Social Justice Secretariat

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Promotio Iustitiae

Narratives on Globalization

AUSTRALIA: *"My journey has been a long progress from passiveness to action, ignorance to attentiveness and doubt to faith"* (MINH NGUYEN).

COLOMBIA *and the exile: "My cry comes not from the horror I have experienced nor from having faced death…It is a cry that I carry from childhood"* (LUZ TRASLAVIÑA)

"I come from **UGANDA**, *where about 40 percent live on less than a dollar a day; clearly they cannot benefit from the process of globalisation."* (ODOMARO MUBANGIZI SJ)

UKRAINE: "*I stood with the masses for nine days in the heart of winter. They stayed for 30".* (DAVID NAZAR SJ)

JHARKHAND (INDIA): *"I debunk the conventional notion that maintains that all tribals are victims of globalisation."* (MARIANUS KUJUR SJ)

WASHINGTON D.C.: *"My neighbourhood is a microcosm of the changing demographics of the United States."* (CAROL CORGAN)

A tribute to Fr. Alberto Hurtado SJ

Experiences

"*Living on my salary as a worker in Japan*" **(Carlos González Cique SJ)**

"*As Church we need to pray with the sick and stand by the dying, and we also have to fight for those who should not die just yet*" **(Oskar Wermter SJ)**

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EDITORIAL

We live in a globalised world we do not fully understand. Some of us have already decided that it is pointless to even attempt a simple definition of the phenomenon. Among those who still dare to discuss the topic, opinions about its 'goodness' or 'sinfulness' are, to say the least, sharply divided. Pragmatists of all hues advocate letting the dust of controversy settle so that we can continue with our lives. The problem however is that the issues raised by globalisation or the symbols conjured up by this phenomenon are not so easily put to rest.

Among many other factors, our geographical and social location seems to determine our views of and reactions to globalisation. Those who have reaped large benefits are few, both in the developing and in the developed world. It is true, however, that those elites from the developed world have fared much better than their counterparts from the developing world. Evidence seems to suggest that both in developed and developing countries there are large masses of people who have not fared very well, and in some cases they are not making it at all. Honesty demands that we add that the losers from the First World are in a somewhat better state than the losers from the Third World.

About a year ago, a Task Force (TF) of six Jesuits representing all the major regions or continents of the world started work under the coordination of the Secretariat for Social Justice to prepare a document on globalisation to be submitted to Fr. General. One of the first conclusions of the members at their first meeting in Rome (October 2004) was to acknowledge that globalisation has been accompanied by marginalisation. A preliminary draft of the document has been circulated among the members of the TF, and at the final meeting of the group, in the first week of November 2005, they will present the document to Fr. General.

The Task Force has worked on six Regional Reports prepared by its members, about 30 narratives from various parts of the world written specifically for the Task Force, and on the narratives graciously made available by the Global Economy and Cultures (GEC) project conducted by Fr. Gap LoBiondo from Georgetown University.

This issue of *Promotio Iustitiae* introduces some of the narratives written for the TF in the hope that our readers may have a glimpse of the manner in which lay people and some Jesuits have experienced and reflected on this issue. The experiences are different and yet they share the broad impact that globalisation has had on the socio-economic, cultural, religious and the political aspects of their lives. The fact that some of the authors are married helps to illumine the way in which family life has also been challenged. There are agonised voices that describe, poetically and tragically, the loss of life, the plight of women and children and the underlying hope that compels them to struggle.

It is not our intention to arrive at a conclusion, to make a point, or to win an argument. The publication of these narratives has a more theological scope. It is an attempt to think about God by portraying how concrete persons struggle to live hopefully and ethically today. It is an attempt to undertake the task of understanding God's love of humanity in the actual lives of people, and God's manifestation of Himself in their joy and pain. The endless story about God needs always to be seen and discerned, as Ignatius believed, in the various movements that shape our interior life.

We hope that these and the innumerable unwritten narratives all around the world may one day blend and merge into a meta-narrative capable of 'interrupting' the present dominant discourse and generating a new one.

Fernando Franco SJ

NARRATIVE ON GLOBALISATION

CONFRONTED BY THE FORCES OF GLOBALISATION AND MARGINALISATION

Carol Corgan

THE NARRATIVE

I am a fifty-one year old American woman trained in Theology. I am completing a doctorate in Semitics and currently chair the Religion Department at Gonzaga College High School in Washington, D.C. I come from an upper middle-class background and find myself confronted by the forces of globalisation and marginalisation at many different levels.

To begin with, as an American consumer, I am surrounded by plentiful cheap goods made in East Asia, Africa, India, South America and the Caribbean. Advertising to buy these goods floods my senses. On T.V., radio, on the internet, in the newspaper, there are advertisements to buy, buy, buy. Everything, including cell phones, has a short lived "style." When the style changes, the ubiquitous advertising urges one to buy the new style of the item. My family and I are both helped and hindered by these cheap goods. On the one hand, the goods cost less and save us money. At the same time, we must constantly resist the temptation to buy what we don't need; and consciously refrain from buying a new gadget when an old one – not as sleek, miniaturized, digitized, or whatever – is still sound.

My neighbourhood is a microcosm of the changing demographics of the United States

As people who live in the information age, my husband and I are aware that the goods we buy may or may not be produced in an economy where the workers who made the goods, or the farmers who grew the crops, are fairly recompensed. Given the complexity of the journey of an item from raw materials, to finished good, to item for sale in a local store, we have no way of knowing to what extent buying a particular item is the result of some form of exploitation. We do what we can to be informed consumers, but buyers and manufacturers switch countries where they do business with dizzying speed.

I grew up in the suburbs of Washington, D.C. In my all-girls Catholic school in the 1970s there were two African-American students and one student from Costa Rica, the ambassador's daughter. All the other girls were Caucasian. There were no African-Americans, no Asians, no Latinos, nothing but Caucasians in the neighbourhood in which I lived. I now live in a community of modest homes owned by engineers from India, African-American government bureaucrats, Hispanic small business owners, as well as other Caucasians. My neighbourhood is a microcosm of the changing demographics of the United States brought on by the steady immigration of peoples from all over the world. Our religions reflect the same diversity: we are Mormons, Catholics, Evangelicals, Jews, Hindus, and Muslims.

In my work with the Maryland Province of Jesuits I have had the opportunity to participate in immersion programmes in Bolivia, the Dominican Republic, and Camden, New Jersey. I have taken high school students and adults to these locations so that they may come to know in some small manner the poor of our world. My students constructed latrines in the mountain villages of the Dominican Republic and rehabilitated housing in Camden. Adults whom I have accompanied to Bolivia had their assumptions called into question regarding American aid at the same time that they were helping in orphanages in La Paz. Everywhere we have gone we have been confronted by the reality of the enormous gap between our material resources versus those of the people whom we have visited.

We have picked coffee beans with *campesinos* and listened as they spoke knowledgeably about the market exchange rate for coffee controlled by the financial markets in New York. One family whom Gonzaga students came to know had to give up their agrarian life in the Dominican Republic and move to Brooklyn, New York, when the price of coffee fell below the cost of farming. A family of seven, they are crowded into a tiny apartment. The father, cut off from the farming by which he had supported his family for twenty years, has several jobs in unskilled positions earning a pittance to make ends meet. All so that his children can have an education and be able to make it in a global community. A number of us who know the family send cash, clothing and needed goods to help them get by.

I work in an area of Washington, D.C. notorious for persistent poverty and crime. Horace McKenna SJ, dedicated his life to the African-American poor who live in the area surrounding Gonzaga College High School. He helped the immediate neighbourhood get what once was viewed as a model housing project, "Sursum Corda." In the mid-nineties, the people of

Sursum Corda were able to buy into their housing through the formation of a cooperative. However, gross negligence by the company which managed the property, together with a "hot" real estate market in Washington, now threatens the residents' hold on their property. The Federal Department of Housing and Urban Development (HUD) has signaled its intent to evict the people of Sursum Corda. I am part of a group of Jesuits and lay people who are trying to prevent foreclosure of Sursum Corda, but prospects of prevailing against the decisions of Federal and city governments, as well as developers hungry to make money off of what has suddenly become prime real estate are dubious. What will become of the residents? Justice demands that the residents' property rights should not be lost through foreclosure. If persuasion fails, pressure must be brought to bear on the city to ensure that the people of Sursum Corda do not join the growing ranks of the homeless in the nation's capital.

As I look at the impact of globalisation on me, I can detail the following changes in my life:

- I have become an advocate of the poor. I am a member of Bread for the World, an organisation which lobbies Congress by having members of churches write and visit their representatives regarding specific items of legislation to alleviate hunger, both here in the United States and in foreign countries.
- I am active on behalf of refugees through UNHCR, and my husband and I make contributions to Catholic Relief Services and Jesuit Refugee Service.
- We try to buy free-trade coffee as much as possible. We give Christmas presents through SERRV and the Southwest Indian Foundation. Both organisations help native peoples, in the U.S. and around the world by buying crafts directly from the people and then marketing them here in the U.S.
- As a Religion teacher in a Jesuit high school, I teach a Social Justice class to seniors. I work to raise the consciousness of my students, driving home as often as possible the point that we have the money and technology to feed and educate everyone on the planet. I try to get my students to understand the enormous power of the United States and the impact of our economy and foreign policy on the forces of globalisation.
- Finally, my husband and I are active in the Holy Land Christian Ecumenical Foundation. Through this organisation, we raise money to help the impoverished Arab Christians in Israel, Gaza, and the West Bank. We also try to educate others about the complexity of the problem between Israelis and Palestinians. We try to get people to understand the issues of justice and injustice facing both sides of the conflict.

REFLECTIONS ON THE NARRATIVE

Embodiment of the Faith/Justice Mission

My experience of the *Spiritual Exercises* of St. Ignatius of Loyola seven years ago is an unarticulated substratum of the narrative above. I was profoundly influenced by my Jesuit professors of Theology under whom I studied at Georgetown University in the l970s, but I did not fully understand what I was absorbing from my professors until I made the *Exercises* themselves. Through them I have a desire to be in mission with Christ for the poor. That aspect of mission cannot be divorced from any part of my work to spread the Kingdom. My leading students and adults on immersion trips was a direct consequence of the *Exercises*. It is my conviction that the Jesuit ministry of the *Exercises* is an integral aspect of the work of the Society for justice. The *Exercises* draw forth from the laity who go through them the generous desire to join Christ in His fight against darkness (the Kingdom Exercise). In this ministry, the Jesuits are being faithful to GC 34: they are giving the *Exercises;* they are empowering the laity; and they are allowing Christ to work through them to call forth colleagues to act in faith for justice.

My experience of the Spiritual Exercises is an unarticulated substratum of the narrative above

Tensions

I have come to appreciate deeply Pope John Paul II's insight that the danger inherent in my culture is materialism. Compared with friends and relatives, my husband and I live modestly. Our conscious desire to cut back on our patterns of consumption, and our involvement in justice issues, have cost us something, both in terms of family relationships as well as with acquaintances. Since we move in predominantly Catholic circles, and since we come from Catholic families, it is painful to be misunderstood for the choices we have made. Yet my travels to Bolivia, the Dominican Republic, and my involvement in poor American neighbourhoods in Washington, D.C., and Camden, N.J., only underscore how incredibly wealthy we Americans are. I am struck by how easily we could alleviate the ills of humanity through the diversion of some of the money we so easily part with in shopping malls, Cineplexes, or buying the second homes near the

beach or in the mountains that we don't need but which we want.

At the same time, though I shake my head at how easily we Americans buy one electronic gadget after another, I am awestruck by how technology is creating an ever-smaller global village. The campesinos in the Dominican Republic did not have electricity or phone lines provided for them by their government. But the better-off among them could scrimp together the money for solar panels on their roofs and for cell phones. Suddenly, they were no longer isolated. The Dominican family to whom I referred above strove to remain on their farm as long as possible, but when coffee prices fell because of a glut on the market due to production from Viet Nam and Brazil, the father seized the opportunity to migrate to the United States. Why? Because he knew that his children would never get out of poverty if they were condemned to be at the mercy of large market forces on their Dominican farm. He wanted his children to get the education and technological know-how they would need to make it in the global economy ten years from now. Familiarity with the new technology has the potential to lift the poor out of their economic situations. Unfamiliarity condemns them to remaining at the bottom of the global economy.

Inter-religious Tension and Harmony

We need to take seriously Islam's critique of our decadence

At the start of my narrative I mentioned that the world of my youth was almost exclusively Caucasian. I now live in a neighbourhood that includes people from all over the world and who represent every religion. We live rather comfortably with one another, respecting our various cultures. As the demographics of the wider U.S. grow to look more and more like my neighbourhood, I begin to think that our society models the way forward for the world. Naturalised Americans from India, Pakistan, Afghanistan, Turkey, the Sudan, South America, Micronesia, China, the Balkans, and the like, can testify to the possibility of Muslims, Christians, Jews, Hindus, Animists, Buddhists, and others living together under a democracy which prizes the separation of Church and State. So far, we have managed to have a political culture that respects all religions and peoples. The formation of this culture has not come easily; there have been serious and tragic civil conflicts getting to this point in our history. Even now, not all Americans are comfortable with non-Europeans. Nevertheless, we may provide an objective lesson of how various cultures and religions can indeed get along together.

At the same time, Americans need to listen respectfully to the critiques of peoples from other lands and cultures. We need to take seriously Islam's critique of our decadence. We do not appreciate that others do not distinguish Americans from the image we project in our popular culture and advertising. We do not see how promiscuous we appear, nor do we comprehend how very violent our culture and we are. We fail to understand that Islam and other religions, including Catholics in Europe and Latin America, recoil at the evils present in our so-called Judeo-Christian culture.

