist and theologian. The extent of the talk was the recital of a litany of our ecological sins, evoking fear for the very survival of the planet. At the end of the talk there was heaviness in the room, indicated by the questions asked: "The problem is so huge, what can I do?" "Is there any hope?" "Can we do anything?" It seems to me that there can be better motives for action than the feelings of fear and guilt.

Rather than fleeing from the ecological crisis to a state of denial or despair, in the First Week we are invited to experience the presence and love of Christ in spite of our sin

The goal of the First Week in particular, is to address sin, but in the context of the saving love and mercy of God. Guilt, fear, and helplessness are not appropriate responses to such love. We deal with the severity of the crisis, and seek the grace of "sorrow for my sin." I have a cry of horror over my sin and the extent of the ecological crisis [*Spiritual Exercises*, 60]. I have gratitude for God who desires to forgive me. Nevertheless, the retreatant may be overcome with guilt or helplessness. If so, prayer is the best way to deal with these feelings, prayer in the presence of a loving Creator.

Retreatants may also experience resistance to dealing with the reality of the ecological crisis. People may want to debate the severity of the crisis, or dispute particular facts about problems such as climate change. Rather than argue the details, the director can simply ask the retreatant to "bring it to prayer." The retreatant confronts God with the issue. This is much more than an intellectual exercise!

Rather than fleeing from the ecological crisis to a state of denial or despair, in the First Week we are invited to experience the presence and love of Christ in spite of our sin. We experience God in the midst of crisis, even in the midst of my sin and my society's sin. Like the prodigal son (Luke 15: 11-32), we hear the invitation to return home to God, to Earth, with repentance for the squandering of our inheritance by our violence towards the Earth. We seek the grace to say yes to this invitation, so that we and all of Creation can receive the gift of salvation. We then proceed to the remainder of the retreat to deepen our experience of the love of God.

The Second Week

There are two ways in which the retreatant can proceed to the remainder of the retreat. First, after experiencing the severity of the crisis and his or her participation in this, the retreatant can enter the Second Week in the traditional way, experiencing the life of the earthly Jesus, then his passion and resurrection. After developing intimacy with Jesus, and experiencing his death and resurrection, the retreatant leaves the retreat with a renewed commitment to action for the Earth. A slightly different way is what I call the Cosmic approach. We enter into the Second Week and experience intimacy with the Cosmic Christ, the Christ of Paul in his letter to the Colossians (1:15-20), and of John (1:1)[15]. The Cosmic approach attempts to develop a dynamic, personal relationship with Creation as the embodiment of God. It encourages an experience of Creation as a pathway to God, but also as an experience of the God/Cosmic Christ dwelling in Creation.

During the Second Week, we approach Creation as a contemplative. We experience the details of the Earth with all our senses[16], loving the Mystery of the Divine that is present. We seek to celebrate the diversity of Creation, yet are open to experiencing the unity of the Trinity in the unity of Creation. Such a stance toward Creation is similar to that articulated by Elizabeth Johnson as approaching Creation with a "contemplative gaze," by Wendell Berry as having a "sympathetic mind" for Creation, and by Sallie McFague as "paying attention" to Creation.

In the Second Week, we can also seek intimacy with the Cosmic Christ as was expressed by the historical Jesus. Meditating on the incarnation may be helpful. In the

[14]Pope John Paul II, Wednesday general audience, January 17, 2001.

[15]Retreatants have often asked me for an explanation of the Cosmic Christ. Although the concept has a rich application in the history of the Church, the actual term was first used at the beginning of the past century. The Cosmic Christ is the Spirit of God Incarnate. It is the Christ of Ignatius who is "Creator and Lord" – the Creator, but also in a personal relationship with the Universe. The Cosmic Christ is the Omega Point of Teilhard de Chardin, drawing all of Creation to Christ's self. As Diarmuid O'Murchu says, Christ unfolds Christ's self within the 15 billion year history of Creation. The entire cosmos is the habitat of God/the Cosmic Christ. The Jesus event is the particularization of the Cosmic Christ. Jesus is the presence of the Cosmic Christ "erupting in a special way," to use Sallie McFague's words. The resurrected Christ experienced by the disciples was the Jesus without his earthly body. It was the Cosmic Christ. Cf. Diarmuid O'Murchu, *Quantum Theology* (New York: The Crossroad Publishing Company, 2002), p 178; Sallie McFague, *The Body of God, 162;* Matthew Fox, *The Coming of the Cosmic Christ* (San Francisco: Harper and Row, 1988).

[16]The Application of the Senses (*Spiritual Exercises* 121) is a helpful exercise for this.

incarnation, we find the fullest expression of the Cosmic Christ's personal relationship with Creation. Our prayer consists of paying attention to the gift of the Cosmic Christ becoming a creature of the Earth. John McCarthy and John English observe,

> We seldom contemplate that the fertilised ovum in Mary's womb is a creature, that Jesus passes through all the human development stages that have taken billions of years to create. The incarnate Jesus relates to the creaturely aspect of his existence in a personal way. Jesus becomes a creature, a human and by extension has an 'I-Thou' relationship with all creation. Christ, our Creator and Lord, relates to all creation in a subject to subject manner.[17]

We also pray with Jesus, who experienced the beauty of the lilies in the fields, had mystical experiences in the desert and on the mountaintop, prayed in the garden and in "quiet places," and used soil from the Earth to heal the blind man.

We can also pay attention to the details of certain aspects of Creation. We could focus our prayer on the gift of soil, for example. By contemplating the complexity of the biological community within it, we experience the majesty of God. Or, we pay attention to the healing activity of the Earth.

We also focus on how plants act as agents of healing. The medicinal and nutritional value of plants is well known. But plants can also restore balance. The dandelion, for example, a much-maligned weed in Canada, restores the fertility of compacted soil through its long taproot, which brings nutrients from deep within the soil to the surface, improving the overall health of the soil in the process. The healing ministry of Jesus takes place in Creation; the healing ability of Jesus is of the same sort as that within the Earth itself. Therefore, the healing stories of Jesus are also fodder for prayer.

There is also an amazing ability of humans to receive spiritual healing from the Earth

There is also an amazing ability of humans to receive spiritual healing *from* the Earth. A woman struggling with a failed relationship and abandonment by her spouse experienced healing through the fidelity of our farm dog, Nimkii, who accompanied her on walks during the retreat.

I have also found that the Second Week is about acknowledging and celebrating the relationship we already have with God in Creation. People have often prayed with their memories of childhood experiences when they played outdoors, or when they accompanied a parent with work on a farm. Sometimes these experiences were never acknowledged as experiences of God. One woman came to the retreat stating that she experienced "difficulty with prayer." Yet during her prayer in the Second Week, she remembered that during difficult times she would sit by the ocean and simply "be still." She was usually revived by a sense of peace, and often could make decisions while there. Her liberation simply came by recognising that this was prayer!

The Third Week

During the Third Week, we get in touch with the way in which God labours in Creation, and specifically the suffering of Christ within the Earth. The Cosmic Christ continues to suffer in the poor. The pain of a hungry child is the pain of Christ. The pain of a person suffering with AIDS is the pain of Jesus. The abandonment felt by some of the elderly is the abandonment Jesus felt on the cross. We experience the suffering of Christ in the suffering of the poor.

The cry of poor people is the voice of the Earth[18]. It is the Earth crying out. The Canadian Bishops state, "The cry of the Earth and the cry of the poor are one."[19] And, this cry is the cry of Jesus on the cross.

Because we experience the reality of Christ within the Earth, we know that all poor humans and all suffering creatures of the Earth express the suffering of Christ. All suffering creatures are the poor[20]. Perhaps the most graphic expression is the destruction of the species of life. Christ also suffers as the Earth's climate changes due to the burning of fossil fuels. We experience Christ suffering as the rivers get polluted, or when the fish die from pesticide runoff from farm fields. "Are we still capable of hearing and listening to the cry of the poor? Are we attentive to the cry of the earth itself?"[21], the Quebec bishops ask. During the Third week we allow ourselves to get in touch with the suffering of Christ in the Earth. We pay attention to this cry. And we ask for the grace of sorrow, compassion and shame.

Recently, a Sister shared her experience of East Timor with the group of retreatants. She spent some time there soon after the Indonesian army withdrew, leaving behind a scarred and scorched countryside. The only colours left in that lush tropical countryside, she said, were black and brown only. It was also quiet. There were no birds. In the preceding war years, the people had had little choice but to eat the birds for food.

[17]John McCarthy, S.J. and John English, S.J., "The Spiritual Exercises and Ecology," September 7, 2000, p.5. Unpublished manuscript.
[18]Cf. Leonardo Boff, *The Cry of the Earth, the Cry of the Poor* (Maryknoll, N.Y.: Orbis Books, 1997).
[19]Canadian Conference of Catholic Bishops, Social Affairs Commission, "You love all that exists . . . all things are Yours, God, lover of life" Oct. 4, 2003, p. 5.
[20]Cf. McFague, *The Body of God,* 165, 200-201.
[21]Le comité des affaires sociales de l'assemblée des évêques du Québec, "Cry of the Earth; Cry of the Poor." May 1 2001, 1.

The few remaining birds had departed with the burning of the trees. Even the people, she said, carried a sense of quiet desolation. With tears in her eyes, she said: "The place was dead, dead, dead!" After pausing a moment, she continued, "Yet you could feel the presence of God there, God suffering in the people, God suffering in the land itself! Jesus suffering on the cross!" This is the experience of the Third Week.

God suffering in the people, God suffering in the land itself! Jesus suffering on the cross!" This is the experience of the Third Week

The Third Week also can help us deal with the reality of death within Creation. There can be a tendency for environmental romanticism and sentimentality leading us to deny or ignore the precarious balance of Creation that is often sustained by painful and tragic means. As Rosemary Radford Ruether says,

> We are tempted…to see nature through a paradise lens, ignoring its violent and tragic face. We imagine it as Eden only by removing ourselves from it and view it through the plate glass window of our momentary havens of invulnerability.[22]

The Third Week forces the retreatant to contemplate death, and this death can be messy. Nimkii, our dog, loves to kill ground hogs and rabbits. She has a habit of delivering her prize at the front door, so that all can witness her skill. This has often horrified the retreatants. Nimkii's behaviour has been the material of prayer for more than a few shocked people.

The Fourth Week

The Sister, who lived in East Timor, continued her story. "Eventually, life began to come back to the land. Plants began to grow. The colour came back. The birds returned. The people saw this as a sign of God's forgiveness for their having had to kill and eat the birds. The people also received new life and began to express it themselves. The land was healing itself! It expressed the life of God. The very land itself proclaimed Jesus risen!"

This is the stuff of the Fourth Week! Yes, Creation is the place of salvation, of experiencing new life. Sallie McFague reminds us "the whole creation is included within the divine liberating, healing power."[23] God's liberating power brings the scorched land back to life. The spirit that empowers all aspects of Creation "…is working with us, in life and death, to bring about the well-being and fulfilment of all bodies in creation."[24] In the Fourth Week, we experience the resurrection, the new life that comes from death. We pay attention to the new life from death within all of Creation: the new life of spring or of the rainy season; the life of a plant that manages to grow on rocky ground; the resilience of people in spite of very difficult circumstances.

Earth is about life. Death, destruction, pain is not the end of the story. Calvary does not conclude the story of Jesus. We may wish also to reflect on the evolutionary story of Earth. The story is a story of crises, and out of the crises, new life evolves in a whole new expression. If it were not for the extinction of the dinosaur 65 million years ago, mammalian life and, in particular, humans, would not have evolved. God brings forth new life from crises. Liberating, redeeming life came out of the tragedy of Calvary.

During the Fourth Week, we pay attention to the life of the Earth, including the life that was experienced by Mary Magdalene outside the tomb in the garden. We witness the transformation of the disciples from despair to hope. We seek the grace to rejoice intensely because of the great joy and the glory of Christ our Lord. This experience of joy yields hope. The hope of the disciples is our hope. We have hope, in spite of our sin that has led to the destruction of the Earth, perhaps even in spite of our pessimism about our future. This hope is based on our experience of the resurrection – our experience of the resurrection of Jesus and our experience of the resurrection of Christ within the Earth.

And so, the retreat is almost over, but not yet. We complete the retreat by praying the *Contemplatio*. The Contemplation is *to attain love***.** We are instructed to ask for the grace of love. But Ignatius reminds us in the prelude that this grace is to show itself in our actions. We are not simply to have a "feel-good" experience. In reflecting on the gifts we have received, we experience compassion – love for creation, and love for God. We reflect this love in our deeds. We offer ourselves within a covenantal relationship to God, and express this by the "Take Lord and Receive" prayer. And what better deeds could there be than to reflect the triple relationship in our life, to restore right relations, and be a part of the healing of the Earth?

This action out of love is a dramatic contrast to action out of guilt or fear that might result if I had only considered the state of the Earth and the destruction that is so apparent. Our experience of the resurrection enables us to have hope – even if all we can see at the moment is destruction and pain. As Paul says to the people of Rome, "for in hope we were saved… [and so] we hope for what we do not see, we wait for it in patience."[25] We operate with faith which has "the assurance of things hoped for, the conviction of things not seen," as the writer to the Hebrews tells us[26]. Our action then, infused

[22] Rosemary Radford Ruether, *Gaia and God.* (San Francesco: Harper, 1992), 108 – 109.
[23] McFague, *The Body of God,* 174.
[24] *Ibid.*
[25] Romans 8:24-25.

with love, becomes the sharing of myself with the beloved, with the Triune God.