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GLOBALISATION AND MARGINALISATION: THE CONTEXT OF TRIBALS AND JESUITS IN INDIA

Joseph Marianus Kujur SJ

When Jharkhand, my home state, was carved out of the erstwhile parent state Bihar on 15th November 2000, there was euphoria, mainly among us local tribals and indigenous peoples. The Jharkhand Movement for a separate state, one of the longest in history, was a dream that had taken more than 150 years to be realised. We hoped that the new state would facilitate our all-round development. We had everything to be one of the most prosperous states in India. About 40 percent of the total mineral wealth of the country is available in Jharkhand.[1] Jharkhand is also endowed with other resources such as surface and ground water, land with immense bio-diversity, a moderate climate, disciplined and skilled manpower, adequate availability of power, all the basic essentials in fact for the growth and development of industries. Jharkhand also has many industries such as the Muri Aluminium Factory, Bokaro Steel Plant, Tisco, Telco, and others.

Soon after the National Democratic Alliance (NDA) formed the government in the State, however, our dreams were shattered and our hopes belied. The very forces which had been against the Movement all these years were at the helm of power claiming to be true *Jharkhandis,* having participated in the long battle for statehood. The policies of the new government have accelerated the exploitation of natural and human resources at the cost of tribals and indigenous peoples.

The Industrial Policy-2001 of Jharkhand is a glaring example of the way in which we are exploited. The new policy emphasises the need "to optimally utilise the available resources" for the State's "expected industrial growth." The underlying philosophy is to maximize capital investment for accelerated economic development generating employment opportunities, for which a "conducive" atmosphere must be created. The inner contradictions in the policy, however, are sure to go against us and lead to unemployment.

The new state industrial policy relaxes the land laws and seeks to prevent delays in land acquisition by constituting a "Land Bank" at District level to make the land required available to entrepreneurs. There is a plan to create a Special Economic Zone (SEZ) to make land, power, water and communication facilities available to investors. This zone would also have an IT Park, Bio-Tech Park, Hotels, Recreation facilities, Housing, etc. with state of the art technology. The Government intends to set up an SEZ along both sides of the Jamshedpur-Ranchi National Highway corridor – the area within 5 kms. on either side. The policy envisages IT for all by 2010 by accelerating the rate of computer penetration so that there will be one computer per 50 people by the year 2010.

This policy, which appears to have been prepared in an air-conditioned chamber, has little to do with the reality of day-to-day life. And the reality of Jharkhand is that its literacy rate is only 40.7 percent (rural 38.1 percent & urban 67.8 percent). The percentage of agriculture labourers in the state is 31, out of which 25.7 percent are male and 37.8 percent female. The total tribal population of the State according to 2001 census is 7,087,068 of which 6,500,014 are rural and 587,054 urban.

Rampant privatisation is recommended by the industrial policy at every phase for every single enterprise, whether it is road construction and maintenance of roads and bridges, commercialised use of specified roadside lands, water, tourism, telecommunication, or information technology. Various measures are proposed to boost export of various commodities from the State, including flowers, metals, *tussar*, handicrafts, automobiles, and computer software. The Government wants to encourage research and development for minor forest produce, such as *mahua* seed, *sal* seed, *lac*, *kendu* leaf, *harra*, and *bahera*, increase their production and provide marketing assistance to boost this sector. But the Government does not say how exactly we tribals, who depend primarily on this forest produce, will benefit from it. Despite the rosy promises made by the State, there is a cynical feeling among us that only the rich and powerful industrialists, will make profits.

The most acute common problem across states with all their diversity is the backwardness of tribals, a backwardness rooted in neglect

Implications

While acknowledging the contributions of globalisation in the areas of human rights violations, gender bias, social justice, illiteracy, health, education, development, scientific and technological progress, displacement, ecological degradation, and so on, we need also to see that marginalisation and globalisation are intrinsically related. The most acute common problem across states with all their diversity is the backwardness of tribals, a backwardness rooted in neglect.

[1]The State is the sole producer of cooking coal, uranium and pyrite. It ranks first in India in the production of coal (37.5 percent), mica (90 percent), kainite, copper (40 percent), and iron–ore (22 percent), besides bauxite, quartz, ceramics and other minerals. The geological exploration and exploitation of gold, silver, base metals, decorative stones, and precious stones are potential areas of the future.

Tribal identity comprises different facets of tribal life – geographical, societal, economic, historical, political, religious, philosophical – and is inscribed in its literature, art and music. One of the reasons for demanding a separate Jharkhand state was to safeguard our tribal identity and culture, but the apathy of the government has disillusioned us. The globalisation process deliberately sidelines our distinctive identity. The Chotanagpur plateau has been the habitat of the 30 tribal groups living in Jharkhand, but in the last 60 years or so a swelling influx of outsiders coming to make a livelihood has virtually displaced us in our homeland. The present policies of the Government have only accelerated the disintegration of our culture that started in the colonial period. Exploitation of our land, water, forest and environment now proceeds unchecked for commercial purposes of which we are not the beneficiaries. Worst of all, middle class tribals and even some Jesuits are being co-opted by the forces of globalisation.

We have no participation in the decision-making process today

From a social point of view as tribals, we cherish our identity as an ethnic group; as Jesuits we cherish our community life. Our social affirmation is in our togetherness and solidarity. Globalisation is a deviation from our central values in relation to nature (land, forest, water), a relation characterised by harmony, co-existence, accommodation and symbiosis. Our attitude and life style are now marked by relationships of exploitation and oppression, and our values, which once emphasised coexistence, seem to have made a compromise with the idea of subjugating the earth. The notion of collective ownership of land, its non-'commodifiability', has now taken a back seat among both tribals and Jesuits.

In tribal as well as Jesuit societies, there has generally been an economy of collectivity. Values such as social responsibility, decentralisation, egalitarianism, communitarianism, are central to their economic relationships. But globalisation introduces individualism into our life and culture, and unfortunately, personal gains, competition, centralisation and hoarding have all become part and parcel of most of our tribal and Jesuit consciousness. The relative equality of men and women in tribal society is slowly giving way to the hierarchy and ranking that are the hallmarks of the larger Indian society. Our mutual solidarity through village cooperatives is on the verge of disappearance.

Turning to political relationships, our historical consciousness in Jharkhand is being ignored today, and our rootedness in our land overlooked by the policy-makers and the custodians of the law. Tribal society has traditionally been characterised by self-rule and participatory governance or federalism, with decisions taken by consensus. Globalisation, on the other hand, emphasises the centralisation of power and decisions by a few. We have no participation in the decision-making process today. Economic globalisation is always supported politically by military might; and political power supports and promotes the rich and their economic interests.

As regards tribal culture, the globalisation process facilitates the growing gap between the rich and the poor. The disadvantaged majority is excluded from any role in society, not even recognized as fully human and certainly not as equal. They internalise the cultural system through the media, and powerless to confront an impersonal system, they sometimes seek security in fundamentalist or alienating forms of religion. In the name of science and objectivity ethical values have been set aside. A spirit of individualism and competition is emerging and the sense of the common good is no longer seen as important.

Our Response

Even before the bifurcation of Jharkhand, various groups of tribals and non-tribals were busy discussing their strategy to gain maximum for their own respective groups on the basis of ethnic and religious affiliations. A joint workshop that was organized by *Akhil Bharatiya Adivasi Vikas Parishad*, Ranchi and *Vikas Maitri*, Ranchi, in collaboration with the Scheduled Tribe/Scheduled Caste (ST/SC) Commission, Catholic Bishops' Conference of India (CBCI), New Delhi is worth recalling. There was a sense of achievement but also a fear whether their hopes and aspirations would be fulfilled by the new government as there was a strong feeling that the new rulers (NDA) of the new State were 'not their own.'

Ranchi, March 12, 2001! A group comprising the Sarna (a generic name for unconverted tribals professing traditional religions in the Chotanagpur plateau), Christian working and retired officers including Sub-Divisional Magistrates (SDMs), District Inspector Generals (DIGs), and Sub-Divisional Officers (SDOs), together with two Jesuit priests were seen visiting the MLA quarters in Ranchi in an attempt to mobilise the sympathetic Members of the Jharkhand Legislative Assembly for the next day's meeting at Hotel Birsa. Those contacted were the Christian and the Sarna MLAs, mainly of the Jharkhand Mukti Morcha and the Congress parties. The group went from door to door, introducing its members, seeking time to discuss some "extremely" urgent issues. The team then held the meeting, explaining to the MLAs the intricacies and adverse impact of the new policies of the Government. The group also apprised them of the 'evil' designs of the right-

wing-controlled Jharkhand Chamber of Commerce to pressurise the Government into formulating anti-tribal policies.

At the three-day workshop held at the Social Development Centre (SDC), Purulia Road, Ranchi, from 12-14, 2002, there emerged very strongly a holistic idea of development, encompassing politics, economics, education and culture. For the reconstruction of Jharkhand the locals expected a holistic, and not merely an economic, approach to development.

The Church had been supporting and reinforcing all the pro-tribal rallies, demonstrations, bundhs, and gheraos jointly organized by the Sarnas and the Christians in Ranchi to press the demands for tribal rights. These demands centred around a host of issues.[2] The recent coming together of the Sarnas and Christians over tribal issues confirms the fact that there was a growing consciousness in both the communities of their common identity. Not all the institutions, however, of the Church in general and the Society of Jesus in particular, are actively involved in movements for identity assertion. This is left to social action groups and a few interested individuals. The consequence is that the elite in the Church and in the Society not only do not oppose the process of globalisation; in fact, they promote it.

Globalisation intervenes mainly in following areas: science, technology, education, development, health, human rights, and social justice. But the largest question is – for whose benefit is the globalisation process – the already rich and powerful, or the powerless and the unprivileged? The set of values underlying all the indicators of development mentioned above are crucial; these indicators are related to a specific time, place, society, economic power, distribution and conflict. However, the paradox of plenty and poverty is that only a few elites with 'plenty' make anti-poor decisions; *their* values underlie the investment decisions. Technological choices in the world market system also depend on who controls it, and whether those choices lead to the creation of a new 'just' social order based on the values of justice, participation and sustainability, or of an 'unjust' social structure based on monopoly, homogeneity, co-option and dominance.

Science can certainly work as a positive agent of globalisation for tribals in various spheres. In the health domain it can mean more effective prevention of disease, better diagnoses and cures. The atmospheric sciences can provide rich and useful information with meteorological predictions of climatic conditions and natural calamities. Science can also help eradicate superstitious practices such as witchcraft and black magic, and globalisation can facilitate the promotion of human rights and gender justice. However, the neutrality of science and technology is a myth created by the elite. Historical and social contexts do not show technology to be neutral. Its use is highly selective. The struggle over which technology to develop and to use depends on who controls power, who consumes what products and what services, on those who determine the centre and the periphery. Unfortunately for tribal society, many 'elitist' tribals and Jesuits may now be identified as anti-poor and anti-tribal.

Conclusions

There is no reference whatsoever to human rights and constitutional rights in the whole question of development

The creation of smaller states was a step forward in the right direction; it promised recognition of the problem of tribal development and identity. There were high expectations of making the tribals self-reliant and it was believed that the bifurcation was for the sake of self-expression in the midst of so much diversity. Federalism allows decentralisation for in a federal set up 'politics' is for the people and not for the elite. However, the Centre has supported the processes of globalisation, privatisation and internal colonisation. The internal colonisers, who have come back with a vengeance in the form of new elites, are the ones who now control the natural and human resources and steal the Common Property Resources (CPR) of tribals. From the functioning of the NDA government in the last four years in Jharkhand it appears that whatever was given to tribals through 'legislation' is slowly being taken away by 'new legislation'; that is by the Industrial Policy, the Land Acquisition Act, and by the Amendments brought about in the Chotanagpur Tenancy Act 1908. This legislation, one of the impacts of globalisation, is detrimental to the tribal societies.

The process of development (so-called) in the state of Jharkhand is taking place without much sensitivity to the articulation of the rights, survival and development of India's most marginalised communities. There is no reference whatsoever to human rights and constitutional rights in the whole question of development. The decision-making process is neither transparent,

[2]Among the demands were the issues of census irregularities, displacement, land–alienation, reservations for tribals/indigenous people, prohibition on the infiltration of outsiders, restriction on the violation of the CNT (Chota Nagpur Tenancy) Act and the SPT (Santhal Pargana Tenancy) Act, revaluation of the amendments of the Acts, teaching of the tribal languages in the educational institutions of Jharkhand, issuance of the domicile certificate on the basis of the 1932 *khatiyan*, appointment of teachers for tribal languages, and inclusion of the recommendation of the Bhuria Committee Article 4(1), (k), (m–3).

participatory nor inclusive. It lacks consistency and shows no clear recognition of rights to ancestral lands, territories and natural resources. There is inadequate protection against forced relocation and eviction, insufficient provision for rehabilitation, no provision for Free and Prior Informed Consent (FPIC), and no protection or promotion of tribal customary laws, practices and governance. There is a wholly unacceptable absence of rights to self -determined development, which in effect means no protection from the adverse impact of liberalisation, privatisation and globalisation.