Conclusion

We live in a broken world states that in this time of ecological decline and crisis, we can "benefit from Ignatian traditions of prayer, discernment and reconciliation and from adaptation of the Exercises with attention to ecology."[27] The *Exercises* can facilitate conversion, bring healing to our relationship with the Earth, and enable us to be people of hope, seeking change in cultural attitudes and social structures that contribute to the crisis.

The Exercises can facilitate conversion, bring healing to our relationship with the Earth, and enable us to be people of hope, seeking change in cultural attitudes and social structures that contribute to the crisis

The First Week enables retreatants to get in touch with the extent of the ecological crisis, but does so in the context of a loving God. We seek healing of our dysfunctional relationships with the Earth, with the humans of the Earth, and with God. In the Second Week, we seek to nourish ourselves in the mystery of God, in the beauty of God, in the presence of Christ within the Earth. Our soul is nourished. The Third Week allows us to confront the suffering of the Earth, the reality of death, and find God there – the suffering Christ. In the Fourth Week, we experience again that the suffering and death are not the end, but life. The life of Christ within the life of the Earth brings us joy, brings us hope. This is the real gift of the Exercises to the ecological situation. The dynamic of the Exercises brings the retreatant to a disposition of hope after prayerfully considering the crisis. Hope-filled compassionate action for the Earth, not paralysis, is the result.

There have been times when I look at the severity of the crisis, the denial I see in my culture, and the inability to act in the way that I know I must, I am tempted to discouragement. I am sometimes confronted by a seemingly impossible task, where only failure and more destruction seem to be the future. The Earth cannot afford the luxury of my discouragement. I am able to confront my discouragement with hope because I have experienced the resurrection, because the Earth continues to be about life, because a plant expresses the resilience of life by growing through a crack in the pavement, because two Mallard ducks swimming in our river on a cold, snowy, winter day speak to me of God and invite me to "praise, reverence and serve God," and because I can delight in the mystery of my presence at this particular time in the Universe with a 13-15 billion-year history of many crises that have yielded new possibilities of life.

I know that I do not labour alone, because God labours for me, with me, in all of Creation.

[26]Hebrews 11:1

[27]"We live in a broken world," p. 41

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PERSONAL IMPRESSIONS OF THE WORLD SOCIAL FORUM, MUMBAI, INDIA (16 – 21 January 2004)

Ricardo Falla S.J.

I did not know exactly what I was going for… I had imagined that it would be like the Congresses of Latin Americans in U.S.A. where even 50 or 60 seminars are held at the same time in different halls of a hotel and the intention is not so much to discuss ideas as to establish contacts. The participants are never together in the same place, neither at the inauguration, nor at the closing of the event. I thought that all those who had been invited to deliver a lecture would have it written down, and for this reason I spent time writing something on the theme of the seminar to which I had been invited: civil society, indigenous peoples and the building of peace. Two other priests had also been invited to this seminar, one from Colombia and one from Mexico. Since the three of us had some experience working with indigenous or Afro-American peoples in war zones, we supposed we also knew something about the building of peace. I thought that the Forum would bring together about three or four thousand people and it seemed to me incomprehensible how the Jesuits in India could convoke 1,500 persons, as the communication we received via internet informed us, from India to Rome.

The main thing is that the Forum was something multitudinous, gigantic. Even the press of Mumbai (India) described it as mammoth in size. Some say that there were one hundred thousand persons, others one hundred and fifty thousand. The web page of the Forum announced that over eighty thousand had registered. Where would all those people be accommodated? Evidently not in the hotel. The place chosen by the organizers was an enormous property occupied for constructions in the style of our "maquilas" (sweat shops). At present the site is used as an exhibition centre, but at one time there was a jeep factory there that was later abandoned. The symbol of capitalism in ruins! I was able to enter a shed which was not used for the Forum and there were pieces of iron there, piled up and

full of dust.

Then, between the enormous abandoned constructions there were streets and esplanades where rivers of people flowed, dancing, singing and shouting slogans. Besides those enormous sheds some smaller rustic "halls" were built, using jute clothe nailed to bamboo branches for walls and roof. There were a total of about 120 of those halls or rooms where seminars or workshops were being held at the same time. They were of different sizes. Some of these could seat about 150 persons; in others 300, and in yet others, even more. Every day three series of seminars or conferences were held, from 9 to 12 o'clock in the morning; from 1 to 4 in the afternoon, and from 5 to 8 in the evening, in such a way that if all the halls or rooms were occupied, about 360 seminars could be held daily, with very different themes, for example, the "maquilas" in the globalised world, the refugees of Bhutan, the "dalits" (ex-untouchables) of India, the war in Iraq, globalisation and Cancún, the future of the World Social Forum, the rights of children, the right to the expression of sexual orientation..

The Forum was not for an academic audience; rather, it was a space for identities to freely express themselves and this at a global level

Even though there were some seminars that concretely touched the theme at a deep level, generating new intuitions, there were others which were wholly rhetorical. I believe the latter were very numerous, not allowing for dialogue, but merely discourses. The intellectual quality, we can say, of the seminars was very unequal. Besides, the style was not what I had imagined, of academics; rather, it was more on the expressive side. Hardly any one had a prepared written lecture. People spoke openly of their daily lived experience. This does not mean that the Forum did not have a strong intellectual fibre. It did, but so very dispersed or disintegrated as to make it difficult to praise it, to define it. The style of the Forum being opposed to definitions and to works, supposedly well finished, it allowed a variety of identities to be freely expressed. Therefore, even though in the seminars there was discussion of ideas, the principle of the Forum was diversity and flow. 'You may say what you think. I respect it, I do not judge you, nor do I condemn you, even though that does not mean that I agree with you.'

The Forum was not for an academic audience; rather, it was a space for identities to freely express themselves and this at a global level. The expressions could be seen on the streets of the site. There, all kinds of dresses typical of India's indigenous and tribal peoples were on display. We, who went there from Latin America, had thought that India was all "Indian," indigenous. But no, there are some autochthonous tribes who were there before the invasions of the Hindus or Muslims. Those communities jumped onto the world platform of the Forum with dances, drums, decorations, dresses… identities which have been oppressed and that, on this occasion, burst out. In the same way, there appeared in a corner those who carried the rainbow as a symbol and the motto "judge not," where the gays stood out, not the white faces of North American whites, but oriental faces. This is another identity crushed or oppressed by our prejudices regarding the laws sustaining the patriarchal family. There were Tibetans with long mantles and thick markers in their hands, and an enormous sheet of protest, half a block long, asking that we sign. Those denouncing the war in Iraq appeared in many different forms. One disguised himself as Mr. Bush with a smiling rubber mask; he was wearing a white T-shirt with "Wanted" written on it, and he shook hands with all those who went near him, as if wanting to sympathise with those on whom he ordered bombardment. At the inauguration, another disguised himself as the Devil, but not as we imagine him, with horns, but with the big nose of an old witch – this was the devil of globalisation.

In all this enormous diversity there was a current, more or less common, which was intended to capture the motto of the Forum: "A different world is possible". The World Social Forum began four years ago in Porto Alegre, Brazil, to counter the World Economic Forum. The latter held in the tourist city of Davos, Switzerland, brings together the presidents of the strongest nations, the principal entrepreneurs of the world, the economists who programme the world for the poor, and some activists, numbering in all over 200 persons. To counteract the neo-liberal policy of economic globalisation imposed by the powerful of the earth on the majority of the peoples of the world, there arose in Porto Alegre, four years ago, a movement contrary to it. If globalisation was imposed without the world being able to give an opinion on it, now, for the first time, it was allowed to hear the voice of other worlds, as the French press calls all those who, like ourselves, feel the 'foolish' identity of protest and of resistance and the hope that it is possible to make a different world, a different society, another Church, another family… I noticed that the motto has not been that a "new" world is possible, as if the traditional, the rural and the autochthonous had to disappear before the invasion of the new. Only "another" world is possible. A cry against uniformity, a cry against capitalistic ethnocentrism, a cry against individualism and consumerism. At the basis of the World Social

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Forum is respect for others, man or woman – there is the difference. But the community that cries out presupposes also a collective identity rising as a great global identity agitation, to use the phrase of Manuel Castells, against the force of economic globalisation.

The Forum of Davos, celebrated a few days later, will have this year as a motto "Prosperity and Security." I arrived in India reading in the newspapers provided in the planes of Delta Airlines that India was going through an impressive economic boom, with an economic growth of 7%.But when we went out on the streets of Mumbai we were impressed by the poverty which one meets at every corner: thousands of cardboard shelters on the side of the highways and under the bridges; beggars carrying undernourished children who hound one all around, unemployed people on all sides, a multitude of people, something never seen, not even in the more populated countries of Central America. Some states have a population of 1000 inhabitants per square kilometre. Where is the prosperity which some suppose is reaching India? Do the poor experience, day after day, some security? The Indian press that I read those days said that this subject had been dealt with and Joseph Stiglitz, was quoted. He was a convert from the neo-liberal politics to which he himself gave impetus from the World Bank. And he was also present with us in the World Social Forum: "the form in which globalisation has been handled… has to be thought out over again in a radical way," he said.

Its force is in "diversity" because this is the condition that makes possible organizations through nets

There was a seminar on the Internet and political activism in which I participated, together with my inseparable companion, the Mexican Jesuit. Internet is pure globalisation. Should Internet also be denounced at the same time that economic globalisation is denounced? On the contrary, said the young people from Catalogne, Spain, who spoke. This Forum in which we are participating would not have been possible without Internet. Then the great identity agitations against globalisation are possible because of globalisation and they are not only possible but economic globalisation itself is causing them. Perhaps it is here that the strength and the weakness of the World Social Forum lies. The force is in the fact that it succeeds in uniting and shaping that which was hidden or dispersed. The protest itself of the multitudes in different capital cities of the world against the war in Iraq is dispersed. In the Forum it gets together, not virtually, but geographically, not "on line," but "off-line." The "off-line" is irreplaceable. But, in addition, its force lies, I think, not only in the fact that it is multitudinous. If one hundred thousand or one hundred and fifty thousand arrived in Mumbai, well, there is a difference in quantity but not in quality. Its force is in its organizational peculiarity which is the cause for stressing "diversity" so much. Diversity, not only because it is beautiful, nor because it is a cultural richness or a treasure for humanity, etc. etc., but rather diversity because this is the condition that makes possible organizations through nets. Network only has a reason for existing if the nodes which mutually support one another have interchangeable goods. If all are the same, why have a net? It is there that I think the World Social Forum has a very actual lesson for trade unions, organizations, religious orders, the Church, and so on … To learn to organize ourselves in nets and not vertically. Vertical organization has been supplanted or replaced by organization in nets.

Henry Ford manufactured automobiles with a vertical organization. Everything was done in his factories. It must have been the same in that old jeep factory. Not so today, the pieces and parts are combined in a network which goes across many countries. Then, if this is so, another concept of power enters into play, not the one derived vertically, defined or static, but one of power which flows, invisible, impossible to get hold of, something like the Holy Spirit of the Pentecostals, who is everywhere and is felt and goes away and moves and moves me and I applaud him and he pulls me and raises me up… And if this is thus, as it seems to be, because even Pentecostals are not a foreign expression to globalisation, then it is necessary to be always alert, because what is today, tomorrow ceases to be; what today is on the candle holder, to be seen, tomorrow is forgotten; the heroes of yesterday are not those of today. Evidently, all this brings things which no longer serve, but it demands from us who are looking for signs of that "other world" a continuous collective perception, also in nets, to know in which node the power is concentrated and by which small net it is escaping. It is indispensable at the present moment if we want the poor to be "empowered," to use the frequently used "gringo" word.

Here also is the weakness of the World Social Forum. It becomes a fad and we believe that it will always be in fashion. We begin to copy its form of organization. And continental, regional and thematic Forums are celebrated. In July, for example, the Forum of the Americas will be celebrated. All these partial forums intend to interweave so as to reach the World Forum. And when this fad or fashion gains strength, there will be the intention to have the Social Forum of Guatemala, the Social Forum of Central America… Very praiseworthy initiatives, which are interesting and hopefully they will succeed. But the weakness or the risk is in that they try to repeat the formula, and the power of this expression will be lost and there will be only a repetition without any experience. It is only a ritual, we would say. Imitate, but do not follow. It does not reach the heart or centre, the

force of which consists in its fluidity. It was curious that during the inauguration of the Forum, the evening of the 16th, there was great enthusiasm, and the closing of the Forum on the 21st afternoon and evening lasted two hours of unsubstantial speeches without any vibration…

Some participants who were tired began to leave. I had the impression that in that lapse of time the end and death of this formula was being suggested. But then the Brazilian singer, Gilberto Gil (now the Minister for Culture in the Government of Lula), came onto the scene with his guitar, he again got the multitude enthusiastic, and they began to dance, when it was already late at night. Next to us was a little beggar, ragged and shabby. Some Indians wanted to chase him away, other women defended him. And he began to dance with everyone, with such great joy and purity, that it impressed all of us. He was a little boy, very dark with white eyes. We felt like weeping. There was the stammering mystery of the Forum!