The current development model has been adversely affecting the livelihoods and well being of tribals. Tribal languages, histories and technologies are not included in the educational system, and tribal knowledge is neither preserved nor encouraged. There is no provision to educate dominant sections of society about tribal culture or the tribal world-view. Tribal religious practices and their practitioners receive scant respect, while their sacred sites and institutions are neglected. The provision for equal access to general education or health support services is inadequate, and tribal approaches to health and healing have been ignored. Neither the State nor the Central Government has a clear articulated position on the question of women's rights, to say nothing of the State's obligations regarding the rights of children and youth against negative impacts of changing social environment. There is no reference to the increasing militarization of tribal lands; no reference to the urgent and anticipated need for conflict resolution and peace promotion through tribal customary laws and reconciliation mechanisms. In the new state of Jharkhand there is no recognition of the principles of fundamental respect of difference, by which is implied respect for different societies with their distinct identity, culture, ethos and ways of life. Neither is there is any recognition of the rights to life and livelihood with dignity.

I debunk the conventional notion that maintains that all tribals are victims of globalisation. Similarly, I also question the notion that the entire Society of Jesus is opposed to the values of globalisation

I argue that in the process of globalisation, the dominance of a few powerful people and a promotion of their philosophy that what is good for them (the elite) is good for everybody does not foster the well being of tribal society as a whole. An accompanying impoverishment does not allow smaller groups to come up. The globalisation process necessarily marginalises the masses, especially tribals. A tribal/Jesuit does not stand either for or against the forces of globalization by virtue of his identity; rather it is his socio-economic location that determines whether a tribal/Jesuit would accept or reject the globalisation process. I debunk the conventional notion that maintains that all tribals are victims of globalisation. Similarly, I also question the notion that the entire Society of Jesus is opposed to the values of globalisation.

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MY EXPERIENCE OF GLOBALISATION

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Since this is a personal narrative and not an academic paper, I will not spend much time offering definitions of Globalisation. What I do offer is an understanding (drawn from personal experience) of what Globalisation means to me and to the people I have encountered. Globalisation to me means a process spearheaded by colonialism entailing exposure to other cultures across borders, to ideas, values, and world religions, to trade, technology, media, travel and Western education. I am partly a product of this process, which has its positive as well as negative elements.

My experience of marginalization

I come from Uganda, an African country, where about 40 percent live on less than a dollar a day; clearly they cannot benefit from the process of Globalisation. Globalisation means easy travel, more information, more commodities and sophisticated technology, but the majority of those I have seen and interacted with have no access to these global goods. For thousands of people in cities across Uganda there is no television. Computers are unheard of in most remote rural areas where over 80 percent of the population lives. The ratio of telephone lines to users is in some rural places about 1 to 10,000. Recently the use of mobile phones has been introduced, but communication in the rural areas is still very poor.

Education, the key that opens the door to the benefits

of globalisation in general, costs more than ever. In the 1970s when I started schooling, almost anyone with a modest family income wanting primary and secondary education could have it. University or college education was state-sponsored for those who qualified, and jobs were readily available for degree holders. With the IMF and World Bank led structural adjustment policies of the 1980s, both secondary and higher education have become unaffordable.

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Another disturbing fallout is the gradual disappearance of cultural activities from local communities. Till the eighties, local crafts flourished; but their artefacts such as mats, carpets, baskets and pots, are now rapidly being replaced by plastic containers, synthetic carpets and mats. Here is a double loss, of the culture's craft skills, as well as the livelihoods of the people who used to make and sell the products.

At the level of cultural values, the traditional practices of informal education whereby elders and parents used to instruct children on moral and social issues using folk tales, proverbs and riddles are also fast being overtaken by formal schooling that does not address societal values. The focus is on passing with high grades in a highly competitive climate.

First hand contact with the marginalised has come through relatives in the extended family, neighbours, and people I encountered in my apostolates. I have attempted to understand the root causes of global injustice, and tried through my teaching and writing to influence people's way of thinking. Where possible I have helped the poor with clothes school fees, encouraged others to help likewise, taken part in development training programmes for grass roots communities. As handing out charity is hardly adequate, I have collaborated in establishing a charitable foundation to provide school tuition and employment, and up educational institutions for orphans and impoverished youth in Kampala, Uganda.

Watching my culture vanish, I have tried to learn about it by studying and using folk proverbs with friends.

Opportunities offered by Globalisation

I have benefited from an education that has exposed me to foreign values, ideas and the global media. I remember as a child listening to news from all over the world; and this fired my imagination, stirring up a longing to visit distant places. Geography, world history, world literature, and world religions opened me to global perspectives and I started thinking beyond my tiny country Uganda. I also developed an appreciation of the cultures of other people as I read about them in novels and listened to the news.

Later in life I had opportunities to travel beyond my home country. My knowledge of foreign languages made it possible for me to communicate with people from other cultures. Graduate studies in countries other than my own leave me convinced that there is no pedagogical experience more enriching than studying in a foreign country.

Internet facilities enable me to communicate with my friends from afar and access information centres at will. The whole world is just a click away.

Constraints posed by Globalisation

I cannot live as if my culture is the only one that exists, but am compelled to select from the many choices available, a process that can generate tension and introduce a note of uncertainty about whether this exposure is finally positive or not. Abroad, I cannot enjoy my traditional food nor speak my native language. The fact that all the education at advanced levels is done in foreign languages further marginalizes my culture. How do I express in my own language the concepts that I habitually use? Knowing my native tongue helps a little when I attempt a translation. As values from my own culture have little or no impact on the dominant cultures that have shaped my education, I find myself living in two worlds that are hard to reconcile.

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Are our communities, societies and countries trying to catch up with Globalisation or are they trying to reassert their own identity and cultural values? Countries desperate to attract investors are busy promoting beverages such as Coca Cola. The effect on local beverages from indigenous products is drastic. What should the government do in such a case? Since global goods are tied to foreign cultures, how can these be promoted in the name of free trade without at the same time undermining local cultures?

Then there is that mixed blessing, the information highway. Information overload is not always useful; it involves considerable sifting and choosing in order to get at the really useful, and the criteria for selection are not easily decided, given the plethora of interpretations. Time then seems to shrink! I have so much information to attend to but only the same time available as before.

Effects on my identity and mission as a Jesuit

My reading of Scripture is now always from the perspective of the excluded. I realise merely living an austere life, however useful for personal sanctification, does not really alter the plight of the marginalized. We need structural reforms, especially in the way global power is arranged.

Insertion in the lives of the poor, that is, concrete experience with the actual victims of Globalisation, has proved to be very valuable, something I realized in Nairobi during my first cycle of theology. The Jesuit Theologate in Nairobi is located near one of the largest slums in Africa called Kibera, where the level of abject poverty is alarming. Thousands of street kids who have neither food, nor clothing nor education roam the streets, begging. Early one morning, on my way from the airport, I found children sleeping on a mound in the middle of a round-about, not far from our Jesuit Theologate. Arriving home, I collected some bread and took it to those children; later, generous people donated blankets. Every time I read about the dignity of the human person and the challenge of marginalization, I think of that "round-about experience." It certainly affected the way I viewed doing theology. Theology, I now believe, should be an engagement with real concrete challenges, discovering how God would want us to respond to them, rather than the study of abstract concepts, dogmas and controversies by elitist theologians.

Thus my faith as an African is the product of a double heritage – African and Western – with all the tensions that this entails

Being in partnership with others

Much of what I have said in earlier sections applies to this issue, but I would add that being in partnership with others is very important. I have come across wonderful people and organizations engaged in the struggle to alleviate the plight of the poor. Collaborating with such people is the best way to address the plight of the poor. My response to a news item now is to ask how it affects the poor, what it does for their basic needs; followed by a searching question about what I have myself done for the excluded, whether they figure in my moments of reflection, whether in my teaching and lectures I give global justice highest priority.

Major globalising events

I might not have directly experienced colonial rule but I know that the legacy of that major globalising event still affects me and my people. I remember from childhood the military uniforms of uncles and grandfathers who had fought in the Second World War, in places as distant as Burma and Egypt. Hard as it is to assess the impact of a process that unfolded over centuries, I realise the impact of colonialism, of Western worldviews and institutions on my community and country. We have a colonial language, English, as an official medium of communication, at least for the elite. This already poses a challenge. How is the rest of the population to communicate? Can what cannot be communicated in English be taken seriously? The colonial legacy undoubtedly shaped how Ugandans view themselves, bypassing age-old native wisdom. A country comprising over 45 different ethnic groups as one nation is a big challenge, marked sometimes by violence as various ethnic groups attempt to redefine what Uganda should be.

The second major globalising event is the advent of Christianity, thanks to the great commission at the end of Mathew's Gospel: "Go out to the whole world and make disciples," a call that was taken seriously. The Christian experience is part and parcel of daily life for all those who profess Christianity, shaping our moral and spiritual life. Personally, the contact with Christianity made possible by missionaries from Europe, formed my worldview and my deep aspirations. My vocation in life grew out of this encounter. In High School I was taught partly by European nuns; during my philosophical and theological studies I had Jesuits from Europe and North America as professors. Thus my faith as an African is the product of a double heritage – African and Western – with all the tensions that this entails.

The last major globalising event I mention is the IMF and World Bank-led structural adjustment programme that has been the subject of great controversy. We have witnessed the upsurge of multinational corporations – Coca cola billboards everywhere in the cities, McDonald fast food joints dotting all the major cities in Eastern Africa, young men and women in Nike caps and shoes, or Reeboks shoes and blue jeans, holding a burger in one hand and a can of Coca cola in other – the harbingers of a global village with no chief to lead it! These are not just cosmetic changes. Deep down, people's consciousness is changing. With economic liberalisation, foreign investors have flooded countries like Uganda, Kenya, Tanzania and Zimbabwe with foreign goods, manufacturing objects of desire and changing consumption habits. For my entertainment I watch CNN and listen to rap music. The 'Global Economy and Cultures' (GEC) Hekima study group in which I was a participant showed the alarming erosion of moral and cultural values among youth in Nairobi effected by the global media, especially TV and movies.

The economic reforms recommended by the World Bank and IMF have led not only to a cultural revolution, but also left the majority impoverished as jobs are lost, education privatized and state sovereignty weakened. Life in urban settings where the global goods are abundantly available seems to be an irresistible draw, creating a rural/urban rift that nobody knows how to handle. My recurring question is: Can religion and faith continue with a "business as usual" attitude? My faith and religious experience are challenged to work out a means of being relevant in a world increasingly dominated by the logic of the free market. What are the values (moral, spiritual, cultural) that can be mobilized as a counter-veiling force to the dominant global capitalism? If there is no answer to this, then the ethical imperative to live a faith that does justice will not, I believe, succeed.

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A GLOBALISED LIFE

David Nazar SJ

The proposed time period for this narrative, 1990 to the present day, finds me in three distinct apostolic locations. From 1990-96, I lived in a remote Canadian village of indigenous people and worked within their socio-political complexities. From 1996-2002, I was Provincial of Upper Canada. From 2002 to the present day I have been working in Ukraine which has just experienced a social revolution. Each apostolic moment shows the influence of all that is imagined by the term "globalisation." This narrative therefore falls naturally into three sections.

LIVING WITH INDIGENOUS (NATIVE) PEOPLE

The globalised native village

Wikwemikong is a native village of some 2,000 people spread out over a territory measuring 60 by 20 kilometres. Though the people are Catholic, they retain elements of their original culture, above all a spirituality of harmony with all creation. Their culture and spirituality, deeply rooted in community, stress the constant need for forgiveness and healing. The suffering of one is felt as the suffering of all; no one person can succeed without, at the same time, all succeeding to some measure. This is the nature of the culture.

When I arrived in 1989, there were no mobile phones and no local internet connection. One of my first tasks was to build a new parish centre for the active church for which they had raised the money. The centre would be residence, offices and meeting facility. The local community builds its own houses (simple, government prescribed buildings of a set plan), efficiently and well, and I was committed to having them rather than outside professionals. I drew plans for the building in the style to which they are accustomed and designed a project of 5,000 square metres. The local building authority asked to have the plans confirmed by an architect since it departed from the government standard. A sympathetic architect from a city about 150 km away accepted the project and, to my surprise, while retaining the sizes of the various rooms, transformed the building into a creative architectural design. An attractive building, suitable for any city, but I foresaw that his plan would be unusable in the context of native rural life. So I called a meeting of the local authorities and friends to present the issue.

From the moment they saw the plans, they were enamoured. I began to explain with some embarrassment that this was not my idea. I wanted a simple building like that of everyone in the community, just bigger to suit

parish purposes. The reaction of the local people and administration was the reverse. They wanted something different precisely because everything in the community was the same. They wanted to have something that showed they were of the modern world, connected with the city and the dominant culture, that they had the potential to imagine themselves differently, and that the church should proudly express a new mentality in the community.

The reaction took me by surprise. The local builders wanted to build this house, even to learn new methods in order to achieve the proposed design. Their very desire to learn new and foreign styles is a recent departure from their deeply conservative culture. The architectural style had no connection with their historical sensibility, and on that ground alone, I had expected it to be rejected. In the end, we built this building because it was the expression of their desire, a desire to reach beyond. Elements of the building have been copied in other new buildings in the village. The facility is highly used and remains a source of pride for the village, whose members still write to me – by email.

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Native apostolate meeting

During this same period, the plight of indigenous people was receiving international attention. Since the Society of Jesus has worked among such people almost from its inception, with Jesuits sharing their plight through centuries, the idea was conceived to hold an international Jesuit meeting in Canada on the issues of indigenous communities. Forty Jesuits from abroad were invited, along with Fr. General and the Social Justice Secretary, for the gathering in October 1993. Bolivia, Mexico, South Africa, India, Australia, Taiwan, the United States and Canada were represented.

The discussions generated during the meeting underscored the amazing similarity in the plight of indigenous peoples around the world. If for nothing else, the meeting was important for deeply reaffirming the Society in an important worldwide apostolate and for inaugurating a new way of thinking about our local ministries.

THE GLOBALISED PROVINCIAL

Progressively since GC 32, the Society has called for broader and deeper inter-provincial collaboration. The development of conferences of Provincials, the re-casting of "Missions Offices" as "International Offices," and the sharing of apostolates within assistances bred as much by necessity as by inspiration – all are examples of a new world and the Society in response. The directives of the Society, above all of Fr. General, were suggestive rather than programmatic, promoting inter-provincial dialogue, international collaboration outside of the normal context, and experimentation in a larger global laboratory.

The case of Canada is peculiar in that French, English and American cultures mingle in near equal parts. Belonging to the West Europe Assistancy, the Canadian Provincial attends yearly meetings in Europe. Sharing formation and interests with U.S. Provinces, he attends the meetings of the U.S. Conference of Provincials. And a historic link with Cuba and Central America leads to occasional meetings with Latin American Provincials. Furthermore, the Upper Canada Province has a mission history in India, Africa and Jamaica – more meetings.

Few of these meetings were specifically apostolic in the sense that we joined or created international apostolates as a result of attending them. What they did spawn was a new way of governance, indeed, of thinking apostolically and governing discerningly. First, I benefited directly from the contact with other Provincials, even when the apostolic initiatives and urgencies were different. Knowing how others reacted, thought through, freshly imagined or simply endured in different circumstances were helpful at a personal level.

Second, apostolically, I made decisions based on the "energy" and understanding I gained from other parts of the world. Specifically, JRS, the social apostolate, assigning a man to China, offering another to the Roman Houses, ensuring that scholastics learned Spanish in the context of Central America, accepting missions in Africa and in Ukraine – were all apostolic expressions of our globalised context.

Third, in terms of governance back in Canada, drawing on the fruit of international Jesuit meetings, I restructured the biannual meetings of Superiors into another form of Province Consultation. We would share the experience of governance so as to learn from others.

A NATION AFFIRMED BY THE INTERESTS OF GLOBALISATION

In the context of Ukraine, both the benefits and the problems of globalisation are writ large. Ukrainians are an educated people with a 120-year history of emigrants seeking justice and a fair wage for their labour. Because of this, they know their own context and the larger world well. Not commonly known is the existence of a democratic political sensibility among Ukrainians dating back at least three centuries, if not more. The articulate longing for freedom and justice had, and has, much more meaning for Ukrainians than independence or charismatic leadership. And so arose, this last year, a

demonstration of up to 1,5 million people gathered in the downtown square of Kyiv, prepared in Gandhian fashion to wait and peacefully resist until justice was made real.

I stood with the masses for nine days in the heart of winter. They stayed for 30. This is a remarkable revolution for this day and age. The revolution was not about ideology, personality or political party. It was about honesty, about a transparent sense of the rule of law and an end to corrupt power.

Ukrainian citizens have a good international image, despite the image of corruption among its leaders. With a diasporic population in countries that range from Australia to Italy, Ukrainian longings were expressed in each of those countries. The Kyiv demonstrations sported flags from perhaps 20 western countries. Their vigil was international news for a month. The people's candidate survived a deliberate poisoning attempt besides two other attempts on his life during the elections. His running mate was proclaimed a criminal in Russia and threatened with arrest should she cross the border. These were mean the political tactics of the former powers who also controlled most of the mass media, all the state organs of coercion (the military, secret service and police), and had overt political support from Moscow. The former president's influence reached everywhere. Political logic suggests that there was no way the revolution could succeed. Yet, the increasing crowds became only firmer in their commitment as the days passed. The outcome is well known.

I stood with the masses for nine days in the heart of winter. They stayed for 30

This event would not have been successful without the two-way street of the globalised world. First, the interests of Ukrainians have long been informed by the political wisdoms of other nations. Ukraine does not want to be America or Germany or anything other than itself, able to choose without unfair interference. The people knew what they wanted, knew other countries had achieved it, and that therefore it was possible for them. Second, the spontaneous interest and sympathy of the broader world took Ukrainians by surprise and undoubtedly confirmed them in their political hope.

As for the problematic side of being aware of the possibilities of the modern world, three months after the peaceful demonstrations and the installation of the new government, I travelled to Portugal with a Ukrainian scholastic. Having initiated JRS-Ukraine we went to meet with a selection of up to 300,000 Ukrainians working in Portugal, mostly men, mostly illegally. We inaugurated a collaborative work with JRS-Portugal.

We heard many personal stories, and became involved in two of them inasmuch as we accompanied two men back to Ukraine. One was an atomic engineer; the other, a technical engineer. Both were working illegally in the building trade and sending money home to their families. The Portuguese economy began to fail and illegal workers were the first to lose work. With no options available, these men began to live on the street and beg for drinking money. They lived this way for one and two years, respectively, until their health collapsed and Ukrainian parishioners took them to local hospitals where they received extensive treatment. The atomic engineer, 47 years old, now looked 70 and was to return to his family – a 17-year-old daughter and a 19-year-old son. The other man had suffered brain damage due to alcohol. They and their families wept with joy and sorrow at the reunion, made possible by JRS.

These men were educated enough to know that the world outside promised better opportunities than their country allowed. They knowingly risked much to provide for their extended families, believing that working illegally in a foreign country, however distant from family and friends, offered more hope than staying at home and waiting for work. The separation from culture, family, and language creates personal problems and family stress, but it serves the interests of countries to send and receive illegal labour migrants since they cost less to both governments and, when successful in finding work, solve the economic problems that neither government will address.

A COMMENT ON THE NARRATIVE

In the preceding, somewhat disconnected narrative, a point worth noting is that a Jesuit vocation is born of a global vision – mystically, as Iñigo looked to the stars from his mountain-encompassed town of Loyola, and practically, as we are prepared to work across the spectrum of human reality. My narrative experience makes sense only against the background of a global mission that springs from the gospel and is embraced by the Society.

The Jesuit aboriginal meeting in 1993, made possible by modern communication technology, revealed a commonality of experience beyond our time and space. When one realizes that the struggles of a Canadian indigenous tribe are almost identical to those of tribes in Taiwan and Bolivia, one sees systematic forms of sin and neglect that are global as much as they are local. One realises that one's own apostolic planning has something to learn from distant contexts, and surprised by a slow discovery of quiet globalised phenomena that have long existed.

Jesuit governance is enhanced by experience of the globalised context of Jesuit ministry. From pastoral methods to apostolic decisions, we learn from the wider world in a way we did not 100 years ago. Only 20 years ago we all sought to "inculturate" the gospel in formation and in the local church. Now we are thrown back to the wider world again.

The international conversation opens up new categories of the poor that one cannot see at home in the microcosm. Just as Leo XIII, among others, saw that a new urban poor class was being systematically created as the downside of European industrialization, so from a global perspective we see political and economic refugees as one example of a new category of poor created essentially by the imagination of the poor. Ukrainians see their relations leaving to find work. From their perspective, they cannot see the lack of labour migration laws at the EU level nor the coyness of governments that want the cheaper illegal labour without providing pensions, health or unemployment benefits. Only meetings at a global level can expose the phenomenon with all its implications. The brain drain affects not only individuals and families but also the future development of the countries of origin.

The narrative underscores two sides of the globalising process. First, the marginalised now see, know and want the advantages of the broader world, its material goods as well as its intangible advantages, broader horizons as well as creature comforts, and their desire works to the advantage of those who meet those demands in a two way process. At the same time that the marginalized reap some advantages however in the globalised context, they quickly forfeit the wisdom of local cultures. Indigenous people in vulnerable cultures see less and less value in retaining their languages and traditions. Rapid cultural change has immediate adverse affects on family life, especially child-rearing. Twenty years ago sociologists claimed that, culturally speaking, a new generation was born every seven years. With what is surely a shorter gestation period today, meaningful inter-generational conversation collapses into quarrels and confused silence as the young simply do not want what their parents labour to give them.

An important nuance in these experiences of globalisation is that entrance into the larger world no longer requires incremental development. Natives did not have to develop the new architecture, only acquire it. Today, there are more mobile phones than landline phones in Ukraine. Very few homes could afford the latter which will now never be required. Native people with poor reading and writing skills send emails and can read the internet. Admission to the globalised world has no cost attached.

Even in "have-not" countries and economies, the latest advantages of global technology and economy are available, but by their very nature are accessible only to a select few within the culture. By contrast, in an earlier era, the opening of a factory created jobs for a certain number whose purchasing power spawned further economic development in the community. Today, as is obvious in post-Soviet countries, only 5 percent have become enormously wealthy through international contacts while local economies languish. The buying and selling of what were formerly state factories and industries have created multi-billionaires in the space of ten years. Yet Ukrainians eat 50 percent less meat and fish than they did ten years ago. In a less globalised economy, the creation of wealth without the development of the local economy is hardly possible. It remains an unanswered question of social research whether the obscene wealth of the 5% would create a generalised wealth if spread more evenly.

Personally, I continue to live simply, but the simplicity is of a sophisticated kind. For 25 years I have travelled any distance and for any length of time with one bag containing 3 shirts, 3 pairs of socks, a change of underwear and pants. I hand wash my clothes at the end of the day to keep them fresh. I never check baggage in when travelling by plane. In Ukraine, I often travel by overnight train in open-seat cars, the cheapest means of transport. Today, however, my one travelling sack includes a $2000 computer, a cell phone and an electronic calendar.

I spend a lot to keep abreast of the latest computer technology. It more than pays for itself through the increased amount of work it affords me at home and abroad, in fundraising and in creating meaningful networks of apostolic collaboration, for example, between JRS-Portugal and JRS-Ukraine. We are planning a spiritual animation page to take people through a version of the Exercises.

A curious pastoral aspect of working with refugees is that you do not work with a stable community but with passing relationships, however intense they may be. I lived for seven years with indigenous people and they still consider me as their family. I collaborated in saving the lives of two Ukrainians, reuniting them with the families they had not seen for two years, but I am not likely ever to see them again. This is a new phenomenon.

Having been raised in Canada, I bring a very marketable skill set to Ukraine. Cross-cultural collaboration is a mutual benefit for global education, local development and mutual, informed understanding. I am able to give many workshops on formation and governance to a once underground church that has known neither for 70 years. And I am able to write articles on the Ukrainian Orange Revolution to a large sympathetic western audience – via the internet. This is a new and, it seems, important apostolate.

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A VIETNAMESE IN AUSTRALIA

Minh Nguyen

Personal Narrative

I experienced globalisation and marginalisation long before this became a popular topic of discussion and long before I became conscious of it. As a Vietnamese refugee trying to come to terms with a foreign culture and a foreign language I have had my fair share of racist discriminatory experiences. Having arrived empty-handed in a new land, my family knew hardship and exploitation long before 'sweatshop' became a 'vogue' word. Globalisation gave us new opportunities but it also brought hardship.

By the time the Cold War ended in the late 1980s, globalisation in Australia had firmly reached a new stage in its development owing partly to the Hawke-Keating Labour Government's economic and industrial reforms. Once a party that stood for social democracy and the working class, it became a pioneer of neo-liberalism known in Australia as economic rationalism. Among other initiatives, Labour introduced enterprise bargaining, commercialised state enterprises, and scaled down welfare benefits. It also initiated tariff reduction, prompting some manufacturing, and textile, clothing and footwear companies to move overseas.

As a Vietnamese refugee I have had my fair share of racist discriminatory experiences

Not all companies felt the need to move or source products from overseas. In Australia we have our own third world economy within a first; we have our own domestic 'race to the bottom'. This economy is fuelled by increased migration from Asia and the Pacific, which creates a pool of unskilled, unprotected non-English speaking outworkers. The vast majority of these workers are women. In some industries there is even a pecking order in which more established migrants exploit newer ones. By the 1990s my mother used to complain that there was not enough work to go around even though workers like herself would be lucky to earn more than $3 an hour in the textile industry. These migrants made the clothes that could be branded and sold at inflated prices to impressionable young consumers of the kind I once was.

Going through secondary school, I was a model passive consumer; saving the little money I had to splurge on brand name outfits and joggers. The period of the early 1990s is now remembered for the rise of the branding and marketing culture that corresponded with the rise of the service industries and the decline of manufacturing in the West. I embraced American popular culture and adored their corporate logos as they were beamed across Australian television. At times, these foreign cultural elements gave me identity and a sense of belonging among similarly non-critical peers. At other times, they became a means to distinguish my own ethnicity from the homogenising influences of mainstream Australian identity – for example, participating in the basketball subculture as opposed to rugby or cricket.

The influences of Hollywood probably changed the direction of my life. I might never have studied law but for its glorification in American legal dramas. As it turned out, it was the tertiary environment in general and my almost accidental second degree in humanities in particular that shook the foundation of my thoughts and faith. Although by the time I entered university, I had already became wary of the promises of the corporate brands, it was at university that I was politicised, became conscious of the forces of economic globalisation and was introduced to the rapidly evolving area of information technology, a tool that turned out to be essential to my post-tertiary justice work. It was also during this time that the issues of race and multiculturalism became popular topics for debate with the election to federal parliament of Pauline Hanson, an unpolished small businesswoman who later founded the right-wing isolationist party One Nation.

One Nation itself was a reaction to the negative effects of globalisation, particularly in rural Australia. Those who voted for One Nation certainly included former employees of multinational and local companies made redundant because operations shifted or were subcontracted overseas, mainly to Asia, where manufacturing was cheaper and better. Hanson hit a raw populist nerve when she announced that One Nation would “reindustrialise Australia and embark on programmes of self sufficiency.” As an open season was subsequently declared on indigenous people, Asians, migrants and refugees, I realised that marginalisation has a trickle down effect. Migrants and foreign-born Australians not only felt the pinch from a decade of economic restructuring, but were also the scapegoats of populist perception. Experiences like these, and being involved in discussions generated by the growth of One Nation, politicised my thinking and acting.