Together with the repetition, another weakness of the Forum is the diversity not brought together or joined only by a kind of net. Some of the Jesuits of India brought up this concern the afternoon of the evaluation. The expression of the diversity leads one to centre oneself in the tribal group, in the dalits, etc., but this brings the danger that, despite the connection in the net with NGOs, for example, at global levels, the broader unity of the nation may nevertheless be lost. In the case of India, that conglomerate which is so diverse that one wonders in amazement how it stays united and has not been broken into pieces because of the ardour of ethnic identities, religious and national, the danger is real. Transferring this concern to the popular organization, it could lead to forget the common claims that unify, though many times abstractly, thousands of persons in a collective struggle. But the expression of an identity is not sufficient. It is necessary to give it a form and to translate it into common actions and, for this it is necessary to compete with vertical powers. In the Forum there was no final declaration. I do not know if it was because the organizers did not agree on this, or simply because it is not proper for the Forum to put together the very diverse expressions in an abstract declaration. The fact is that this resulted in much criticism. As "Le Monde" said in an article entitled: "Those of the other world (*altermundistas*) and the risk of inactivity": "After Bombay, there are, nevertheless many other reasons why one has so many doubts regarding the future of the process, because insisting on celebrating diversity and the possible syncretism among the struggles of all kinds, may appear to be a drifting boat." We made these comments in the spirit of the Forum, not to give leeway to syncretism without a direction, but to find the centre or heart of the inspiration which brings together so many peoples year after year to let their voice and experience contrast with that of the dominant and domineering globalisation.

Together with the repetition, another weakness of the Forum is the diversity not brought together or joined only by a kind of net

Another, different world is possible, this is our hope. Another Church is possible. This is how a Jesuit from Malaysia defended himself when they argued with him regarding the hardness and complicity of the Church in many parts of the world. Another different religious life is possible… But which way? This is the challenge which this great event presents to us. Now, before us we have the Social Forum of the Americas in Quito in July of this year, where we hope that the indigenous identities of the continent will express themselves forcefully, and especially those of the high plateau of Ecuador, Peru, and Bolivia, and the World Social Forum which, again in 2005, will be celebrated in Porto Alegre, Brazil.

The challenges of the future Forums, especially of the next World Social Forum, are multiple. Arundhati Roy, the Indian writer and activist, said that the World Social Forum was "wonderful but insufficient." And she added: "We need urgently to discuss the strategies of resistance." She recalled that the Dandi Salt March of Gandhi was not only political theatre. "When faced with a simple act of challenge, thousands of Indians marched towards the sea and made their own salt, breaking the salt tax laws. This was a direct blow to the economic support of the British empire. It was real." It was not only a dramatic gesture to move those looking at the means, but it was a very real action with economic and political consequences.

That is why perhaps the principal challenge of the next World Social Forum is that it offer not only mere spectacle and an opportunity to take marvellous photos, but ensure that peaceful resistance does not diminish or degenerate, that from good intentions we go to consented actions towards a minimum agenda that will gain something. To gain something at a global level is very important. "Our movement needs a great global victory. It is not sufficient to be right. Sometimes, even if it is only to prove our determination, it is important to gain something. To gain something we need to agree on something, perhaps on a minimum agenda," as said by the Indian writer, Arundhati Roy, one of the prominent stars of the convocation of Mumbai.

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DEBATE:
A FAITH THAT DOES JUSTICE

Initiating the debate
Fernando Franco S.J.

With this issue we initiate an exchange of views among Jesuit theologians on the relationship between Faith and Justice. Our invitation to them was accompanied by a friendly demarcation of the terms of the debate; without wanting to erect an inflexible agenda we looked for a certain focus in the contributions. The text we sent read as follows.

Since GC 34 there has been a healthy development in the theological understanding of the link between these two components of the dyad defining today our Jesuit mission and identity. We may even state that from an initial preoccupation to relate Justice to Faith, we have moved to a situation where it is from a deeper understanding of Christian faith that our struggle for justice seems to emerge. Is this true? Has this change taken place?
In a world where the understanding of 'religion' and 'faith' seems to have shifted to an area of meaning closely related to a self-centred, private, aesthetic, and, at times, mixed with esoteric elements, we are led to re-examine the essence of that Christian faith which seems to be necessarily connected to bring life, justice, compassion and love to the other. Is this true?
In the last ten years there have been new theological developments of that faith which does justice, and simultaneously the concept of justice has acquired new connotations. What are these new theological development and these new connotations? How are they related?

The contributions published differ in what they say about Faith and Justice. While some have focused on the biblical sources of faith and justice, others have opened up a debate on the usefulness and the possibility of looking at justice from a religious point of view in a pluri-cultural society. In a few contributions there is an expressed desire to look at the way in which the Society has lived this mission. As one of the contributors has noticed, there seems to be a gap between what we committed ourselves to, and what our traditional spirituality says…and this gap has increased in this age of globalisation.
We have not been able to publish all the contributions we received; they will appear in a second round of this debate. We welcome your comments, suggestions and letters on this issue.

Fernando Franco S.J.

A Theological Reflection
Gustavo Baena, S.J.

The following considerations aim only at illuminating from Revelation the concern expressed in Decree 3 of General Congregation 34, *Our Mission and Justice*, which says: "the promotion of justice has sometimes been separated from its wellspring of faith" (n. 2). And again: "Our experience has shown us that our promotion of justice both flows from faith and brings us back to an ever deeper faith. So we intend to journey on towards ever fuller integration of the promotion of justice into our lives of faith, in the company of the poor and many others who live and work for the coming of God's Kingdom" (n. 3).

Faith in Revelation

Faith is often reduced to the intellectual acceptance of a truth or a set of truths, or to the body of doctrine itself, or to the human disposition the believer cultivates so that he or she may be saved by God. It is certain that in both Testaments of the Bible different ideas of faith can be found. Nevertheless, faith becomes a fundamental concept of great importance in St Paul's theology of justification where it is no longer a condition for justification through the action of the Spirit, but is itself a gratuitous work of the Spirit acting in the Gospel (Rom 1, 16; 1Cor 2, 5; Gal 5, 22).

Faith or prayer is more a receiving of the relationship of God within us

According to Paul's theological anthropology, based on his own experience after his conversion and the experience of other Christians, God's Spirit lives in every human being. This is also the Spirit of the Risen Christ (Rom 8, 9-11) whose personal function is to make possible the presence of God the Father and his Son in the believer as long as this spirit is welcomed by the Christian's faith. Thus, God's gift in a person is not only the presence of the Spirit, but the whole of the Trinity. This means that the action of God the Creator in man is trinitarian; for God creates by living in man, giving himself to him, happening in him. From which it follows that God creates the structure of human existence not like someone putting there something different from himself, but by putting himself in the very constitution of the human being.
It is often said faith or a life of prayer is a relationship that man establishes with God; but if what we have just said is taken into account, faith should be seen in the opposite light; that is, faith or prayer is more a receiving

of the relationship of God within us, to receive within us this triune God who, in creating us, gives himself to us, himself constituting the structure of our existence. This creative act of God taking place within us, it is his Will for us. As a consequence, when we welcome through faith this ongoing creative act, we are saying we have converted his will into ours, or we have freely made our will the will of God.

If we accept this argument, the concept of faith in St Paul's Theology of justification becomes more understandable. It consists in the integration of man and the whole of his being into the ongoing creative act, a gratuitous gift that constitutes his essential structure. Thus faith is not an isolated act but an ongoing state of man's integration in the creative process by which God leads him where He wishes.

Justice in The New Testament

"For the vision of justice which guides us is intimately linked with our faith. It is deeply rooted in the Scriptures, Christian tradition, and our Ignatian heritage. It transcends notions of justice derived from ideology, philosophy, or particular political movements, which can never be an adequate expression of the justice of the Kingdom for which we are called to struggle at the side of our Companion and King." (n. 4) This text of the Decree shows us that the justice which stems from faith is a theological reality that cannot be foreseen in human or legal sciences but is given by God's self-communication with man, through God's revelation in man.

The justice which stems from faith is a theological reality that cannot be foreseen in human or legal sciences but is given by God's self-communication with man

Again we turn to Paul's theology: "You are in Christ Jesus by God's act, for God has made him our wisdom; he is our righteousness; in him we are consecrated and set free." (1Cor 1, 30) That is, God made Jesus *justice* so that, through this justice, we could be in Christ; that is, integrated in the justice that is revealed to us in Christ. More directly in Rom 1, 17: "Since this (the Gospel) is what reveals the justice of God to us." However, the Gospel is the Risen Christ himself who lives in us through his Spirit and makes us able to "share his sufferings in growing conformity with his death." (Phil 3, 10). But for Paul, sharing with the crucified consists in identifying oneself with Our Lord's earthly journey (the sent, the crucified, the risen), wholly obedient (Phil 2, 6-9; Heb 5, 7-9) to God who "was in Christ reconciling the world to himself." (2Cor 5, 19)

In considering Jesus as absolutely obedient to God "who was in him" during his earthly life, two great truths become evident. The first that God created him by coming out of himself and living or subsisting in man. Secondly, Jesus in his obedience to God who "was in him" became the absolute witness of God, and so his earthly existence was always an unconditional surrender to everything he met on his way, especially to all the worst conditions of society at that time. This is God's justice revealed in Jesus' earthly destiny. This means that God's justice doesn't occur effectively in man unless he opens himself in obedience to faith in the action of God's Spirit, which at the same time is Christ's Spirit reproducing in the believer the earthly path of Jesus or the justice of God.

Faith and Justice from our Ignatian Heritage

So it is, then, that the relationship 'faith and the promotion of justice' places us necessarily in the domain of our spirituality. The same Decree exhorts us: "We can be timid in challenging ourselves and our institutional apostolates with the fullness of our mission of faith seeking justice." (n. 2)

Perhaps no Ignatian text is more in agreement with what Revelation tells us about faith and justice than Annotation 15 of the Spiritual Exercises where we find its most significant comment. In effect, the Exercises deliberately and methodically dispose the one receiving them through prayer and under the guidance of the one giving them, to "leave the Creator to act immediately with the creature, and the creature with its Creator and Lord." This is advised so that he can immediately be in touch with the creative act that constitutes his essential human structure, the will of God. And moved by himself, he integrates this through faith with all his being. The dense and short description in the Constitutions of what kind of person the General of the Society should be tends to say something similar, and is a clear reflection of what St Ignatius lived with all his strength: "With regard to the qualities which are desirable in the Superior General, the first is that he should be closely united with God our Lord and have familiarity with him in prayer and in all his operations." (723)

God's justice doesn't occur effectively in man unless he opens himself in obedience to faith in the action of God's Spirit

The introduction to the Decree states: "the justice with which we are concerned is a justice that springs from a faith always directed towards the signs of the times" (n. 2). Nevertheless, a sign of the times in its true theological sense is the clear voice of God himself calling to us from the plethora of situations surrounding us, especially those where human misery is most painful. But these signs can only be discerned as such from a faith that is a permanent state of integration in God himself. Only from this state comes God's power, which makes us witnesses of justice with all the means at our disposal and

trains us to produce God's justice in our apostolic activity, as Jesus did in his earthly life.
If then the faith that leads to God's justice is understood as an integration of man in the ongoing creative act constituting the essential structure of our existence, it will not be possible without a spirituality; and the most conducive spirituality for these purposes will be that which has immediate union with God as a direct objective, a union that is methodical in its operations and effective in transforming the person into another Jesus, witness to God's justice. Such is the spirituality we find in the Exercises of St Ignatius.

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The Faith Which Does Justice
José M. Castillo, S.J.

Almost 30 years have passed since General Congregation 32 affirmed in its 4th Decree that "the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement" (n.2). Thirty years is sufficient time for a body of men who presumably take life seriously and are sincere (as is the case with Jesuits) to gauge if such a strong decision with such grave consequences as that undertaken by GC 32 has been internalised and really put into practice in our own times. Has this actually happened? In other words, is the faith we have and live out as Jesuits one of which we can say with certainty that "justice is an absolute requirement"? Is this how people see us?
In January 2000, Father General warned us that the "social apostolate" showed "certain **worrying weaknesses**" because "it seems there are ever fewer and less well prepared Jesuits dedicated to the social apostolate." If it is the case that Jesuits dedicated to the social apostolate are diminishing in number and preparedness, what can one say of those who are not dedicated to this apostolate? What is their commitment to justice? And here we have to remember that, according to GC 34 (D.2, n.15), the "promotion of justice" is an "integral feature within our one mission." This clearly affirms that, as Jesuits, we have to live our faith in a way that it leads us directly to promote justice in the world, wherever we may be and whatever work we may be doing. Nevertheless, it seems that such a proposition is more a pious wish than a reality. In other words, there are sufficient grounds for affirming with complete objectivity that the **Society of Jesus is not being faithful to the mission** to which it committed itself in GC 32, and which was then confirmed in GC 33 and 34. Clearly, in the last forty years there have been Jesuits who, to defend justice, human rights and the cause of the poor, have renounced their own interests, their security, their dignity and even their own lives. But it has been specific, individual Jesuits who have done this. The Society as a whole has not.
As may be expected, this general judgement on the Society's record will seem too severe and even unacceptable to some. At this point it is necessary to remember that it has been precisely in the last forty years, since the Society committed itself to live a faith that would lead it to fight for the "promotion of justice," that the world has produced economic and political systems which have caused the greatest injustices humanity has known. Economics and politics are being conducted in ways that enrich more and more the wealthy to the detriment of the poor. The economic and political systems imposed on us inevitably produce these consequences, as the experience of the last twenty-five years shows. From this it follows that to commit oneself seriously at this moment to the "promotion of justice" means assuming positions that will unavoidably generate conflict with the economic and political powers. At stake are interests that mutually contradict each other. This is because economic development or the production of private goods has turned out to be more important and more efficient than social development or the production of public goods.
This being so, **the most serious problem facing the Society today is that it claims to fulfil the commitment to promote justice, but (in fact) seeks to do this while keeping our institution and works integrated in the dominant system –** the system that produces so many and such great injustices. Doubtless there are Jesuits today who are not in agreement with the present system and protest against it. But that is not the issue. The issue is that the Society maintains institutions within, and supports itself on, an economy to which it is opposed; it maintains public relations that make it an institution perfectly integrated in this system that causes so much corruption, inequality and suffering. Obviously, in many parts of the world the Society generously looks after the victims of that system. But equally certain it is that the Society receives crucial help from the system and, in not a few cases, is supported by it. This is the ambiguity which we Jesuits are living out at the present time.

There are sufficient grounds for affirming with complete objectivity that the Society of Jesus is not being faithful to the mission to which it committed itself in GC 32, and which was then confirmed in GC 33 and 34

It is clear that in 1975 those who drew up and approved Decree 4 of GC 32 could not foresee the consequences that a document redefining the mission of the Society of Jesus would have in the future. This is perfectly understandable. What is not so easy to understand is that, in drawing up and approving this decree, account was not taken of the fact that a **new direction** given to the Society's **mission** calls for **a new direction** to the Society's **spirituality**.

This is certainly the most significant deficiency of GC 32. The mission appeared to us as directed towards the "promotion of justice." But we know that in our traditional spirituality based on the spirituality of the Exercises there is no mention of the "promotion of justice."

A new direction given to the Society's mission calls for a new direction to the Society's spirituality

It is equally true, as experience shows, that one can live with total generosity the "third degree of humility" and the "contemplation to obtain love" without seeing in this spirituality the inescapable demand to defend justice in the world in a way that, done seriously, runs into unavoidable conflict with the established order.

The Society's history over the past forty years is eloquent on this point. In fact, the Jesuits who, by defending just causes, have posed serious problems to the Society with the political and economic powers, or harmed its public image, have often found themselves alone, been viewed with suspicion, or experienced great difficulties with their superiors.

None of this has happened by chance. Nor is it by chance that the rich renewal of studies on the Society's spirituality has hardly taken note of problems related to justice and the cause of the poor in the world.

As long as Jesuit spirituality is not presented so as to make us more sensitive to people's suffering than to our own favourable image or to the proper functioning of our institutions, it is clear that our faith in Jesus Christ will not be qualified to accept seriously the mission of promoting justice in the world.

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Probing the Decline in the Commitment to Social Justice

Jose Mario C. Francisco, S.J.

Many, including even Father General, have suggested that there appears to have been a decline in the commitment and work for social justice within the Society and in general. Some say that this is due to a watered-down understanding of social justice that has included palliative measures like giving financial assistance to the poor. Others believe that the cause of this apparent decline lies in the ethos of today's world – so different from that of the '70s when GC 32 passionately enshrined the integral relationship between faith and justice. This perceived difference has been interpreted as an indication of general apathy and resignation to the status quo, and/or of the need for a new way of working for social justice, one with an 'ideological' framework different from that of earlier times. Surely there is some truth in each of these views.

However, there may be more fundamental issues connected with this apparent decline that I should like to discuss in this short essay.

The integral relation between faith and justice has been generally and rightly based on our rediscovery of the biblical theme of justice. Thus many theologies of justice, liberation and integral evangelization draw from the Book of Exodus, the prophetic literature and the ministry of Jesus in relation to his preaching of the Kingdom of God. But what may not have been sufficiently emphasized is that this view of justice cannot be separated from two related biblical convictions – that the world is absolutely dependent on God's dominion and action, and that the subject of justice is "God's chosen people." Herein lies the most crucial and fundamental need for greater theological and practical integration of faith and justice.

In order for the biblical view of justice to be truly appropriated, and not simply transposed to our times, we need to examine to what extent these underlying biblical convictions are recognized and accepted. Furthermore, even if they are, there remains the related question of whether they are compatible with prevailing contemporary modern or post-modern worldviews. Let us take the first biblical conviction that the world is absolutely dependent on God's dominion and action. Much of today's work and advocacy for social justice is based on discourse involving human dignity, freedom and rights as basic concepts. And this has been most useful in advancing social justice. But such a discourse, as some social philosophers and theologians have recognized, especially when completely sealed off from any dimension of the ultimate or faith, appears incapable of providing a fundamental ground for social justice. The basic question then is why one should work for justice at

all. The absence of the ultimate leads to current forms of social justice discourse that suggest in the manner of popular slogans that "you can be whatever you desire." Even if what we so nobly desire is justice, we have to admit that our desires and the freedom to act on these noble desires are not absolute and need some reference to ultimate ground, even if its formulation is always imperfect and requires constant revision. Furthermore, current social justice discourse based on human dignity and freedom historically developed in the western context from a religious perspective, e.g. the natural law tradition. Though one cannot return to the past, a perspective closed to any formulation of ultimate ground, e.g. a strict secularist (not secular) view, could easily lead to a dead end, where rights of individuals or groups compete without the possibility of fundamental resolution.

This view of justice cannot be separated from two related biblical convictions – that the world is absolutely dependent on God's dominion and action, and that the subject of justice is "God's chosen people

Thus there is an urgent need to better articulate within our particular contexts what constitutes an ultimate ground for social justice. In the pluralistic context of western societies, such a ground must draw from its different traditions but not be closed to the dimension of 'ultimacy.' In the diverse societies of East Asia, this integral relation between faith and justice can only be articulated with the contribution of the great religious traditions that have shaped its civilizations.

Let us now proceed to the second biblical conviction which is closely related to the first, that the subject of justice is "God's chosen people." While the biblical understanding of justice protects the dignity and well being of the individual, its primary focus is communal, expressed in God's covenant with Israel. This is again very different from much of the contemporary discourse on justice, which is based on the western concept of the autonomous rational subject, the individual as most central.

This inattention to the primacy of relationality over individuality has been criticized from both western and eastern perspectives. Commentators have pointed to the fragmentation that characterizes many contemporary western societies. The concept of human rights divorced from a communal context has been criticized in the non-Western cultures of Asia and Africa, and this critique has unfortunately been used by some political leaders to reject human rights and justify authoritarianism. But when one examines traditional East Asian cultures, for example, one finds that communitarian relations provide the context for the dignity and well being of each individual. Thus in both western and eastern contexts, social justice must be intrinsically connected with community.

Today's apparent decline in the commitment and work for social justice then must be addressed at its roots. We need a contemporary articulation of social justice as open to ultimacy with the primacy of relationality in our view of human dignity and rights. This task falls upon all who work for social justice especially those who do so in the light of their faith. We must be able to articulate for others and ourselves what it means for us to work for justice and to be dependent on God's action in the world, what it means for us to acknowledge community as the context of our human dignity and rights.

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Promotion of Justice or Struggle for Justice?
Juan Hernández Pico, S.J.

The 32nd General Congregation was held thirty years ago. Some months after, in 1975, the documents arrived and we held a meeting of the Central American CIAS, situated in zone 5 in Guatemala, an area overflowing with enthusiasm. There was a deep harmony between the updating of the Society's mission, the new expression of a Jesuit's identity, what we were trying to do, and above all, our life in the social apostolate. Knowledge of the miserable situation of the indigenous peoples, especially in Guatemala and Panama, of the peasants and farm labourers in El Salvador and Nicaragua, or of those who lived in marginal urban slums, filled us with indignation. Our analysis led us to believe that this was the result of exploitation, domination and discrimination over centuries; and from a theological perspective, we saw in it a sin of structural violence which we had to help eradicate. We devoted the skills acquired in our studies of theology and the social sciences to a rigorous investigation of this situation, slicing through it as with a knife, condemning it in our publications and making it a guide for our social action. We found our sense of sin echoed in the powerful phrases of GC 32: "It is becoming more and more clear that despite the opportunities offered by an ever more serviceable technology, we are simply not willing to pay the price of a

'Promotion' doesn't express what is felt when one seeks to do justice from the perspective of faith: the tremendous resistance that has to be overcome

more just and more human society;" and again, "It is now within human power to make the world more just, but we do not really want to." We then recorded our own position:

> "When we looked attentively at our peoples with truly Christian hearts we discovered millions of real faces, white, mestizo, Indian, coloured – people longing for peace and a life of dignity but deprived of the most basic needs. We have shared the life of peasants, farm workers, rural emigrants, unemployed and seasonal workers; we have lived with workers and labourers in suburbs and slums, with immense numbers of the marginalized. We felt these faces were challenging us, belonging as they did to the least of Jesus's brethren (Mt 25, 40), and needing our help".

These words, which we wrote in 1979 for the Puebla meeting, and which in large part found their way into its final document, explain clearly our outlook and the basis of our work in the 70s. This is why we identified so much with that passage in Decree 2: "What is it to be a companion of Jesus today? It is to engage, under the standard of the Cross, in the crucial struggle of our time: the struggle for faith and that struggle for justice which it includes" – words which seemed to us more expressive of the truth at stake than those others of Decree 4, "the service of faith and the promotion of justice." Father Kolvenbach has just repeated the same 29 years later in the last Congregation of Procurators. 'Promotion' seems suitable to describe the development work of an NGO and doesn't express what is felt when one seeks to do justice from the perspective of faith: the tremendous resistance that has to be overcome in the attachment to and worship of the god of money which justifies any crime and the death of many just people.

And today, thirty years later? There has been progress, especially through incorporating in our mission a commitment to culture and to dialogue with other religions. We understand better that social change is not only economic and political but is rooted in cultural values and attitudes. We have also progressed in the call to form communities of solidarity and to work from there. We have opened ourselves to the formation of global networks. And we have qualified justice, understanding it as "justice of the Kingdom of God," "evangelical," "desired by God," or "God's justice in the world." All this has led to a deeper understanding that our mission to struggle for justice as an expression of our faith cannot be based solely on indignation but must find its source in the compassionate heart of God, in a God who is love, a love that enables the happiness, and comfort of the poor and redeems their dignity. All this, the fruit of GC 34, was already prophetically present in GC 32, in Decree 4, n.50: to walk patiently **with** the poor in order to learn from them and accompany them in owning their history; only through this way of announcing Jesus Christ in their midst, does it become an essential complement to struggle on their behalf and **for** them.

But in spite of disillusion and disappointment in actual projects (in Central America we have been involved in many that seemed so promising to us!), the great danger today is to lose the charism in an unending debate of qualifications, to extinguish the spirit in a never-ending discernment, to turn the flame which should burn anew in our hearts into smouldering ashes. The struggle for faith and for justice continues to be the crucial struggle of our time. This struggle comes in an inculturated manner, in a dialogue between different cultural values, from the riches of religious pluralism and its multiple social action, and from various attempts at a theological understanding of the world and the signs of the times. But the struggle also continues without losing sight of the fact that people who hunger have a right to the agricultural and livestock surpluses of people with plenty; that international trade cannot be free or competitive for poor countries unless the enormous government subsidies to workers in wealthy countries are disallowed; that tens and hundreds of millions of unemployed in developing countries have the right to migrate and look for reputable work in the developed nations because the world belongs to the whole of humanity and frontiers are no more than artificial and surmountable barriers; that Latin American, African and Asian peoples have the right to investment in research, development and state-of-the art technology; that the environmental reserves of Latin America should be protected and patented in Latin America itself; that children, young people and women have the right to understand the world in their own way, complementing the understanding of men and replacing that of antiquated traditions. All this means a struggle because it means saving a world God created with love and in which he accompanies our human adventure with great tenderness. He watches and saves us from all its enemies, from all the structures and people who worship the god of money and the god of power, the god of arms and of war – all the forces that keep this wealth in the hands of a few, thus destroying the humanity of the human race. Not to be engaged in this crucial struggle of our time is tantamount to deepening the present crisis of religious life that besets the Society today.

The great danger today is to lose the charism in an unending debate of qualifications, to extinguish the spirit in a never-ending discernment, to turn the flame into smouldering ashes

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"A Little Common Sense"

William O'Neill, S.J.

In Robert Bolt's play, *A Man for All Seasons*, the aging Cardinal Wolsey reproaches Thomas More: "You're a constant regret to me, Thomas. If you could just see the facts flat on, without that horrible moral squint; with just a little common sense, you could have been a statesman."[1] Our last Congregations inspire a similar regret, for we too discern the "signs of the times" with a moral squint. Indeed, it is just our squint – "a faith that does justice" – that lets us see the facts of poverty and privilege aright (GC 32, D.4, n.2).

We too discern the "signs of the times" with a moral squint

Yet if we look at the "faith-justice dyad" itself, questions remain. After all, there is no simple relation between faith and justice, much less culture which, our 34th General Congregation reminds us, is the symbolic medium integrating both (GC 34, D.2, n.15ff.; D.4). In *Servants of Christ's Mission*, we seek to evangelize culture so that the "Gospel to the poor" is "fulfilled in *our* hearing" (Lk. 4:18, 21). And since justice is constitutive of evangelization ("Justice in the World," n.6), "the inculturated proclamation of the Gospel" (GC 34, D.2, n.15) would seem to imply a no less inculturated sense of justice. But there's the rub. Not only do views of justice differ in complex, pluralist societies; they differ precisely with respect to the role they accord religion. Thus we might invert the Synod's proclamation, and ask how "the service of faith" is constitutive of "the promotion of justice."