By the end of my first degree, I was involved in campus politics, mingling with communists, radical feminists and former Catholics. Even while I associated myself with the left of student politics, I kept contact with conservative, particularly religious, elements. At one stage I even headed a right-wing devotional Asian Catholic group which I tried unsuccessfully to conscientise. Through my involvement with this group, I was introduced to the International Movement of Catholic Students Australia, an international movement that once emphasised the importance of immersion, contemplation and action in solidarity with the poor, particularly those in developing countries. Its method

gave me a tool of analysis for life.

The internet at this stage was in the middle of a technological and commercial eruption. I had the privilege of studying a number of legal and computer components at law school under the direction of lecturers who were pioneering the use of the web to increase popular access to and awareness of the law, via the Australasian Legal Information Institute (AustLII) database. I witnessed the enormous potential of the internet. However, my optimism was later dampened by a chance meeting with a Latin American student who educated me about the existence of a 'digital divide' – the growing gap between the 'information rich' and the 'information poor'.

Technological globalisation burdened our conscience with awareness of the problems in developing countries, but it also expanded our capacity to deal with these issues. Information and transportation technology, both a product and driver of globalisation, provides the privileged with unprecedented access to information from across the globe and has radically changed the way social activists organise themselves. The campaign against the draft Multilateral Agreement on Investment (MAI) in 1998 and the 1999 East Timor solidarity campaign in the wake of post-independence violence, in which I became intimately involved, utilised the internet and other communication tools to mobilise people at short notice.

Technological globalisation burdened our conscience with awareness of the problems in developing countries, but it also expanded our capacity to deal with these issues

For a moment in time, economic globalisation almost became its own gravedigger with the internet and mobile phones being used to rally disaffected people against it. Fired by the success of the MAI campaign and the protests in Seattle in 1999 against the World Trade Organisation, anti-globalisation passion reached its peak at the turn of the century. I became involved in what was known as the 'S-11' protests against the World Economic Forum's Asia Pacific Summit in Melbourne in 2000. S-11 marked Australia's debut in the series of global actions against agenda-setting neo-liberal institutions. S-11 was a sharp learning curve in my perception of the role of the media and police in curbing dissent and reinforcing the status quo, and my understanding of emerging community organisational strategies and methods. My bias in favour of the marginalised and grassroots was reinforced.

S-11 became the single most significant event in recent memory for those affected by, or concerned about, the excesses of global capitalism. It brought together diverse groups seeking alternatives to the simplistic worldviews of both neo-liberal globalism and Hansonite nationalism. S-11, as an act of public dissent, was groundbreaking in that it helped shatter the teleological doctrine of globalisation as inevitable and helped create the space for the emergence of the World Social Forum (WSF), an evolving strategy to bring together diverse community groups from around the world.

Another significant aspect of this event is that it was the first action of this kind to have worked successfully without the need of a centralised command structure – such as People for Nuclear Disarmament in the 1980s. The new social movement worked because participants learned how to exploit communication technology as an organisational tool and means of disseminating information. When information was freely available, different autonomous groups were able to identify gaps and strategise independently without the need to be marshalled by an overarching central organisation or 'vanguard' party.

The following year, inspired by the possibilities of the post-S11 social landscape, I decided that I needed to reflect further on globalisation and subsequently enrolled in a postgraduate course in international relations. During this period, courses and even degrees specialising in globalisation began to appear in university curricula. Debates over a proliferation of issues around globalisation were deep and broad. No one could have predicted that these debates that had been ongoing from the mid-1990s could be so suddenly eclipsed by two unconnected events in August and September of 2001.

Those who ascribed to the neo-liberal worldview supported the idea of a rapidly integrating world. But they did not envisage that one day the faces of the poor, desperate and angry would come to haunt them. In August 2001 the controversy over 430 asylum seekers heading for Australia, rescued from sea by the Norwegian vessel 'MV Tampa', caused anxiety among many Australians. A few weeks later, on the first anniversary of S-11, terrorist-piloted commercial jets slammed into the World Trade Centre and the walls of the Pentagon, proving that even insecurity could be globalised.

The Government reacted to these events with little sympathy, first by revolutionising a fortress-like border protection regime and later by joining the US in its invasion of Afghanistan and Iraq. By then, most international activists had turned their attention to the issues of refugees and wars. As the connection between war, energy security and global capitalism became clearer to me, I concentrated my efforts on building up the peace movement and helping organise the February 2003 global peace rallies. These were extraordinary times with community political participation reaching

record-breaking levels all around the world. Although this was not enough to change foreign policies, it was enough to offer hope to many that globalisation could, with a bit of hard work, be made into a force for justice.

Commentary

Globalisation is a mixed bag for the poor, marginalised, and people working for justice. The consequences for Australian culture have also been mixed, along with the potential for religious coexistence. Knowledge of the outside world, assisted by the international organisation UNHCR, brought my family and me to a 'first world' where we were at times treated as if we were in the third. American popular culture created artificial consumption habits but it also helped develop my critical thinking, acting and faith. The effects of economic restructuring and migration patterns generated a populist backlash, but it also inspired me to embrace plurality and to participate more actively in the global democratic and justice movement.

What my narrative suggests is that globalisation is not a unidirectional, one-dimensional force

What my narrative suggests is that globalisation is not a unidirectional, one-dimensional force. The interactions between the global and local occur in complex ways. While not wishing to underrate the reality of power imbalances in our world – the economically strong over the weak and the knowledgeable over the ignorant – it is important to emphasise that people do not passively absorb external influences but engage with them in a continual process of resistance, incorporation and collaboration. Australia, for example, has been at the forefront with the US and UK in promoting neo-liberal ideology and its practices. We have also embraced and incorporated many aspects of foreign culture but have resisted those things we thought would undermine our treasured national myths – such as the notion of social equity or a 'fair go'.

Besides the vertical negotiations that occur between the global and the local, there are also tensions and negotiations that occur in the depths of our minds and horizontally among local social groups. My journey has been a long progress from passiveness to action, ignorance to attentiveness and doubt to faith. But it could have been different. People's responses to globalisation vary and will depend on a combination of circumstances, chance and accepted worldviews. In dealing with issues of justice and religious coexistence, I have learned that it is unhelpful to demonise people who oppose my social justice agenda. Although I will be careful not to underestimate the influences of organised rightwing ideological groups, these oppositions are, more often than not, expressions of anxiety from ordinary people trying to make sense of a changing world.

It is not only the marginalised that feels this anxiety but the Australian mainstream as well. More especially following the anti-globalisation actions, the Tampa incident and September 11 terrorist attacks, mainstream Australia is becoming increasingly conscious that there are winners and losers in the new globalised order. These tensions may prompt some to work for social justice. Some may feel vindicated in their present worldview. Others may even look to extremism or fundamentalism for answers.

The anxiety generated by globalisation has produced a backlash in some places that are overtly xenophobic and conservative insofar as they see globalisation as an external threat to some benchmarked, homogeneous and communal way of life. For now, these forces seem to have struck an informal alliance with the Government against the greater threat, perceived or otherwise, of global terrorism and radical Islamism. The Government is ahead in its ability to accommodate these forces, albeit by adopting some of their visions ranging from welfare to immigration. At hindsight, the often violent clashes between anti-racism protesters and supporters of the then budding One Nation party were counter-productive. I have realised that it is not enough to articulate opposition explicitly against some of the excesses of global capitalism or its malign offspring; we need to show sensitivity and a more proactive approach to the different visions that underlie populist demands.

There is also an urgent need to deal with the tensions among us, that is, people of different faiths and political persuasions working for a fairer democratic globalisation. My involvement in S-11 and the peace movement have led me to advocate 'practical dialogue' as one of the best hopes for the development of a coherent articulation and strategy against forms of globalisation that promote inequalities and/or terror. In the interfaith context, practical dialogue involves diverse groups motivated by their religious backgrounds working together on a particular project. On a more general level, it may involve the coming together of peoples from all religious or political persuasions motivated by a hope for a better world.

We have already seen the development and evolution of one such space for practical and respectful dialogue between many groups – the WSF. Unlike the Non-Aligned Movement of developing countries and the 'counter-summits' of NGOs of the 1990s, the WSF is broad, diverse and community-based. At the WSF at any one time, you would find hundreds of overlapping and competing plenaries, conferences, workshops, cultural events, exhibitions, protest marches and performances,

as well as informal gatherings on and off the venue. Within the WSF process, dialogue has occurred among races, cultures, faiths, paradigms and ideologies. More importantly, dialogue has also occurred between the marginalised and those seeking to represent their interests. There is still a long way to go, but this represents a start.

Finally, we must also recognise the need for a 'dialogue' with technology. Through my experiences with the use of the internet, despite the current lack of universal accessibility, I have come to appreciate the potential the internet has to produce conceptual and organisational advances for social justice. Technology is not just facilitating new forms of human organisation; it is also inspiring new practices and ideas. Internet projects like Wikipedia have succeeded in uniting diverse and constantly changing online individuals and communities through common projects. Wikipedia defies common logic because it is a seemingly chaotic collaborative effort to create a credible free encyclopaedia based on the idea that any user on the web can change any entry, even anonymously. As recent trends among social movements seem to indicate, developments on the internet can cross-fertilise developments in real life. In an increasingly plural and complex world, ideas that would have once been considered unworkable or a 'recipe for anarchy' are becoming more attractive by the day.

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A WOMAN, ONLY A WOMAN

Luz Traslaviña[1]

"We do not choose the country in which we are born;
but we love the country we have been born in (...)
Nobody can cover their eyes, and ears; remain silent
when their hands are chopped off (...)
We did not choose the moment to enter this world; now
we can make a world in which
the seed we brought with us will be born and grow"
(One does not choose, Gioconda Belli)

All through my life I have been unable to let myself bring out from my innermost silence the horror and hope that have accompanied me. Today, as a strategy against oppression, to build up the magic dream kindled by my stubborn hope, I would like to express and share what is important for me to articulate, even at the risk of not being able to say it all.

For years I wandered to the corners of the world. I took ideas from others, I lent them to others, I have borrowed from them, I have collected them, and I have received them as a gift. In the end, I do not think there are new ideas; rather there are new ways of feeling them, of tasting them, of assimilating and experiencing them. How to live with these ideas, how to live with them through those nights filled with the magic madness of love in whichever fragment of this universe I happen to find myself in? How to develop my ideas when simultaneously war was being fought, peace was silenced, the dead were mourned, and we kept on looking for those brothers and sisters who had disappeared, mine, and those of others? Finally, how to suckle these ideas and new yearnings while living with the same threats and with overpowering fear, sometimes alone in the silence and sometimes accompanied. In spite of everything we gropingly touched our new possibilities and strengths, our magic dreams to love, to be ourselves and to search for ways of being with others, men and women…Meanwhile the historic hope was there, and the projection of this possible and urgent otherness was waiting for us. I continue to reject renunciation; my cry goes on, more strident now in this globalised world. It is a cry rejecting our state of being only survivors, a cry to go on living for all women and men who survive oppression.

One weeps because this discord and dissonance remain year after year, century after century

[1]The author, who was born in Colombia, is a political exile, educator and sociologist. At the moment she lives and works in Bilbao at the "La Posada de los Abrasos."

This cry is born from anger, not from the quietness of reason, not from the fact that the capacity to wonder and be tender are at rest…One weeps because this discord and dissonance remain year after year, century after century: it is the anguish of humanity and poverty, of discrimination, of starting wars in the name of peace and democracy, of the oppression of family life, of office stress, of violence against women, of genocides, (especially against women), of a globalising power that creates death rather than legitimising life.

My cry, my country

My cry comes not from the horror I have experienced nor from having faced death, that spider web woven by the powerful of this world, the globalisers of misery. It is a cry that I carry from childhood. The cries of my own people still remain, the cries of my father, mother, brothers and sisters, of the excluded men and women who lived in my quarter (*barrio*) – the same type of excluded who, forty-three years later, live in the quarter of this post-modern Europe I now occupy. It is the cry of 'enough of exclusion'.

It is painful to remember the crimes committed against other people their history of pain is also my own

I was born in Latin America, a place, like so many others, scarred by war, exploitation and misery, and in a family where private was public. This made me a woman in constant confrontation with my social and political being; and with my loving and tender being; with my being a woman. I do not remember feeling sad, of asking for a toy I never had, or for a sweet or a chocolate that never was. I do remember, however, even today, the wounds that I carry inside, the pain of the repeated assaults, the pain of the violence generated by the authorities of a supposed order, by the forces that were supposed to stabilise power, when they would arrive in my home at five in the morning. Turning up everything, they threatened us, they reminded us that asserting the right to fight for a better world made one an object of persecution. At the age of six or seven, seeing my mother, father or brothers leave the house under the gaze of a gun, not knowing where they were being taken, not knowing how to face that impact or how to help others who lay beaten by my side, caused me much pain. At the bottom, there was the uncertainty of whether they would return. That was only one of many visits, however; there were many, so many.

This cry, however, has been useful. Even today I am unable to speak of an 'I' without a 'we' (women). Strengthening my individuality has been necessary, but above all, I have learnt that only collective action can generate political, social, ethical, economic and human change.