In modern, western democracies, how we "see" the role of faith in public life maps onto a continuum of exclusivist to inclusivist views. Liberal critics, like John Rawls or Jürgen Habermas, typically consign religion to the private realm. To such theorists, the pluralism of cultural systems implies that political reason can be shared and public, i.e., "common," only if we abstract from any culturally specific view of the "good." Our conception of justice, writes Rawls, "should be, as far as possible, independent of the opposing and conflicting philosophical and religious doctrines that citizens affirm."[2]

In such an exclusivist conception, faith, at best, inspires us to fulfill our antecedent moral obligations – obligations parsed in terms of the claim-rights of sovereign selves. Ceding pride of place to negative liberties or private autonomy, philosophic liberalism prizes religious tolerance, even as it denies faith a substantive role in interpreting justice. Religion, for Habermas, is divested "of logical force," so that the modern public sphere is "disenchanted" – in Weber's words, a "godless and prophetless time."

For many a critic, however, justice is thick from the start. Theorists of a communitarian stripe decry the abstract formalism and individualistic bias of liberal rights rhetoric. Our public morality is borne, rather, upon our distinctive narrative and religious traditions (our public autonomy); the self not sovereign, but constituted in the ensemble of social relations. For Alasdair MacIntyre, the thinness of liberal tolerance is finally vacuous. And if universal rights talk, in Bentham's words, is "rhetorical nonsense;" for postcolonial and feminist critics, it is a particularly pernicious rhetoric that masks the cultural hegemony of the western bourgeoisie.

While such criticism may be exclusivist – Richard Rorty's "postmodernist bourgeois liberalism" is thoroughly disenchanted – other communitarian critics like MacIntyre or Stanley Hauerwas favour a radically inclusivist interpretation. For Hauerwas, the very meaning of justice is biblically inspired: the Church, quite simply, *is* a social ethics. But here, we come full circle, for the thicker the conception of justice, the more limited its scope. If faith, in its ultimate particularity, is constitutive of justice, will the "logical force" of justice be limited to the faithful? Is the price of an "inculturated proclamation of the Gospel" an abdication of cultural critique, a muting of prophecy? (Is there a "there" there in interreligious dialogue about justice?)

Ignacio Ellacuría, I believe, offers us a promising *via media*, neither thick nor thin. For we may "historicize" the rhetoric of human rights – not as a "grand narrative," but as the "grammar" of our particular cultural narratives. For Ellacuría, human rights are less properties of unencumbered selves than concretely universal claims legitimated by "the indispensable minimal conditions" of exercising historical agency – social conditions which must be satisfied if our rights' rhetoric "is to have real meaning."[3]

Faith narratives figure not only in motivating consent, but in interpreting and justifying our public reasons

In the South African Truth and Reconciliation Commission (TRC), for instance, rights talk was not so much talk *about* rights, but the talk rights made possible. In victims' testimony, those once treated as "non-persons" irrupted into history, not only deconstructing the narrative of apartheid, but reconstructing a civic narrative – in the words of Charles Villa-Vincencio, "a greater story that unites." In the TRC, moreover, rights talk invoked the traditional African religious perspective of *ubuntu* – the irreducibly social character of "what believers *do*" in claiming rights. In the spirit of *ubuntu*, rights express a bonded freedom, an ethical solidarity. "We belong in a bundle of life," says Archbishop Desmond Tutu. "We say, 'a person is a person through other people.'"[4]

In such a mediating view, common also to modern

Roman Catholic social teaching, faith narratives figure not only in motivating consent, e.g., to a culturally fitting regime of basic rights, but in interpreting and justifying our public reasons, our "greater story." In response to his exclusivist critics, Tutu remarked that "very few people objected to the heavy spiritual, and indeed Christian, emphasis on the [Truth and Reconciliation] Commission.... It meant that theological and religious insights and perspectives would inform much of what we did and how we did it."[5]

It is not so much we who define the neighbour, as our crucified neighbour, in Ellacurías words, who defines us

Much more of course might be said. For speaking of the "magnanimity" of victims, Tutu recognized a surplus of religious meaning that inspires us to do more than justice strictly requires: to forgive, be reconciled, love compassionately (Micah 6:8)[6]. As in the parable of the Good Samaritan, the wounded stranger lies before us, but now he is legion. And since "our identity is inseparable from our mission" ("Servants of Christ's Mission," n. 4), it is not so much we who define the neighbour, as our crucified neighbour, in Ellacurías words, who defines us. "Who is it that proved himself neighbour?" asks Jesus (Lk. 10:36). It is finally we who are revealed as neighbours, "friends of the poor" (n. 9).

Integral to our mission, our "solidarity with the poor," in Father General's words, defines the place from which we discern, personally and collectively, our varied ministries – the concrete universality of "faith doing justice." It must be "the integrating factor of all our ministries, and not only of our ministries but also of our whole inner life as individuals, as communities, and as a worldwide brotherhood" ("Servants of Christ's Mission," n. 14, citing GC 32, D.4, n.9). It is our "horrible moral squint."

[1]Robert Bolt, *A Man for All Seasons* (New York: Random House, 1990), 19.
[2]John Rawls, *Political Liberalism*, rev. ed. (New York: Columbia University, 1996), 9-10. Rawls's later work offers a more inclusive view.
[3]Ignacio Ellacuría, "Human Rights in a Divided Society," trans. Alfred Hennelly, in *Human Rights in the Americas: The Struggle for Consensus*, ed. Alfred Hennelly and John Langan (Washington, D.C.: Georgetown University Press, 1982), 59.
[4]Desmond Mpilo Tutu, *No Future without Forgiveness* (Johannesburg: Rider, 1999), 35.
[5]*Ibid.*, 72.
[6]*Ibid.*, 43.

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A Faith that Does Justice
Susai Raj, S.J.

Did the Decree on "Our Mission Today: service of Faith and Promotion of Justice" produce more heat than light? But then, sometimes and in certain circumstances, heat is more the need of the hour than light; hence, this Decree did play a historical role. Important questions are: In the last 30 years, has the heat died out, leaving behind some remnants of ashes in the form of some centres of social concern or has the heat been transformed into light? Is the transformed light producing heat at all?

A soldier jumped out of the helicopter but his parachute failed to open and he landed on a tree. Lying semi-conscious on a branch, he groaned "Where am I?" A holy catholic priest passing by heard the question, looked up and said "You are on top of a tree."

The soldier said "You must be a catholic priest." Feeling enthused, the priest asked "Son, how do you know?", and the soldier replied "Because what you said is factually correct but absolutely useless." His groaning was a cry for help needing the heat of action (justice), not a question searching for knowledge in the light of facts (faith). The globalised world needs a globalised faith that does justice to the globalised victims.

From another perspective, God is faithful, just, good, beautiful, truthful, omniscient, omnipotent and omnipresent. All these qualities or attributes of God are intrinsically related to one another and complement each other. The question then is not one of how faith does justice, or how justice is constitutive of faith, but rather one of how faith promoted justice yesterday in another context, and how it should be doing it today; or to put it differently, how justice as constitutive of faith was perceived, articulated and expressed yesterday in another context, and how it should be done today.

The globalised world needs a globalised faith that does justice to the globalised victims.

By its very nature and function, faith casts light on human life. It is comprehensive and integrative of all dimensions. Though rooted in the here and now, it transcends time and space. Justice, by its nature and function is full of heat because its ground is the cry of the victims of oppression. Though rooted in the divine, it is immanent and existential, flesh and blood, noise and dust. Yet, they are as complementary as light and heat, female and male, contemplation and action...

Followers of every religion and ideology in their totality (e.g. the Church), or one of their sub-groups (e.g. Jesuits) have covered milestones in the history of the dialectics between Faith and Justice. Similar histories of dialectics between other complementary attributes of God (e.g.

Faith and Reason) do exist. The context in India, with its many religions, ideologies and cultures, calls for the humility that can recognize, dialogue and network with all who articulate and celebrate the dialectics between faith and justice. Articulating the need of the hour or the demands of our time is one way of expressing the way faith seeks to do justice in our times and of the way in which justice deepens faith.

For the exploited and poor people of the third world countries, globalization is a euphemism for economic colonization. It was well known that local and regional exploitation had its link with exploitation at the national and inter-national level. Available tools of analysis explained to a large extent the micro and macro levels of exploitation, as well as the link between the two levels.

Such analysis also paved the way for creation of checks and balances in the form of legal safeguards, ethical parameters, cultural values and a spectrum of strategies for social transformation.

Like a torrential rain that washes away everything and inundates a vast area, the monster of globalization has made obsolete and redundant most of the present tools of analysis, checks and balances, and strategies for social change. Hence, there is urgent need for:

1. New Tools of Analysis
2. Renewal of Checks and Balances
3. Creative Strategies for a New Society

1. New Tools of Analysis: Mammon has always held sway over the world. The greater part of the last century was marked by political colonization; but the last two decades seem to have given way to economic colonization, the hallmark of the beginning of this century. In a sense, the core factor of exploitation remains the same, whereas the format has changed from political to economic colonization. But from another point of view, with globalization, exploitation has become more complex and sophisticated, subtle and erudite, broad based and comprehensive than before. As usual, scientific and technological progress is only helping the forces of oppression.

The collapse of communist regimes was seen as a failure of Marxism. In the absence of new and relevant tools of analysis, market forces are having a field day. Liberation, the concomitant feature of globalization, has weakened the Trade Union Movement in the industrial and other organized sectors because the nature of employment has changed from regular to contractual. At the local and regional levels oppression of marginalized groups (Dalits, Tribals, women, child labourers, religious and/or other minority groups) is taking new forms. In the wake of globalization, class, gender, caste and ethnicity need to be analyzed with new tools at the macro as well as micro levels.

2. Renewal of Checks and Balances: Legal safeguards, ethical parameters and cultural values are the checks and balance mechanisms in many society. Multinational companies, the main players in the global market, escape traditional State control, and are not effectively controlled by the network of social movements of the oppressed, most often engineered by Non-Government Organizations (NGOs). Hence, there is need for "creating global democratic political institutions that can respond to logic similar to that seen in the global market."[1]

3. Creative Strategies for a New Society: Though at present it may seem to be a feeble attempt, the World Social Forum will, we hope, facilitate and coordinate the efforts of creative strategies for a new society. Its theme for the January 2004 meet – Another World is Possible – is in fact a faith affirmation in this direction. The NGOs have to go beyond the "Project-Approach" within which most of them are confined today. If sin increased, grace abounded even more (Rm 5:20). The sin of oppression crushing the weaker sections of society has increased due to globalization, and so the grace of creative strategies for a new society needs to abound even more.

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[1]Carrera, Joan, "Global World, Global Ethics," Barcelona: *Cristianisme i Justicia,*111 (September 2003).

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Perspective from Eastern Africa
Gerry Whelan, S.J.

The request to write this article came from Fernando Franco on his recent visit to Nairobi. He asked for a perspective from Africa on the link between faith and justice and the identity of the social apostolate. Where are we in the Society of Jesus in this matter? Incongruously perhaps, addressing this request led three of us who lecture at Hekima College, the Jesuit School of Theology in Nairobi, to have a series of very pleasant meetings over coffee and pizza lunches in restaurants near the college. The climate of Nairobi is sunny and moderate all year long; so sitting outdoors at these restaurants, we devoted long periods discussing this important issue! What follows is a summary of our discussions.

Paul Fitzgerald is a visiting lecturer at Hekima from Santa Clara University in California. I am Irish and have lived for twelve years in Africa. I am pastor of a slum parish in Nairobi and teach Pastoral Theology at Hekima College. Aquiline Tarimo is Tanzanian and teaches moral theology at Hekima. He has recently published a book on: "Human Rights, Cultural Differences and the Church in Africa" [Salvatorianum, Morogoro, Tanzania, 2004]. All three of us in our forties.

The first point to note is that Paul and I had very similar attitudes to the recent efforts of the Society to integrate faith and justice. These attitudes were formed in Europe and North America. We both feel that we belong to the "third generation" of Jesuits trying to address the issue of a faith that does justice. The first generation were pre-Vatican II. This generation did not really have the insight that our capacity to show Christian love of neighbour is so influenced by social structures that an individual of faith needs to struggle for social justice.

It often functioned within a kind of ethnic Catholicism that was concerned with promoting the well-being of "our lot." The second generation were the children of Vatican II and sometimes rather angry about the formation they had received from the first generation. They were the activists of GC 32 and often our formators. Entering the Society in the 1980s, both Paul and I felt that there was something imbalanced about the "F & J" crowd. We both felt we were witnessing a somewhat unbalanced secularity in the generation that promoted the social apostolate after Decree 4.

This could include an option for purposefully secular and non-religious sociological theories. It could also involve a failure to integrate spiritual aspects of our identity as Jesuits including what it means to be a priest. Most of all, Paul and I spoke of a certain elitism that existed in certain provinces amongst members of the social apostolate and how this produced rivalries and jealousies amongst the scholastic body. We noted that a remarkable number of those we think of in this context are no longer Jesuits or priests.

However, on such sunny days our conversation could not be all bitterness and resentment. Sipping our coffee we both acknowledged that we recognize a growing integration of thinking in the Society today on the link between faith and justice. This development in thinking is well captured for us in Decree 1 of GC 34: "United with Christ in Mission." In fact the e-mail we carried with us from Fernando Franco stated the situation so well that we were not sure we had anything to gripe about any more. Fernando comments: "We may even state that from a preoccupation to relate justice to our faith and Jesuit charism we have moved to a situation where it is from a deeper understanding of Christian faith and our charism that the meaning of our struggle for justice seems to emerge."

It was not entirely the case that those of us who are from the "North" hijacked the conversation and excluded our African brother, Tarimo. However, Tarimo had to let us cool down a little before making his points.

Younger Jesuits spend a lot of emotional energy on the following demand: "Justice first within the Church! Let us have our voice!"

A key point made by him was that young Africans have felt a sense of exclusion from much of this debate concerning the relationship of faith and justice. He pointed out that most issues in the African Assistancy need to be understood from the perspective of how young the Society is here and how it has emerged from an experience of recent colonialism and independence achieved only within our lifetimes.

This point can seem easy to consider within a familiar "faith and justice" paradigm. However, Tarimo's next point was sharper. He pointed out that in the experience of most African Jesuits a central locus of concern about injustice has been within the Church itself and indeed within the Society of Jesus.

Tarimo pointed out that the manner in which the process of evangelization occurred in Africa involved missionaries at the cutting edge of change brought by the imperial powers. Without doubt the missionary was well intentioned. Also, the structures of health and education systems built by missionaries were of great help to Africans.

However, Africans seldom felt that the Church was their own. There was an alienation they experienced in the Church that was part of feelings of powerlessness and alienation in the face of modernization as a whole. When young men joined seminaries and religious congregations, this sense of being a foreigner in one's own country could increase. When it comes to the

question of faith and justice in the African Assistancy, younger Jesuits spend a lot of emotional energy on the following demand: "Justice first within the Church! Let us have our voice!" Tarimo was too polite to make explicit the question he was indirectly asking of Paul and me: "Why have you two been doing all the talking so far in this conversation?"

Tarimo went on to make a few points about the recent history of the social apostolate in the African Assistancy. It was clear from what he had already said that there could be resentment amongst African Jesuits with the "second generation" of Decree 4 enthusiasts. It should be noted that in the African Assistancy, this second generation still tends to be comprised of missionaries. This resentment is somewhat different from the kind that Paul and I might articulate from our own backgrounds.

The point that Tarimo was making is that he saw a distinct resemblance between what I call generation one Jesuits and generation two Jesuits. Neither has listened sufficiently to the young African Jesuit.

It is as if the young African Jesuit is saying: "Stop doing our thinking for us! Stop making our decisions for us!"

We might note that there is a new journal of theology and current affairs being produced by Jesuits of the African Assistancy. It is entitled *Africa Yetu* –translating as "Our Africa."

As a final step in our conversation we turned to the question of: "What do African Jesuits say about Faith and Justice when they are on their own?" On this question we turned to examine the annual reports of the "Jesuits in Formation" (JIF) meetings of the Eastern African Province. We also paid attention to how this younger group has involved itself in an elaborate process of province planning conducted recently. Here, in fact, we witnessed Jesuits deeply concerned with the integration of faith with justice. Challenges of "African Renaissance" are much addressed.

Many of the problems of overcoming poverty are identified as related to locally caused problems such as corruption, ethnocentrism and war. At the same time, the manner in which the rich North often contributes to African problems rather than assisting to relieve them is also deeply felt. The question of how Jesuits can respond to the challenge of HIV/AIDS is increasingly raised. A concern for refugees is given meaning by the fact that quite a number of Regents now work with the Jesuit Refugee Service. Indeed, some young Jesuits were themselves once refugees.

How to respond to these social problems? Young Jesuits of the Eastern African Province express a great concern for assisting future African elites to emerge that will serve the common good. Proposals from the younger African Jesuits for apostolic initiatives include running secondary schools for the relatively affluent, teaching in universities, and opening social reflection centres that will include spiritual direction for the Africans who work in development agencies.

In Hekima College a student-initiated process is culminating in a plan to open an institute for peace studies. It hopes to train lay people in this institute who will work in these development agencies. Paul and I noted that there is a tone to African Jesuit opinion on this issue that is so different from that of the "F & J type" from the North that it needs to be carefully noted. In some provinces of the North, Decree 4 Jesuits seemed almost to define themselves in opposition to Jesuits who teach in "schools for the rich." Such a dichotomy seldom exists for African Jesuits.

Is what remains of the social apostolate in danger of becoming a sub-culture within the Society, with virtually sect-like characteristics?

In Fernando Franco's request for this article he invited us to not be afraid of making provocative statements. Well, by temperament, Tarimo is the right man for this job. The final meeting of our little group involved lunch with just a little beer drinking. During this, Tarimo hazarded the following thoughts.

Is it time for the social apostolate to dissolve itself as a 'distinct sector' in the thinking of the Society?

Without doubt, an option for the poor and a commitment to just social structures must be a dimension of all of our apostolates. But should we leave behind talk of a distinct sector and use the vocabulary of dimension?

The Society has in fact made good progress in incorporating this dimension into a broad range of its ministries. No doubt, promoting the social apostolate as a sector had its role in the immediate years after GC 32. But has the need for this passed? Is what remains of the social apostolate in danger of becoming a sub-culture within the Society, with virtually sect-like characteristics, where initiates talk to each other and have little influence on the broader body of the Society?

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EXPERIENCES

CELEBRATING EASTER WITH REFUGEES IN NAIROBI

Toussaint Kafarhire Murhula, S.J.

1. Easter and Liberation

From the beginning, the Jewish Passover has had a double significance. First, it refers to the passage of the Lord God (Yahweh) in Egypt, during which he showed his preferential love for his people. During this *passing over*, the Lord struck down the firstborn of the Egyptians, men and animals, sparing his people through the sign of blood smeared on the doorposts and lintels of the houses. The second meaning of Passover refers to the passage of the Jews themselves across the desert, from servitude in Egypt towards the Promised Land through the intervention of God (Ex 12:11). The Paschal Feast (Easter) acquires a different sense in the Christian Liturgy from the Death and Resurrection of Jesus. It is a new passage, from life to Life, crossing the symbolic desert of suffering abandonment and death. It is the passage of Jesus from this world to the Father (Jn 13:1).

The word passage, which has the same roots as Passover and Paschal, expresses symbolically the idea of a change of place and of state. The Jews cease to be slaves in Egypt and acquire a new status: that of a free people in the land which God had promised to their fathers (the patriarchs); through the fulfilment of that promise they acquire a new homeland. In the New Testament, Easter is also liberation of being: in his Resurrection, Jesus is no longer constrained by space or time, since he can manifest himself in his glorious body through his apparitions. Jesus returns to his Father, to his true "*fatherland*," because he is the Eternal Word that dwells in God from the eternal origin (Jn 1:1). How, from then onwards, does the contemporary Christian live out his or her relationship with the Risen Jesus? What sense can an African living in exile, far from home, like our refugees from the Great Lakes, here in Nairobi, give to this central event of the Christian Faith?

2. Easter in the current context

The Region of the Great African Lakes is one of the most troubled in the world today. Since the Rwandan genocide of 1994, the economic and political wars in the Congo have lasted more than five years, and the cycle of violence in Burundi has not stopped despite the democratic spring of 1993. Millions of refugees have landed in the neighbouring countries.

Victims of the selfish greed of rapacious politicians, these peoples undergo the desert experience of privation, need, and estrangement. They are obliged to make a pilgrimage in search of life. It is not always easy to survive the blind capitalism that strikes at the heart of the African values of hospitality and generosity in a city like Nairobi, now the epitome of westernised Africa. Nevertheless, despite the suffering, the destitution, the need, the insecurity, the hunger, the estrangement from their lands, and the many other vicissitudes of life, these refugees teach us the joy and the happiness of believing in the Resurrection of Christ, as that which should mark our own passage towards hope, charity and faith.

The refugees live the Passion of Christ… they are also the first to enjoy the graces of the Resurrection

The refugees of the Region of the Great African Lakes have not celebrated their return to their countries nor crossed frontiers to recover their lost lands, their *patria oppressa*. On the contrary, they have understood that the Resurrection of Christ is liberation from the anguish that keeps people their own captives, slaves of their own selfishness. Has not the homeland in Africa become a land which oppresses and which brings death? Toward which homeland does Easter lead the refugees of Africa? Or is it even possible to speak of liberation for our people celebrating Easter?

3. Easter to a joyful rhythm

To the rhythm of the Burundian tam-tam, Rwandan dances and exultant Congolese singing, these three communities that had been apparently ripped apart were jubilant in the light of the new hope this Easter 2003. Father John Guiney S.J., in charge of JRS East Africa Region, was invited to preside over the liturgy. Flanked by two Missionary of Africa priests and two deacons (one Jesuit, one diocesan), the procession advanced behind tam-tam drummers who provided the rhythm for the joyful song of the Resurrection.

Many people working with refugees in Nairobi wanted to testify to their presence, their communion, their friendship and their spiritual support by associating themselves with this joyful event for people of the Christian faith. The homily of Father John was delivered in a gentle yet striking tone and was a message befitting the day. As a man used to mixing with refugees he did not refrain from sharing his experience of refugee camps where the "elders," guardians of tradition, intone the songs and lead the community in dance. It was a

message to nourish the faith of these pilgrims of life, to sustain the hope of these who are socially disabled, to encourage the perseverance of these travellers who have lost their step …

There were three clear themes in this homily. Joyful hope is a life-giving grace in the experience of suffering and a promise that guides towards an unknown future. This *hope* allows one to live fully in the present, with a shared responsibility drawing each one away from his or her own selfishness towards being a person *for and with others*. Secondly, this Easter brings endurance to those familiar with suffering, and perseverance through their difficulties. People who are comfortably placed can learn from refugees a new way of living Divine Providence: how to live joyfully with nothing; how, despite their ordeals, to bear witness to a trust in God that never disappoints. Finally, the third theme was that of the certainty of Christ's victory. Evil and disorder may prevail but the final victory belongs to God. It is in this faith that even deprived refugees already begin to shine with the Glory of Christ that leads them into the eternity of God.

All refugees share a common experience. All are diminished in their humanity from wherever they come

4. A Liturgy in Colours

The vibrant message of optimism and faith in the Resurrection was punctuated by the colours of the different cultures represented by the refugees. Father John made his flock take part by inviting them, in turn, to sing the song after the development of each theme, to express their faith, their joy and their enthusiasm in celebrating the Lord's Resurrection. Despite the difficulties of integration in a foreign culture, in a society often hostile to the poor, the Lord's gifts in this Easter symbolically lead the refugees into the homeland of God. Since, through the violence they endure, through betrayals of all kinds and the solitude of the abandoned and rejected, they daily live the Passion of Christ… they are also the first to enjoy the graces of the Resurrection.

The beauty of the Paschal liturgy was expressed through the prayer intentions, with accompanying symbols indicating cultural differences. Easter was thus lived as a symbol of peace, reconciliation and mutual acceptance. Suffering will perhaps still remain, but it is without doubt lived differently in the presence of the Risen Christ. This is why the Burundian tam-tam sounded a festive note as each theme was presented; it was a witness to the joy of the refugees who generously welcome the divine graces of the new freedom in Christ. It was a liturgy rich in African culture, colour and rhythm! It was also a moment a great spiritual joy, and above all a lesson of faith for us to receive from these who have put all their faith in the Lord, and who know, like the Suffering Servant, that their hope will never be disappointed.

5. An Easter of gratitude

Easter, like all the mysteries of the Christian faith, can only be celebrated during a meal, the Eucharist. We know that this word essentially means "thanksgiving," the gratitude which men and women of all times and places offer, following Christ who has died and is risen, to thank the Eternal Father from whom all perfect gifts come. The perfection given to humankind through the Resurrection is that of life, which must be loved and protected. It is also the gift of recognising that all who live are embarked on a pilgrimage towards God. Understood in the light of faith, this life thus appears as a true passage towards the divine homeland. In fact, the he Risen Christ reminds us that we are of God's family, but that we often live "as exiles in this valley" (Sp. Ex 47), as prodigal sons far from the Father's love.

To work for a just world no longer has the same connotation. Our efforts and our sufferings, our sacrifices and our pains need to be founded on the law of love and on the equality of all. That is why in his homily, Father John Guiney also insisted on the fact that all refugees share a common experience. All are diminished in their humanity from wherever they come (Ethiopia, East Timor, Rwanda, Liberia, Congo, Burundi…), and so, there can be no discrimination between them. Thanks, Fr. John Guiney, for resurrecting your French which you had not spoken for ten years, so as to communicate to the most deprived, the riches of your human experience and of your Christian faith.

Original French
Translation by James Conway S.J. and Dushan Croos S.J.

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DOCUMENTS

ADDRESS OF JOHN PAUL II TO THE BISHOPS OF INDIA ON THEIR "AD LIMINA" VISIT

Monday, 17 November 2003

My Dear Brother Bishops,

1. "Give thanks to the Lord for he is good, for his love endures forever" (*Ps* 118:1). It is fitting that I use these words from the Psalms as I welcome you, the Pastors of the Ecclesiastical Provinces of Madras-Mylapore, Madurai and Pondicherry-Cuddalore, at the conclusion of this series of *Ad Limina* visits of the Bishops of India. In particular I wish to greet Archbishop Arul Das and thank him for the sentiments he has conveyed on behalf of you all.

My previous addresses to your brother Bishops have frequently examined the importance of promoting a *true spirit of solidarity in the Church and in society*. It is not enough that the Christian community hold the principle of solidarity as a lofty ideal; rather it must be seen as the norm for human interaction which, in the words of my venerable predecessor Pope Pius XII, has been "sealed by the sacrifice of redemption offered by Jesus Christ on the altar of the Cross to his Heavenly Father, on behalf of sinful humanity" (*Summi Pontificatus*). Being successors of Christ's Apostles, we have a primary duty to encourage all men and women *to develop this solidarity into a "spirituality of communion"* for the good of the Church and humanity (cf. *Pastores Gregis*, 22). As I share these thoughts with you today, I wish to place my reflections in the context of this fundamental principle of human and Christian relations.