As I grew up the cry found a way out, and this is the reason why I refused, and have always refused, to silence an alternative, to deny the possibility that another world is possible. For many years I lived in Colombia, the country that gave me life and allowed me to grow, denouncing the continuous violation of human rights from the platform of a teachers' trade union. I accompanied the families of men and women who were political prisoners; demanded respect for their lives and for their rights inside the prison. I accompanied many in the search for their own people around the rubbish dumps, by the roadside, to the end of the world. Many times we found no one. Where were they? They had left alive and we wanted them back alive.

We were never afraid to dream. Each day allowed us to rebuild and re-compose the landscape with groups of men and women teachers. We made of the school something more than a space to teach; we filled it with imagination, with ludic intensity, with cerebral and loving caresses, with joy, laughter, and seeds of tenderness, so that those who arrived could recover their childhood, the playfulness of life, the permission to be themselves and feel life. They were the sons and daughters of sex workers, of women who had escaped war, of women excluded from everything and anything; they were boys and girls whose fathers and mothers had been snatched away by war, misery, hunger and impunity.

At times we told ourselves to clutch a ray of hope so that not the smallest part of it would escape. This happened when there were rumours of peace accords and proposals, political ways to resolve a conflict, a new political movement; we had an intuition, rather like the way one feels going out into a dry street after a deluge. It seemed unreal, as if life was overflowing. When some time later, the 'powers' used to silence these movements and hopes with blood, uncertainty returned to the stage, and with it the guns swelled like globes. Once again the paradox. The democratic system under which sophisticated techniques of repression against men and women in the opposition set in motion their own 'legal' or illegal methods and put out any flicker of hope.

To think of Colombia from the perspective of the cry was to think about it from the perspective of action. To act was our point of departure in this world. In a world that denied us, and yet the only world we knew. Immersing ourselves in action helped us to understand that the only possible way to defend Colombian democracy was to fight against the dreadful acts of violence committed against the Colombian people. The state initiated a policy of terror: real spaces of participation were closed and those who proposed other ways of defending life were hunted down. This policy

permanently legitimised and revitalised those who believed that the solution to the country's problems lay in violence.

It is painful to remember the crimes committed against other people (in South Africa, Central America, Chile, Argentina); their history of pain is also my own…This is the globalisation I have known since I was a little girl. Though my father used to tell me fairy tales, my mother did not let me believe them and always told me the stories of those living in other parts of the world who shared our anguish and needs.

In spite of everything I was able to laugh amidst so much sadness; I climbed to the terrace of my optimism from where my silence could shout; there, in the small plot, in my country, my life flowed like a festival as my wondering capacity, my tenderness, and the desire to caress life kept growing.

Exile, loss and encounter

The price of our response and denunciation of globalising violence and pain has been exile; for others the price has been death; others have gone missing. This exile has meant the loss of brothers, sisters, friends, nephews and nieces left behind; it has meant giving up our native land, our weather, the smells, the food, the landscape, the social and cultural tissue, the desire to weave the tapestry of the present with our fellows, to be alive and walk, to stumble and rise with our people.

At the beginning of my exile, tears were inevitable and pleasurable at the same time. There was always the pain of what I had left, of what they had taken away, the difficulty of switching on again my body, a woman's body, the pain of being a migrant in exile. Fear and anxiety fought for supremacy. I knew I was ready for anything and everything, to turn every adversity into a strength and grow by the side of others. I was aware that there was no space for new pains; we had suffered them all. In this fact lay frolicking our power, our capacity for wonder, our tenderness, the hope that kept us going, the joy of knowing that another *world is possible*.

Thus I made my way in the first country that granted me exile, Sweden. I started working with Latino youngsters who were 'social misfits', if by 'misfit' one understands young persons who have not been able to grasp the reason why they had to leave their country as young boys or girls, young people who took time to understand the absurd and inhuman behaviour of some governments. By working with men and women from Colombia, denouncing injustices and forming human right groups in Colombia, I nourished my dream that another Colombia is possible. Contacts were made, talks were held… we were able to stir up a limited respect for life and human dignity. It was not much, but it was something. What was important is that it was done with pleasure and a love for life. How far did we advance? The answer will come from those who dared propose and stake their future, but also from those who squashed those proposals with guns and violence. After all, they are the same who today continue legitimising crimes against humanity, the same who, protected by the globalisers of power and war, promote crime, and refuse to let international law punish the massive offences committed for political reasons, not only in Colombia, but in other parts of the world.

In Sweden, my daily life went by like that of any other migrant, doing the kind of jobs open to women migrants: cleaning, caring for infants, children and the elderly. It gave me an opportunity to relate to other women immigrants like myself. Drawing strength from each adversity, we could face the unforeseen with greater awareness, with greater lucidity and more lovingly, but above all, with more courage in the face of this incredible transition where a policy of fear and a borderless conformity end by imposing themselves.

Stubborn about wanting to live fully, and not indifferent to Latin America, I spent a few years of my exile encountering the realities of Peru and Ecuador where I established contact with rural women, with women from poor urban quarters and women in prison. My cry joined those who did not want to mortgage their lives to submission and resignation, whose inner fire, instead of being put out, made a bonfire that the wind of adversity kept stoking. I joined them. We had to mature without losing the capacity to be joyful, preserving the playfulness we needed in a world that smells of too much solemnity and grief. As we built up an alliance of women and defined the spaces anew, our task was the same as always: denouncing impunity, containing genocide, resisting the high-jacking of our rights, and finally, letting ourselves dance in the midst of the storm, inventing an oasis of peace where we could begin our lives again.

In this part of Latin America I confirmed that capital investors were the same as in Colombia: the multinationals that own the entire global world. They were the same as those who in Colombia devoured the vital spaces of the *pacha mama*,[2] pillaging her with no respect for her balanced life, paying a pittance to men and women workers, crushing their rights, and supporting a government that stifled democratic debate.

Here too were the old dissonances: an unarticulated murmur of discontent, tears of frustration, roars of anger, confusion, critical vibrations, a yearning, fulfilling joy, the ecstasy that comes from watching the smile of a boy

[2] *Pacha mama* is a Quechua word, the name by which the original inhabitants of the Latin American continent called Mother Earth.

or a girl who half innocently and half mischievously transmits the desire to live and to frolic, to weave and to rock dreams before the horror and magic of life.

I returned to Sweden where I lived there till the start of the Gulf War. Again the United States made legitimate the use of an armed conflict to guarantee a false security derived from its military supremacy, the same illusion that led to two world wars and millions of victims, but it gained acceptance in a scenario of increasing tensions and global economic crisis. This was an unstoppable and expansionist empire legitimising an enormous defence budget and military bases in the whole world. While there was talk of peace, policies and strategies of confrontation were being prepared. In each country, a larger police presence was installed, young people were militarised, independent political opinion was intimidated, and public opinion heavily indoctrinated. Competence became more important than cooperation and human solidarity; the power of sheer force more than justice. Progressively we were led to mistrust the other, to legitimise conflict and a specific defence policy. Globalising fear dwarfed our earth, turning it into an insecure and intolerable place for men and women.

I learnt the paths of reconciliation, to discern the nature of compensation, forgiveness and the act of forgetting

At that time I joined a platform against globalisation with a strong desire to break away from a life that sows the seeds of terror and strips us of life and its charm. I worked at it for some years together with my people: the *sans papiers,* the nameless, those without anything. Yes, these indeed are the men and women excluded, the wretched of a post-modern Europe, the Europe of the 'twenty five'.

Wandering about and defying all those terror-pacts that block our way (for example the Schengen accord), and wishing to explore new places where new dreams could be scattered among the cornfields, I went to Bilbao, Euzkadi, in Spain, where in 1999 was born my new *mestiza* (hybrid) incarnation. I yearned to encounter again the mysterious fertility of life. For a year I bubbled with life, creating, letting myself go, with the feeling that the breaking waves held me with joy, and that being with another enriched us both. I lived without hard work, only listening to the hum of daily life and in the company of a woman who helped exorcise some of my pain in the hope that I could re-build the puzzle of hope. With her and others I finally joined a platform against external debt. We did all kinds of jobs. The cry again took shape, and we attempted to stifle power structures hardened by avarice and incapable of wonder and admiration. We fought against the global tide that imposes itself in new and subtler forms, in a move to roll over us and leave us in descending layers of incertitude, undermining the possibility of an 'otherness'. These were unstoppable days: our breakfast was love, our lunch, embraces, and caresses our dinner. There was a complete understanding among ourselves: we were compelled to denounce the horror, and at the same time to incarnate a festival where the coordinates would always signal solidarity, wonder, tenderness and the depth of being.

Resisting stubbornly an attitude of studied indifference towards our continent, I returned to Central America, that space caught in the net of sub-contracting firms (*maquilas*) – an endemic lash of the global economy. That same earth bears large spaces where the oppressed are deprived of human dignity. In Guatemala, I worked for two years side by side with those who were searching for their own people, shouting 'where are they?' With a group of men and women we reconstructed the social tissue torn by the war of the powerful. Hand in hand and networking with other groups, we asserted the right to unearth the unknown victims from common graves and to bury them again with dignity. At the same time, we fashioned small spaces so that those implicated in the war could meet. With those men and women I learnt the paths of reconciliation, to discern the nature of compensation, forgiveness and the act of forgetting. I spent time with beautiful women of all conditions and with varied commitments, each one flowing to her own rhythm. We enjoyed walking the paths of our lives, hands entwined. We avoided the trap of thinking that the goal was at the end of the road, for we knew in fact that the goal was always by our side, on the edge of our path, along our journey. With them I learned that while things may not change externally, inside ourselves and our communities, the transformation, however small, had already taken place, and that a new seed of humanity had been sown.

Everyday there is a mountain to climb, without hurry but without pause

Then I returned to Bilbao. I rested, and remembered the saying of an indigenous grandmother: *everyday there is a mountain to climb, without hurry but without pause.* And here, as always, I felt I was walking towards the future without stopping to live in the present. My soul was still undomesticated, still inviting me inhabit a world of solidarity, wonder and tenderness, to love unconditionally. Renewed, and close again to many women, and walking, holding hands with them, I remembered that, in the measure that our needs diminish, our freedom increases. We then took on the wild task of building a home for men and women whom the global world has left bereft of housing, affection, health, food – in one word, of everything. We opened the '*Posada de*

los Abrasos' (The Inn of Embraces), a space for broken and spent bodies, for aching souls torn to pieces by drugs, alcohol, poverty, maltreatment and solitude. In our house we learned to give ourselves new opportunities. Fortunately we learned in time from our own and others' mistakes. In this way, walking with them, we are taking steps forward, avoiding the aberrations imposed on them by a globalised world; from time to time, stumbling at the edge of the abyss, we stop to share, to surrender, caressing dreams every morning, carrying and communicating them. It is the only way of protecting ourselves. But let me tell you that occasionally some of the thirty six men and women living in three small and humble apartments dare to dream, and then the feast explodes in the *Posada de los Abrasos*, a feast with flavours from the inside and outside of our lives. In the *Posada* life flows fiercely but also like a festival of those who want to grow. *Life is worthwhile* ! I then repeat the slogan I shouted in Colombia many years ago with other men and women: '*finally we will give all to life; to death we shall give nothing*.

A mountain, without hurry, but without pause

Today, in 2005, I continue to live in Bilbao at the *Posada de los Abrasos* with the unshakeable and absolute conviction that another world is possible. I live like a caged dove, taking up at times the burden of my own preoccupations and the worries of others; at other times, unloading them on friends who share the same intimate secrets. We dream that in the lake of life, small pieces of humanity have started floating, set free from the fear that the anchor of commitment may not let us fly when we decide to become birds or butterflies given entirely to the magic of life.

I continue living each moment in a global world, a world that gulps me down in the vortex of war, of consumerism, of avarice, of meaninglessness. All of them pierce my magical being, looking for negotiation and compromise, defying my love for life. In spite of all that, I know I find some spaces – in truth very few – where I can live like a decent person with a sense of integrity and hope and a living ethic, without renouncing the worldly but never letting myself be caught by it to the point where I am sucked down to those voracious depths. I live in full awareness that I live: to live a day unaware that one is alive is an act of treason against myself.

At these times when the only security is uncertainty, feeling myself consciously alive lets me take other men and women into my soul. From this interiority I plan strategies to surmount uncertain moments, while I profit from my crisis and the crises of this world – plentiful as they are in this new millennium.

I would not like to close without thanking all the women of the world, especially those I have embraced these many years, all those who have helped me, in spite of everything, to be myself, to be ourselves. I embrace those men and women, my accomplices in this dream, singers and dancers of a magical song affirming that another world is possible.

I wrote this article in the 'Cova de Manresa' (the cave of Manresa) during an encounter of contemplative dance. I have the intuition that by getting in touch with our divine selves we open new possibilities to fulfil the challenge of encountering and mastering our lives.[3]

Original Spanish

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SPAIN

[3]Writing these sketches of life has been possible because of Carmen and her insistence on sharing ardently and humbly every instant of my life. In the retina of my memory I have kept intact a picture of many dawns. My gratitude also to Mentxu and to those who dared invite me to unmask some slices of my history. May life's embrace accompany them always and everywhere.

A TRIBUTE TO FATHER ALBERTO HURTADO SJ

ALBERTO HURTADO: SIGN AND APOSTLE OF SOLIDARITY[1]

Fernando Montes SJ

On August 18th, the anniversary of the death of Father Hurtado, national solidarity day is celebrated in Chile. The figure of this priest has become a symbol of the gift of self to others, of love for the poor and those in need. His life is a true illustration of the meaning of evangelical solidarity.