2. We cannot hope to spread this spirit of unity among our brothers and sisters without genuine solidarity among peoples. Like so many places in the world, India is beset by numerous social problems. In some ways, these challenges are exacerbated because of the unjust system of caste division which denies the human dignity of entire groups of people. In this regard, I repeat what I said during my first pastoral visit to your country: *"Ignorance and prejudice must be replaced by tolerance and understanding*. Indifference and class struggle must be turned into brotherhood and committed service.

Discrimination based on race, colour, creed, sex or ethnic origin must be rejected as totally incompatible with human dignity" (*Homily at the Mass in Indira Gandhi Stadium*, New Delhi on 2 February 1986).

I commend the many initiatives that have been implemented by the Bishops' Conference and individual Churches to fight this injustice. The brave steps you have taken to remedy this problem, such as those of the Tamil Nadu Bishops' Council in 1992, stand out as examples for others to follow. At all times, you must continue to make certain that special attention is given to those belonging to the lowest castes, especially the Dalits. They should never be segregated from other members of society. Any semblance of a caste-based prejudice in relations between Christians is a countersign to authentic human solidarity, a threat to genuine spirituality and a serious hindrance to the Church's mission of evangelization.

Therefore, customs or traditions that perpetuate or reinforce caste division should be sensitively reformed so that they may become an expression of the solidarity of the whole Christian community.

As the Apostle Paul teaches us, "if one member suffers, all suffer together" (1 *Cor* 12:26). *It is the Church's obligation to work unceasingly to change hearts*, helping all people to see every human being as a child of God, a brother or sister of Christ, and therefore a member of our own family.

3. Genuine communion with God and others leads all Christians to proclaim the Good News to those who have neither seen nor heard (cf. 1 *Jn* 1:1).

The Church has been given the unique mission to serve "the Kingdom by spreading throughout the world the 'Gospel values' which are an expression of the Kingdom and which help people to accept God's plan" (*Redemptoris Missio*, 20). Indeed, it is this evangelical spirit which encourages even those of different traditions to work together towards the common goal of spreading the Gospel (cf. *Address to the Syro-Malabar Bishops of India*, 13 May 2003).

Many of you have expressed the hope that the Church in India will continue her efforts to remain actively engaged in the "new evangelization." This is of special importance in modern societies, in which large portions of the population find themselves in desperate situations often leading them to seek quick and easy solutions to complicated problems.

This sense of hopelessness may explain, in part, why so many people, young and old alike, are attracted to fundamentalist sects offering short-lived emotional fervour and an assurance of wealth and worldly achievement. Our response to this must be one of "re-evangelization," and the success of this depends on our ability to show people the emptiness of such promises, while convincing them that Christ and his Body share their sufferings, and reminding them to "seek first his kingdom and his righteousness" (*Mt* 6:33).

4. In my recent Post-Synodal Apostolic Exhortation, *Pastores Gregis*, I noted that the Bishop is the "minister of grace of the high priesthood," exercising his office through his preaching, spiritual guidance and celebration of the sacraments (cf. No. 32). As Pastors of the Lord's flock, you are keenly aware that you cannot effectively discharge your duties without dedicated co-workers to assist you in your office. For this reason, *it is essential that you continue to promote solidarity among the clergy and greater unity between bishops and their presbyterates*. I remain confident that the priests in your country "will live and work in a spirit of communion and cooperation with the Bishops and all the faithful, bearing witness to the love of Jesus declared to be the true mark of his disciples" (*Ecclesia in Asia*, 43).

Unfortunately, even those who have been ordained to service can at times fall victim to unhealthy cultural or societal trends which undermine their credibility and seriously hamper their mission. As men of faith, priests must not let the temptation of power or material gain distract them from their vocations, nor can they permit ethnic or caste difference to detract from their fundamental charge to spread the Gospel.

As fathers and brothers, Bishops are to love and respect their priests. Likewise, priests should love and honour their Bishops. You and your priests are heralds of the Gospel and builders of unity in India. Personal differences or accidents of birth must never undermine this essential role (cf. *Address to the Priests of India*, Goa, 7 February 1986).

5. A firm commitment to mutual support ensures our unity in mission, which is founded on Christ himself and "enables us to approach all cultures, all ideological concepts, all people of good will" (*Redemptor Hominis*, 12). We should ever keep in mind the words of Saint Paul when he taught that "none of us lives to himself, and none of us dies to himself" (*Rom* 14:7). The Church also urges the faithful to enter with prudence and charity into discussion and collaboration with members of other religions.

Once we have engaged these brothers and sisters of ours, we are able to focus our efforts towards a lasting solidarity among religions. *Together we shall strive to acknowledge our duty to foster unity and charity between individuals by reflecting on what we share in common and what can further promote fellowship among us* (cf. *Nostra Aetate*, 1, 2).

Encouraging the truth requires a profound respect for everything that has been brought about in man by the Spirit, which "blows where it wills" (*Jn* 3:8). The truth which has been revealed to us obliges us to be its guardian and its teacher. In transmitting the truth of God we must always maintain "a deep esteem for man, for his intellect, his will, his conscience and his freedom. Thus the human person's dignity itself becomes part of the content of the proclamation of the truth, being included not necessarily in words but by an attitude towards it" (cf. *Redemptor Hominis*, 12).

The Catholic Church in India has consistently promoted the dignity of every person and fostered the corresponding right of all peoples to religious freedom. Her encouragement of tolerance and respect of other religions is demonstrated by the many programmes of interreligious exchange which you have developed on both national and local levels. I encourage you to continue these frank and helpful discussions with those of other religions. Such discussions will help us to cultivate this mutual search for truth, harmony and peace.

6. My dear Brothers, Shepherds of the People of God, at the beginning of the third millennium let us rededicate ourselves to the work of bringing men and women together into a unity of purpose and understanding. It is my prayer that your pilgrimage to the tombs of the Apostles Peter and Paul will have renewed the strength you need to develop an authentic spirituality of communion which teaches all people how to "make room" for their brothers and sisters while "bearing each other's burdens" (cf. *Novo Millennio Ineunte*, 43).

I commend you, your priests, religious and lay faithful to the intercession of Blessed Teresa of Calcutta and to the protection of Mary, Mother of the Church. As a pledge of peace and joy in Christ our Lord, I cordially impart my Apostolic Blessing.

John Paul II

BOOK REVIEW

ASYLUM SEEKERS AS A THREAT

Andrew Hamilton, S.J.

Frank Brennan, S.J., *Tampering with Asylum. A Universal Humanitarian Problem,* St. Lucia: University of Queensland Press 2003, ISBN 0 7022 3416 8

This book begins with the voyage of a Norwegian ship, the *Tampa,* a boat that was the catalyst for drastic changes to Australia's policy toward asylum seekers. At the request of the Australian Government, its captain picked up a boatload of asylum seekers in distress. He was then refused permission to land them on Australian territory. In subsequent weeks, Australian armed forces boarded the boat, the asylum seekers were sent to Nauru and to Papua New Guinea in a cash deal, and islands belonging to Australia were excised from the Australian immigration zone to prevent people making claims for asylum there. Asylum seekers found to be refugees were awarded only temporary protection, and prevented from bringing parents or children to Australia. Finally, the Government won an election in which a dominant issue was its harsh treatment of those seeking asylum.

In Brennan's account, the response to asylum seekers across the world has become increasingly inhospitable

The title of the work by Jesuit lawyer Frank Brennan, then, is rich in allusion. It both expounds Australian policy and denounces its conception and execution in a quietly spoken but passionate way. But the book has wider interest, not merely an Australian interest. It will he helpful for all Jesuits concerned with the treatment of refugees and asylum seekers, because it sets the Australian experience beside a comparative treatment of policy and practice in Europe, Great Britain and the United States. He thus enables the reader to recognise common patterns in refugee policy and the crude brutality of the distinctively Australian solution.

Brennan argues for the development of an Australian policy that is humane, workable, affordable and efficient

Lawyers can bring a particular gift to conversation about asylum seekers. Because they are familiar with the formulation and administration of public policy, they may be able to see clearly the problem to which refugee policies respond. As Brennan describes it, the challenge to governments is to address the plight of people forced out of their own lands by persecution, while at the same time asserting their control over who enters their territory. They must be good international citizens while being effective local leaders. In both Europe and the United States the challenge is posed by large numbers of people crossing land borders to claim asylum. Australia, distant from regions that produce refugees and without a shared land border with any other country, has been relatively free from people arriving to claim asylum. The more recent construction of fortress Australia followed an increase in people arriving by boat from Afghanistan and the Middle East. Boats have always fed atavistic Australian fears about being defenceless before the threat of invasion.

In Brennan's account, the response to asylum seekers across the world has become increasingly inhospitable, as nations privilege border protection over the needs of people fleeing their countries. After a brief history of recent Australian treatment of asylum seekers, he treats in some detail the different elements of a refugee policy: border control, the reception and detention of asylum seekers, the role of the courts in the adjudication of claims, and the benefits available to asylum seekers who are found to be refugees.

Australia has contributed much to a trend observable in all nations of the First World. They have constructed a framework of law and of border control that makes it impossible for anyone lawfully to flee directly to a rich first world country in order to seek asylum. Most nations have developed a system of compulsory visas, of exclusion of claims by people who have passed through safe countries on the way to their destination, and the nominating of nations from which claims for asylum can be dismissed. This throws on to poor neighbouring nations the burden of protecting people who flee persecution and war. Furthermore, as asylum seekers are forced to forge documents and to seek the aid of middlemen in order to reach first world nations, politicians can easily characterise them as criminals.

In First World nations, too, immigration ministers and departments are convinced that many, perhaps the majority, of those who seek asylum are not fleeing persecution but are seeking a better economic life. Governments then design policies that will deter and remove such people. The Australian practices include mandatory and indefinite detention, even of children, refusing benefits and services to asylum seekers in the community, interdicting asylum seekers on the high seas and financing the disruption in Indonesia of planned voyages. They also award only temporary protection to those found to be refugees. This excludes them from bringing to Australia their spouses or children. The United States also

regularly detains asylum seekers and turns back their ships on the high seas. In common with other governments, it has also tried to limit the benefits available to asylum seekers. Harsher conditions, it is hoped, will encourage those with unfounded claims to return to their own lands. In Europe, however, these moves are made more cautiously, because they are subject to scrutiny by the European Convention for the Protection of Human Rights.

Fear and the emphasis on security make people who cross borders appear to be a threat to society

Where asylum seekers enjoy statutory protection of their human rights, the role of the courts is less important and less controversial than in nations where there is no such protection. In Australia, there has been constant conflict between Government and Courts, with the government trying to avoid judicial review of immigration decisions. Its attempt to withdraw all refugee cases from review by the Courts has failed, because the Constitution makes all administrative cases open to review by the High Court.

Brennan argues for the development of an Australian policy that is humane, workable, affordable and efficient. The challenge remains to balance the demands of border protection against the need for protection of asylum seekers. A fair policy must include the prompt and fair adjudication of claims, the readiness to share in the burdens of an international order that makes people flee their lands, the provision for review of initial decisions made by officers of the government, and care to see that the conditions in which asylum seekers live are consistent with their human dignity.

Tampering with Asylum poses many questions to Jesuit readers who wish to make a difference to the lives of refugees. It particularly invites reflection on how we should work to defend the dignity of people in a political environment that does not respect their dignity. Governments and immigration departments have only a marginal interest in the welfare of refugees. Their concern is with technical solutions that will vindicate the excessive claims of border control. They are often prepared to misrepresent the flight and the character of asylum seekers in order to defend draconian solutions. In common with other humanitarian advocates for refugees, Jesuits risk being forced to walk on their opponent's ground, fighting for small victories that only reinforce the immoral principles on which policy is predicated.

Brennan's own response, evident in his book, is instructive. His reflection on refugee policies arises from his accompaniment of refugees in the brutal conditions of Australian detention centres. His advocacy, therefore, is neither detached nor purely pragmatic. It is tested by the lives and desires of the asylum seekers themselves. In reaching for a reasonable and attainable policy, he does not confine himself to theoretical discussion. He analyses the points at which Australian policy is vulnerable to legal challenge, and so may eventually unravel. The legal cases subsequently brought up both defend vulnerable asylum seekers and have larger implications.

The second question, which *Tampering with Asylum* might lead Jesuit readers to ponder, has to do with culture. Since Western Governments have described the response to terrorism as War, their treatment of asylum seekers has become harsher and more restrictive. This policy reflects a popular mood, in which fear and the emphasis on security make people who cross borders appear to be a threat to society. In Australia, Governments have encouraged these attitudes in order to conceal and defend the brutality of our treatment of asylum seekers. Unless popular attitudes change, refugee policy is not likely to be changed significantly.

It is chastening, therefore, to reflect that despite the best efforts of community groups and of churches, including Jesuit groups, politicians can successfully appeal to their harsh treatment of refugees in order to gain electoral support. In recent years, the struggle to influence public opinion has been lost. There is therefore need for a long-term and informed programme of public education. In Australia, there are seeds of such a campaign in the work by rural groups who were first curious about refugees, then outraged by what has been done to asylum seekers in their name, and have now become involved in advocacy. The Jesuit tradition and institutional commitment to education could be a great resource, if it could be mobilised. The third reflection is ironic. Father Arrupe instituted the Jesuit Refugee Service to deal with particular crises in Africa and Asia. He saw these as emergencies which the international resources of the Society could help solve. Since then the Jesuit Refugee Service has become a very significant and solid Jesuit enterprise. But the problem of refugees has become endemic, and a solution is further away than it seemed twenty-five years ago. Frank Brennan's book reminds us that Jesuits who commit themselves to refugees must be prepared to be with them for the long haul.