In Chile we have often seen assistance and justice as antithetical and opposed them to one another. Some think it is pointless giving a plate of food to the poor because that does not address the structural depth of the problems. Global justice seems to be more important than persons. Alberto Hurtado saw it as fundamentally important to lodge a poor person on a winter night; he knew that the poor unfortunate could not wait for the next day to satisfy his hunger and drive away the cold. But at the same time, he strongly felt the need to work for the cause of justice and to bring about a change of structures. Charity and justice are not opposed to one another; they need one another and are mutually complementary when facing the concrete man. This view with its two-fold dimension is profoundly Christian.

Charity and justice are not opposed to one another; they need one another and are mutually complementary when facing the concrete man

He knew poverty in his own person

When still a child Alberto Hurtado lost his father, and the family of mother and two sons were in a precarious financial situation. Then began a long pilgrimage for that group which had to live in the houses of uncles and relatives. The brothers of Doña Ana always showed great charity and kindness towards them so as not to make them feel their situation, but this fact was in itself painful. The boys had to study in school on scholarships. To be sure, it was not the poverty of the marginalized, but perhaps it was more humiliating, even though there was no lack of the most basic things, such as education, food, dress and home.

In the home environment, the future Jesuit learned respect and the concern for the poor from his mother who assiduously participated in an association organised by Franciscan priests. She would often say, "It is good to fold our hands in prayer, but it is better to open them to give."

His first social formation

Nevertheless, what marked the life of Father Hurtado most was his relationship with Father Fernando Vives, his Spiritual director in the School of San Ignacio. This man had the intelligence to grasp the fact that the changes being produced in the world made a "paternalistic" solution to the problems of the poor absolutely inadequate. He foresaw that it was necessary to introduce profound reforms in the social and economic structure of the country if a social explosion was to be avoided. Leaders free of pressure from political parties had to be formed from among the workers who could act to defend the interests of the workers. With him they began to speak openly of promoting the trade union movement. Such ideas obliged the teacher-priest to leave Chile more than once because his doctrine seemed imprudent. The second time that he left meant an absence from his homeland that lasted 14 years. From a distance he learned that his disciple had entered the Society of Jesus and he continued to form him through correspondence filled with appreciation, good sense and religiosity. It is said that when he returned to Chile a short time before his death he told his friends: "I am old and tired... but help the one who is to come..." He was then referring to his student Alberto Hurtado who had gone to Europe to continue his studies. The seed had been sown. The Social Teaching of the Church found not only new forms and contents but also new apostles.

Father Hurtado assimilated and deepened the ideas received in school. The theme that he chose for his thesis in law, "The work at home," is a sign of social profound concern. There, among other things, he insisted on intervention by the authorities to establish justice in working relationships, but an intervention based on the presupposition of special attention to the weakest.

[1]This article was originally published in *Mensaje* (1993) 42: 421, 353-357.

The social evolution of an apostle

When Father Hurtado returned to Chile, he began an intense apostolate. The brilliant Doctor of Education dedicated most of his efforts to education and spiritual direction. Classes in the School of San Ignacio, in the Catholic University, in the night school that functioned near the school, conferences, retreats – all these filled the time of the young priest. Later, he dedicated much of his time and effort to Catholic Action among youth. But from the very beginning, the social dimension of Christianity was fundamental and essential in his religious message. In this he was truly a precursor of the great options that the Society of Jesus has taken in the last quarter of the twentieth century. There is a constant call in his teaching to open one's eyes and look honestly at the social reality of the country, to become conscious that such a reality is contradictory to the pretended Christianity of our country. The fruit of this perspective is the book: Is Chile a Catholic country? He worked to bring about rapidly a process of growing awareness of the need for deep change in the customs, the values and structures that produce injustice.

The Home of Christ, the Asich and Message: three faces of solidarity

In the last eight years of his life, Father Hurtado, along with his work in education and specifically spiritual work, dedicated himself to the foundation of three works: Home of Christ, Asich and *Mensaje*. To understand the magnitude of his solidarity we need to see these three foundations as complementary and necessary dimensions of his social work. The extraordinary and providential development of the Home and the later disappearance of the Asich in a certain sense may have impoverished, even distorted, or deformed the multi-faceted figure of their founder.

In the last eight years of his life he dedicated himself to the foundation of three works: Home of Christ, Asich and Mensaje

In those last years, Father Hurtado made more and more explicit the consequences of his social options. But that evolution did not deny the value of the preceding stages. In dedicating himself more intensely to the social work, he did not abandon spiritual work; in being concerned about the trade union, he did not abandon welfare work; in bringing a new mentality from an intellectual and professional world into the world of culture and of creation, he did not cease to be in contact with the smallest and weakest. Frequently, as we go forward, we devalue what came before, as if we were burning stages. Father Hurtado knew how to integrate and deepen all his experiences in a coherent way.

Moved by the misery of the poorest, by the abandonment of children and by the wretchedness he saw around him, Father founded the Home in 1944. Marked by the seal of its founder, the work has continued to develop, opening furrows, and expanding the paths of solidarity in an extraordinary manner. Homes for minors, open centres, homes for the aged, polyclinics, inns, workshops for different skills – houses like these have been spreading from the north to the south of the country. Innumerable other institutions and initiatives such as Infocap to form, train and qualify the poorest, and rehabilitation centres for drug-addicts and alcoholics have also received the support of the Home of Christ to carry on all their programmes. The solidarity consciousness of the country finds its principal focus in the work started by Father Hurtado.

He had known at first hand the working priests who impressed him profoundly

Nevertheless, Father Hurtado was always more conscious that "charity begins where justice ends." His important book Social Humanism appeared in 1947 and he tells us that it contains "the depth of what he has been preaching for some time." Paying little care to form, with small pretensions to novelty or scientific inquiry, that text is still witness to the meaning of the social dimension of Christianity. In precisely that year Father Hurtado spent a long time in Europe where he had the opportunity to meet people like Cardinal Suhard, and know at first hand the working priests who impressed him profoundly. He met the Superior General of the Society of Jesus and also Pope Pius XII, who encouraged him in his project in the world of workers which he was trying to form and organise. Once he returned from Europe, the Trade Union Action of Chile was born (Asich). This was an important step in the evolution of the apostolate of Father Hurtado. Many who had followed him up to the time of the foundation of the Home rejected this new step, which incarnates the love of neighbour.

In 1949, Father wrote *El orden social cristiano* (The Social Christian Order) and the following year his book on trade unionism. His struggle for justice is certainly inserted in his profound love for the Lord and in the almost mystical idea that Christ is in the poor.

It is illuminating to know the apprehensions that Father Hurtado had of a type of social unrest that was

neglected in the most profound traditional religious formation in Europe. He wrote to a Jesuit friend: "Many priests have become aware of the immense worker's apostasy because of lack of fulfilment of justice and charity and the idea absorbs them that in the short run this is going to leave them without authentically Christian directors, only with men with a social mystic, but not Christian-social." Father Hurtado had a clear idea of justice, but not a monolithic one; he knew how to integrate the diverse dimensions of Christianity harmoniously and offer us a multi-faceted image of solidarity.

He offers us a multi-faced image of solidarity

The global concern about the impact of a new culture exercising influence on all the dimensions of life led Father Hurtado to extend a vision showing the depth of the values of society to the world of professionals and intellectuals. Today we speak about evangelisation and culture. To respond to this challenge he founded, when he was already sick, the review Message. This is only another aspect of a great design that takes man and society in all their complexity. He wanted to proclaim a Christian message for today's world, according to his own expression, and this was to become the name and motto of the review.

The review dared to assume, even at the risk of being mistaken, the concrete problems that our society faces. In its 42 years of life, it has undoubtedly been an important contribution from Christians to the social consciousness, to the defence of human rights and to a true modernisation of the country. It has held debatable positions which could, perhaps, have been avoided, but its fundamental thrust has been towards a true sense of history and the creation of a more egalitarian and just society in Chile. Re-reading the writings of Father Hurtado, it can be said that this publication has been substantially faithful to its founder who felt passionately the suffering and injustices of his homeland. Many of those who criticised the stand of the review on the issue of human rights, acknowledge today that it spoke the truth. If it had been heard, listened to, many situations of poverty and conflicts that still persist could have been avoided. Curiously, those who were silent or denied the facts, history considered as prudent. The founder of Message would not have liked that type of prudence.

An integral vision of solidarity

In a country that wishes to reconstruct its social fabric, the figure of this apostle shows an integral path of Christian solidarity. In our country he is really a symbol of unity. Above all political differences, he nevertheless did not shun going down to more concrete levels, basing himself on his love for God and for mankind. That is why he offers us a model that updates for us the solidarity that Jesus taught us. Education and direct action, charity and justice, the person and the structures, the religious and the social, man and God, are all amalgamated in an extraordinary unity.

Many have followed Father Hurtado only in one aspect of his complex vision of the world and of man... but the future of Chile needs this total vision of solidarity, which unfortunately can sometimes cause conflicts and tensions but which is to be found in the incarnated path of Jesus *of Nazareth.*

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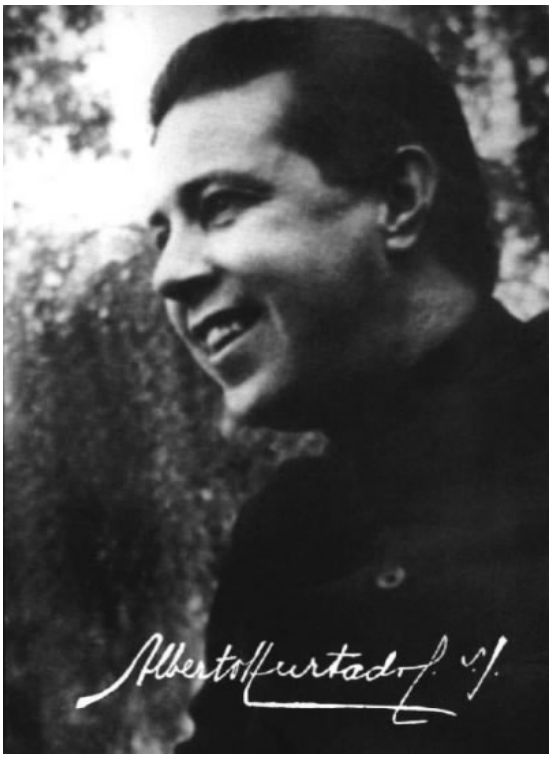

DEBATE:
HAVE THE SPIRITUAL EXERCISES AN INDIVIDUAL OR A SOCIAL CHARACTER?

READJUSTING THE SPIRITUAL EXCERCISES OF SAINT IGNATIUS: SOCIAL SIN

José Aldunate L. SJ

This article is based on the suspicion that we are in the habit of giving the Spiritual Exercises (SE) in an excessively individualistic way. At least, it has seemed strange to me that often the SE lacks a fuller social sense. This article attempts to back up this pre-judgement and propose some possible solutions. In this context we make explicit a more integrated notion of 'social sin' and suggest how it may be inserted in the First Week of the SE. Above all we have to take into account the fact that the SE does not represent the entire spirituality of Saint Ignatius; that spirituality is present above all in the Constitutions of the Society of Jesus. The Spiritual Exercises seek a defined goal, specified from the beginning: to get rid of disordered attachments in order to "*look for and find the divine will in your life."* This is an individual focus that is not always fully achieved, whereas the spirituality that inspires the Constitutions is eminently social.

The assumption underlying the Spiritual Exercises is individual

In other words, the assumption underlying the SE is individual: man is understood as the individual person. This appears clearly in the Principle and Foundation, where a relationship is established between God and the individual. The sin of the first exercises is exclusively individual sin. Situations where the subject of sin is society do not appear anywhere; we will see this particularly when we deal with social sin. The Call of the King, according to Saint Ignatius, is a following of the person of Christ. His person, and not the Kingdom of God, is at the centre of the second and following weeks. The meditation over the Incarnation, presented as the Trinity contemplating the fall of humanity, could allow us to develop a more collective concept of sin and redemption, but undoubtedly the emphasis is on the individual.

The Bible, on the other hand, strongly emphasises the collective. Creation ends with human beings and we suppose that this human being is destined to be the image of God. The sin of humanity is that which provokes the anger of God and also His compassion. The Prophets present the sin of the people of Israel, the chosen people of God, as being the focus of their concern. The vineyard of Yahweh in Isaiah 5, 1-7, and the unfaithful wife of Hosea 2,1-22 both represent the people of Israel. Ezekiel introduces us to individual responsibility as a development without diminishing collective responsibility. This will be more fully developed in the theme of collective or social sin.

Social Sin

By Social sin, we mean not individual sin that has social repercussions, but rather the sin whose subject is society. Sins called 'institutional' or 'structural' are thus social sins.

The Church has resisted accepting the concept of social sin, alleging that all sin supposes the liberty and responsibility of the individual (cf The Encyclical *Reconciliato et Poenitentia,* John Paul II). However, in John Paul's later social encyclicals, he admits the concept of 'structures of sin.' This may be attributed to the fact that sociology is a social science only recently taken account of by the church. Structures can assimilate social habits that originate from individual sins and therefore bear that sin. For example, the practice of bribery or the habit of machismo is a social habit that corresponds with individual sinful habits.

The concept of 'social sin' was developed in Liberation Theology and received ecclesiastical confirmation in the Latin American Bishops Conferences of Medellín and Puebla. Thus the church was opened to social analysis, structural reform and the struggle against poverty. We have to admit that the observations formulated from Rome have hindered these openings. These same inhibitions, or at least the absence of modern sociological insights, have robbed our SE of punch in our social pastoral work.