Frank Brennan's book reminds us that Jesuits who commit themselves to refugees must be prepared to be with them for the long haul

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† OBITUARY

† ALOYSIUS FONSECA, S.J.: A LIFE

20th March 1934 – 8th February 2004

Oscar Pereira, S.J.

An authentic man with clear vision and complete commitment, Aloysius Fonseca S.J. was popularly known as Aloo to his friends. In 1968, as a young priest he took charge as Director of MPSM and Parish Priest of Holy Cross Church in Nashik, after the tragic death of its founder Fr. Barranco S.J. Director and Parish Priest of the Mission for 7 years, he was entitled to a car, but he often rode a bicycle, and always walked while visiting the poor and sick. His parishioners called him 'Gandhiji Father' because he was so simple, because he wore only khadi and because he had so few personal belongings. In the blazing heat of summer he would use no fan; in Afghanistan's freezing winter he wore sandals; such was his practice of poverty.

Aloo was wholly committed to the cause of the poor and marginalized, believing that in any endeavour the poor should have political power in order to bring about a social change. In the early seventies, when the Province went through a transition period, shifting from charitable social work to constructive developmental projects, non-formal Education, conscientisation and mobilisation, peoples' movements, he critically analysed every movement objectively, a fact that didn't make him very popular at District (Missionary) Meetings. His strong views and critical analysis of certain works in the Province led to his being labelled as a Marxist by some conservatives.

A pioneer in very many things, Aloysius established AFARM (Action for Agricultural Renewal in Maharashtra) which today gives technical and professional support to over 70 NGOs in Maharashtra. He worked for the uplift of tribals in Nashik, setting up educational and social centres there; moved to Raighad to make the Jesuits a strong presence there; and then, after nearly twenty years of work in Maharashtra, applied to the Delhi region, where too he made a distinct contribution. In 1989 Aloysius started the Jesuit mission in Ropar in Punjabi, building the Good Shepherd Church and a social centre with flourishing sub centres. During his stay in the Delhi Region he spent one year in Haryana and another in Jammu and Kashmir.

Those were the things he did. What was he like as a man? He was full of laughter and wit; at the same time a man of deep spirituality. His lay friends and parishioners knew this aspect of Aloo, regarding him as a very holy and spiritual man, a man of God whose spirituality transcended all forms of external piety, but reflected in his simple, authentic, austere life and in his commitment to the poor. An avid reader of the novels of P. G. Wodehouse, he sometimes puzzled serious sisters in their convents with his funny remarks; they were confused but seldom scandalized for they knew what a good man he was. Though not an effusive man, he had a deep human side, ready with help, support, and advice; ready to travel miles to meet his Jesuit companions.

He wore himself out over the years, and when he got to Afghanistan was surprised to find that his energy levels were not what they used to be. In an email message to me he wrote: "Clearly my vitality decreases. A slight stomach upset has taken more than 3 days to return to normal." His austerity (which some may consider foolish) was the root cause of his decreasing vitality, and then his death. On 5th Feb. 2004, Aloo fried himself an egg for supper which he ate with some stale bread that had been lying in his room for days. In a few days he was dead, gone to meet his Maker whom he had for so long served faithfully and well.

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THE LAST ADIEU

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It was truly providential, I think, that Fr. Lisbert D'Souza (Provincial of India) and Fr. Francis de Melo (Provincial of Bombay) decided to send a representative for the final rites of Aloysius in Kabul, Afghanistan. When I reached Kabul I realized that I was representing not only our Society (for there is not a single Jesuit in Afghanistan), but indeed India, the Catholic Church itself and all priests and religious, for there is not a single native Catholic in Kabul; no Church and no priest except the Vatican envoy Msgr. Moretti (who was out of the country), and the Italian Military Chaplain (who knows no English whatever). The only Catholics are a few foreigners from CRS (Catholic Relief Services), Caritas or Red-Cross and other similar organisations engaged in humanitarian work. Thank God for Jim McLaughlin, the Director of CRS, who impressed on Lisbert the urgent need for someone of the Jesuit family to preside at the funeral in English. It gave a strong message, too, that Jesuits do not abandon their brothers on a mission, but will be with them till the very end.

We can never be sufficiently grateful to Jim and Anne McLaughlin, Selwyn Mukkath, Shaji John and others of Catholic Relief Services. They were just wonderful, and did for our brother Aloysius all that we would normally have done – and more. In the absence of his Jesuit family, they became family to him. Already, months ago, when Aloysius was in Herat, they insisted on his staying in their comfortable and convenient guest house even though he was not working for CRS, and even arranged for a free meal for him every afternoon. And when he left Herat and came to Kabul on 15th January to do some work with Cordaid for a while, and explore other possibilities, they befriended him again.

Ten days later, finding that he was staying all alone and far away on the outskirts of the city, they brought him to stay in one of their own guest houses, providing him with a lovely room in the house occupied by Selwyn, and took care of all his meals and facilities for work. Again, when Aloysius passed away so sadly and suddenly, it was CRS that alerted Lisbert of the tragedy, and, along with their competent and committed Delhi representative, Chhavi Sinha, did absolutely everything for Aloysius – from running for nurses and doctors, to the morgue and cemetery, spending hours in travel agencies and in the Embassies of India, Afghanistan and Italy, arranging everything required for the funeral, arranging for me to be present, and giving Lisbert a constant up-date of the situation. This said, let me proceed to the last days.

On Thursday, 5th February, Aloysius wrote a letter from the CRS Office to Mother Nirmala, General of Mother Theresa's Missionaries of Charity, offering them his services for their projected work in Afghanistan. That evening a CRS car drove him to the flat of 3 elderly Charles de Foucauld Sisters. Aloysius told Selwyn and Shaji that he would say Mass for the Sisters, and return for the night to his old room by taxi. For supper that night Aloysius fried himself an egg which he ate with some stale bread that had been lying in his room for some days....

The next day Aloysius was down with severe dysentery. In the evening he said Mass in the house of our CRS friends Jim and Anne, and went to have supper with Selwyn to Shaji and Jerome's house next door. Just before supper he fainted. When he recovered, he confessed that because of his dysentery he hadn't eaten anything since his frugal meal of the previous night, and was hungry and utterly exhausted.

We suspect he was also partially dehydrated. Selwyn gave him some medicine, and they put him up in the spare room in that same house. Later he felt much better, and relished some supper of hot stew and bread. After he went to bed, our friends peeped into his room from time to time. Each time they found him sleeping soundly and peacefully under the thick quilt and blanket they had provided besides the heater.

On the following day, 7th February, Jerome peeped in one last time at 8.00 in the morning before leaving for the airport. Aloysius was still sleeping. No doubt that poor body of his, which he had been pushing along with sheer grace, grit and determination, was utterly exhausted. So, reluctant to disturb him, Jerome went off without saying goodbye. Aloysius finally got up, and later that day went to the CRS Office to do some of his own work.

On Saturday evening Aloysius celebrated what was to be his last Mass in Jim and Anne's house. It was the fourth Mass he was saying that week chez McLaughlin, and they joked that they would thenceforward call their dining room "St. Ignatius' Chapel."

Aloysius was in an expansive mood and chatted for over an hour after Mass, after which he repaired to the guest house next door with a few friends for a last festive dinner. Then he returned to his room; he was leaving

next day, midmorning, on a brief visit to India. A little later Selwyn went to Aloysius's room to see if he needed anything. Aloysius insisted that Selwyn sit down and chat. They had a pleasant and memorable conversation for about 15 minutes. Selwyn was the last person Aloysius spoke to. But Selwyn was worried and woke up every two hours thinking of Aloysius.

In the morning he opened Aloysius room again and again, but he appeared to be sleeping peacefully; so at 9.00 a.m. he went to his Office.

At about 9.45 CRS sent a car to take Aloysius to the airport. The driver knocked on his door but got no answer. So he went in and called, but there was no response. Alarmed, he called the Office. They rushed there with Jennifer, a nurse from one of the Caritas agencies.

At about 10.15 a.m. they found Aloysius dead in his bed. It was Sunday, the 8th of February. It snowed all day from Saturday night till Monday morning, and the local people said it was God's sign for a holy man, for it had not snowed for years in Kabul. During the three days of stay there the temperature was -4 C; and Alu would have been moving around in slippers....

There is a curious detail; understand it as you wish to. The usually vivacious nurse was rather tense and pensive when they met her. When asked why, she said she had woken up with a start at 5.00 a.m. that morning, after a dream in which her daughter had called out to her: "You will be called to see a patient, but the man you want to see is already dead."

As Jim said in his e-mail to Fr. Paul Jackson: "I have no doubts that Fr. Aloysius died at peace with himself and with others; when we found him, his hands were folded as if in prayer, and he was smiling…"

On Wednesday 11th February, I was picked up late morning at Kabul airport by Malik Sharaf, a good friend from Cordaid. Aloysius' funeral had been fixed for Thursday, at 10.30 a.m. That afternoon I went with Selwyn to the Indian Embassy at Kabul, which had been persuaded by the Ministry of External Affairs, Delhi (officials of which Lisbert and I had met the previous afternoon) to issue a death certificate.

Thursday 12th February was an unforgettable day. By 8.00 a.m. Selwyn and I were at the morgue at the Military Hospital. Alu looked so fresh and peaceful I traced the Sign of the Cross on his forehead, and we said a short prayer for him. When the coffin arrived we dressed Aloysius in Lisbert's cassock which I had brought along, a saffron shawl and stole.

Dr. Cairo of Red Cross International arranged for one of their vehicles to take Aloysius for the Requiem Mass in the Chapel of the Italian Embassy. Just before Mass, the Italian Ambassador came down to offer me his condolences, and to express his regret that he could not attend the funeral Mass owing to an urgent meeting.

I thanked him for the facilities the Embassy had provided.

On Sunday of the previous week Aloysius had celebrated Mass there in English with military personnel of various countries present.

Fr. Gino, the Italian Military Chaplain, concelebrated with me. Besides us there were 21 people present, several of whom were of other faiths, including two representatives of the Indian Embassy, one Lutheran brother, and three nuns from the Little Sisters of Jesus congregation.

At Mass I said that we had gathered there for the burial rites of a remarkable man who embodied the prayer of generosity of our Founder – to give and not to count the cost. Their presence there was a tribute to all that is best and beautiful in human nature, and if a spark of that flame which burned so brightly in that awkward and jumbled frame of Aloysius were to kindle our hearts, it would be the story of the grain of wheat bearing fruit only when it dies.

Aloysius teaches us that it is better to have tried and failed than never to have tried at all. It is better to have loved and lost than never to have loved at all. There lay a man who loved the poor, the marginalised, the lonely and suffering, and these he always sought to serve, this time the good people of Afghanistan.

He looked so ordinary, but in truth he was extraordinary; so simple, yet blessed with a razor-sharp mind full of penetrating insights, a mind that could analyse and evaluate. He was a pilgrim who searched for the Truth with a relentless desire, and he was ruthless with himself in the pursuit of that Truth.

I spoke of his uncompromising life-style, his frightening austerity, his Gandhian values, his humour and humility, his detachment and commitment. In fact (said I), if you want to know the meaning of commitment and dedication, just look at Alu.

I said it was not quite true to say (as some did) that he had no kith or kin, for through his vow of Chastity he was married to, and belonged to, God, and so he belonged to the whole world – all men and women were his kith and kin. I also spoke of his dogged perseverance, his fortitude and superlative courage.

I quoted from the songs "It takes courage" and "The Impossible Dream," especially the last stanza:

"And the world will be better for this,
That one man scorned and covered with scars
Still strove with his last ounce of courage
To reach for the unreachable star."

There was no book of Rituals for the funeral, so I

improvised. I began with the Sanskrit shloka "*asatoma ... Shanti, Shanti, Shanti*!" (From Untruth lead me to the Truth from death lead me to Immortality.)
Then, interspersed with prayers and quotations from SS and poetry, I sang the Marathi hymn of Job's declaration of faith: "*Jivant ase Tarak maza*..." (I know that my Redeemer lives…..).

At the grave in the British cemetery, once again, I intoned the Sanskrit shloka with the final "Shanti," and then, for good measure, as his body was being lowered, on behalf of Aloysius, I sang our Jesuit Founder's prayer: "Take and receive" – Alu's last prayer to the Lord he had served so well, with the privilege of the poor – to be buried in a faraway and unknown land.
Our CRS friends asked us for words to be engraved in English and Dari (Persian) on his tombstone.
Lisbert and I gave them these:

"Sacred to the Memory of REV. FR. ALOYSIUS FONSECA, S.J., dedicated Jesuit of Mumbai, India, born on 20th March 1934, taken by God on 8th Feb 2004, whilst on a mission to serve the people of Afghanistan."

'I am among you as one who serves.' (The Lord Jesus Christ)

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"Shout for joy, you heavens, rejoice,
O earth you mountains,
break into songs of triumph,
for the Lord has comforted
his people
and has had pity on
his own in their distress."
(Isaiah 49,13)

HAPPY EASTER
TO ALL OUR READERS

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