Suggestions from a social perspective

Theoretically, as well as in practice, much work has been done to modernise the SE. In the biblical, theological and social fields eminent Jesuits have accomplished great works, and in teaching through directories such as the Latin America Directory. But I feel that we have to insist on making sure that the Spiritual Exercises promote justice, and that vocations are discerned in the light of this. With this objective I would like to make some suggestions.

(1) The Principle and Foundation

The theme that is presented is God's plan in the creation of humanity and the goal of humanity. The goal is that we become sons and daughters of the family of God in fraternity and solidarity. Then the primary goal of all created resources is explained, which is the life and fulfilment of all without exception. In particular, all property is subject to this hypothesis. For example, the capacity to produce is divinely given to be used by *all* workers as is indicated in "*Laborem Excercens.*" Finally, comes the goal of all goods that are available for use by each and every person, which is the fulfilment of the plan of God.

(2) The First Week: Social Sin

More than individual sin, this week could be centred on social sin. I think that this is the biblical sense of sin, *par excellence*, at least in the Old Testament. Further, the Gospels are centred on the imperative of the 'Kingdom of God'. For Marciano Vidal, a universally known moral theologian, the notion that sin includes individual and social sin is analogical. But the "*analogatum princeps*" is social sin.

It is very important here to define sin. The current definitions of 'an offence against God' or 'disobedience to the law of God' do not have theological or pastoral value. I think that the definition of sin could be 'a human act that is opposed to the loving plan of God.' This act can be distinguished as individual acts or as social acts, although strictly speaking, all the acts of society implicate individuals and individual acts. Even a mere thought is social for the reason that we are at the same time individuals and members of a society.

We have to insist on making sure that the Spiritual Exercises promote justice

The goal of the first week is the knowledge of sin and the recognition of sin. For this there is nothing better than starting from the social effects of sin in contemporary humanity: poverty, misery, drug addiction and all types of violence leading to the destruction of the family, world peace and all forms of unhappiness.

Personal repentance is based on our responsibility for social sin, which is to say, that one can be an accomplice in the way that one participates in the structures of abuse or oppression. One's duty is to do whatever is possible to correct these structures that cause damage.

(3) The second week of the Exercises: the call and the following of Christ

The call of the King in the SE seeks a commitment to personally follow Christ, including embracing his poverty and humiliation. Without doubt we are missing today a more explicit mention here of the "*Kingdom of God*," which is the central message of Christ in the Gospels. This is the perspective that corresponds to the actual man in a world on the way to globalisation.

In the contemplations of the mysteries of Christ, the central dedication of Christ to the promotion of the Kingdom of God has to be stressed more, an ideal taken from the Old Testament and explicit in its message. Here the demands of justice and the liberation of the poor are essential. And in these demands and corresponding duties are the fundamental 'human rights,' which are the most complete expression of a morality for a future world or the Kingdom of God, which is indeed the same project of the Father who created humanity out of love, that we may all be his sons and daughters. Christ announced the Kingdom of God, as is seen in Mark 1,15, which he explained through parables and based on the beatitudes.

(4) The election

We know that the Spiritual Exercises are directed towards a conversion, which is expressed in a life-changing choice. Saint Ignatius proposes some annotations to guide this choice or election for life. I believe that implicit in Ignatius is a deontological morality or a morality of principles. For the election, these principles are found partly in the Principle and Foundation (rational principles) as well as in the meditations about Christ (spiritual principles). The election must flow from these principles. Effectively, two ways for the election are proposed, rational discernment and spiritual discernment.

Modern man tends to be moved by another type of morality, theological morality or what Max Weber calls 'the morality of responsibility.' To take a decision one must evaluate the results of one's actions. Those who have understood their own responsibility towards the evil of society, in the poverty and the violence that are present, ask themselves what they must do to mitigate these evils. They will feel invited by Christ to commit themselves to this reparation.

For all that one may wish to make an election for one's life, one must remember the criteria for this discernment, which is 'that which most leads to the end for which we were created.' This leads not to ideological but practical and effective action, and this end is not merely my personal salvation but the good of all of humanity, the fulfilment of the Kingdom of God. It could be that poverty will be the path, but it also could be wealth. Whatever leads me to better fulfil the social good is my path.

Thus, as a result of this election, the exercitants will not be abstract or ideological but practical, in their choice of resources as well. In other words, he/she is expected to use the formula of Catholic Action well understood as '*see, judge, act.'* Here to judge is not to start from absolute and universal principles, as has so often happened, but the 'seeing' of a reality examined objectively and sometimes technically.

(5) The Passion and Death of Jesus

Saint Ignatius said that Jesus died 'for me.' This is true, but we must take into account that he died because he loved all humanity, and even more for the love of each one. Neither Jesus nor his father wanted his death, but they accepted it as the result of the reaction of the chiefs of Israel who were incensed by the activity of Jesus in his commitment to the Kingdom of God.

Conclusion

I am not a specialist in Spirituality, nor the SE. My area has been Moral Theology. Because of this I expound these ideas to my companions in fear and trembling, especially in this excellent magazine *Promotio Iustitiae* where things are said with great clarity.

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SOCIAL DIMENSION OF THE EXERCISES OF SAINT IGNATIUS

Ricardo Antoncich SJ

José Aldunate's enlightening article brings out very well a dimension which belongs to the Exercises but which has not been sufficiently developed. I believe that the permanent tension between the individual and the social results from opposing those aspects as mutually exclusive in spirituality. The theological tradition of Christianity has worked on the theme of the "person" in society**,** emphasizing the social dimension of the individual person, but extreme individualism is a heavy cultural burden which modern liberalism has placed on us.

Reflecting on the essential elements of the Exercises, I would reduce them to three, one at the beginning, another in the middle and the third at the end, that is, the Principle and Foundation (and the first week), the Election, and the Contemplation to attain Love. By "essential" I mean what Ignatius explicitly has given us to understand of the life of Jesus in the Gospels, the permanent guiding thread of the whole life of prayer.

Principle and Foundation, together with the First Week

The Exercises have a very concrete purpose or end, expressed in number 21, which goes back to the "title" of the work. It is said there that the Spiritual Exercises (EE), have a purpose, a goal: to overcome self and to order one's life in such a way that no decision is made under the influence of any inordinate attachment. The explanation of this title is in number 23, which is the Principle and Foundation (P and F), where the panorama is expanded: the life of which every human being must render an account is, in the first place, his own, because he is the subject of it.

This is why it is necessary to make a "personalized" reading of the P and F, interpreting the "end" of life, that is, "to have been created for...," as a general expression that applies equally to "every human being." Understanding it in an individual sense has, I believe, led to many mistakes, for instance, including other persons in the "the other things are created for man… to help him in prosecuting the end for which he is created." This is to reduce other persons to a means of personal sanctification. I quote one of the clearest and most impressive phrases of Pope John Paul II in Love and Responsibility: "nobody has the right to serve himself by using another, to use her as a means, not even God her Creator... when God has the intention of directing man towards certain ends, first he makes these known to him so that he can make them his own and tend towards them freely. In this, like in other points, rests the deepest of the logic of Revelation."[1]

The Exercises, which are a means to make the Creator known to every free being, will not succeed if every subject does not freely make this the end of his own life, which he shares with all other human beings.

Ignatius is perfectly conscious that the end and the possible means cannot be known sufficiently if an inordinate attachment exists in the heart. He dedicates half of the P and F to this point, and this is what he states clearly in number 21. The order of the affections is the point that unites numbers 21 and 23. In other words, the end of the Exercises and the end of life, coincide in practical terms; the Exercises are to help us to live.

Aldunate's observation concerning the individualistic sense that has been given to the "inordinate attachments" is true, but in the Exercises it never appears that these inordinate attachments are strictly of an individual nature. They are individual in so far as they are attachments to one person, but many times that disorder within is the fruit and the manifestation of collective attachments. This idea appears very clearly in the preamble to the consideration of states [135, 142]. The greed for riches is not that of the miser who accumulates riches, but the social power which riches bestow; clearer still, the "vain honour of the world" can only be understood in the inter-relationship of persons, a true inordinate attachment which often prevents the following of God's project.

The first companions of Ignatius were capable of drawing up a community project for a universal mission

When we see that all the first companions of Ignatius were capable of drawing up a community project for a universal mission, then we may reasonably deduce that they did not understand the Exercises from an individualistic point of view, but on the contrary, were stimulated to be "companions," a group, a community of "friends in the Lord," following the same Jesus. That is why José Aldunate is right in reminding us that Ignatian Spirituality is not limited to the Spiritual Exercises, but is also manifest in the Constitutions, and from there comes the challenge for the modern Society of Jesus: to help the laity to draw up a typically Ignatian project, in communitarian forms so as to exercise influence in modern society. The project of religious life was the task of Ignatius; the project of the life of the laity has to be our task.

Why do I believe that P and F and the First Week are inseparable? Because one of the most profound inordinate attachments is to refuse the acknowledgement of our own sins. Why? I believe that there is a typical movement of the evil spirit, which, under the pretext of a false sense of unworthiness, wishes to draw us away from God, instead of recognizing the gratuitousness of his pardon and mercy. What is essential in the First Week is not only to recognize our sin but, above all, to recognize the love and tenderness of God in accepting us as we are and helping us to remake our life from this two-fold experience of our fragility and his mercy. And it is absolutely essential that this experience of fragility and of mercy be lived profoundly as a personal experience.

Even if we would speak about social sins during the First Week we would not succeed in substituting the two basic experiences: personal sin and the discovery that the person who is a sinner is the same person whose sin is forgiven. I would call this the "personal laboratory of sin and grace." The conviction that emerges thence is this: just as God loves and forgives me, in the same way he also contemplates the sin of history with the purpose of redeeming and forgiving it. I can be witness of that mercy because I have experienced, lived it in myself, in my personal history; and I can announce it to others based on the certainty of my own experience.

Even though sin was seen "in the others" (EE 50-52) this is presented in view of personal knowledge of one's own sin. On the other hand, social sin is indicated in the contemplation of the Incarnation in numbers 106-108 in its first part (see the persons, hear what they say, see what they do). It is no longer a question of one's own sin; we are conscious today of the sin of humanity in all its forms, through the effects caused by social structures becoming instruments of sin. And precisely, before this spectacle of the 'sinner world,' arises the response "Let us work for the redemption of the human race," and the dialogue with Mary is developed in that context.

The experience of the relationship between sin-grace that each one lives out is now presented as a collective reality. There is a response to "all those sins" of the world as we face them, in which God asks for the free consent of Mary, the Virgin. This is the way in which God proceeds as was pointed out by John Paul II. And each one of us is called to participate; thus, the Parable of the Eternal King is an eminently social parable, because each retreatant, in communion with the person of the King, directs himself towards the accomplishment of his Kingdom in the world! The parable does not present the King without the project of his Kingdom, in the temporal as well as spiritual aspect. We unite ourselves intimately to the King when our affection is ordered toward his Kingdom, lived in our daily life.

If the experience of sin-grace of each one is not profound, the contemplation of the sins of history overwhelms us completely. Does this not happen to us every day when the mass media informs us immediately of human evil in any part of the world when we cannot directly contribute to a solution?

[1]Editorial *Razón y Fe, 1978, p. 21.*

The election

This is the second typically Ignatian moment, the moment of "making God's project our own," doing whatever he wants. To be ready, disposed to say yes, is something which occurs interiorly, within the person. To "do what has been disposed" by God presupposes "availability" as a fundamental attitude of every retreatant, but if we are to be available for the projects of the Kingdom we need to have that availability which is the fruit of freedom from the things that hinder us from being men and women for others. The one who is not ready, not disposed for the 'yes' (and here are the inordinate attachments, both individual and social, because there can be blockages from both), is not available for the values of the Kingdom.

That is why the "election" is not only for an individual life project but also for an ecclesial project of life, which, by its nature, is social. The Society of Jesus was born from the convergence of identical individual processes. All felt that Christ was the centre of the life of the companions, and that is why there they re-encountered all in one same love which was the communitarian, and which had been in its genesis, personal.

If personal conversion does not go through the whole world, it loses the very rich sap of the Ignatian experience

Without making the process sin-grace personal, it is difficult to maintain the same redeeming look on the sin of the world and of history that God had when he decreed the Incarnation. The one who knows that God was merciful with the sins of each one has the certainty that God's mercy will triumph in the world. One is not therefore easily discouraged in front of the heap of negative information all around.

The person of Mary is a key element of the human response to the project of Redemption. If the Incarnate Word had appeared in history in the midst of "human" signs of greatness, power, wisdom, it would have been easy to acknowledge him and to submit oneself to Him by the coercive means of that power, greatness, richness. But the Plan of the Redemption to appear in history in the simplicity of a peasant carpenter required a human "involvement," a recognizing of who is the one hiding behind such simple and humble signs. The Church is an "accomplice" of the Trinity so that the Redemption may be realized in the whole of humanity. And Mary is the singular and concrete person who lives the social vocation more universally than all others, giving us the Saviour.

If personal conversion does not go through the Church and end in the whole world, without any frontiers, it loses the very rich sap of the Ignatian experience. The fear of commitments before structures, the fear of being judged and condemned by society and even by the religious institution when we rebel against what is happening and yearn for what should happen – those fears are, in the last instance "inordinate attachments" which have cut the wings of our generosity.

The election is not only for the ordering of one's life, it is also for the ordering of the profession, of the activities in society and in the world. The lesson that sociologists give us while drawing our attention to structures and institutions is that isolated persons can never transform them; the macro-structures can be transformed only by micro-structures; both are on the same level. Personal conversion relates to processes and social structures in an uneven way but it does inter-relate with them.

That is why, in the course of the personal experience of the Exercises, the retreatant has to confront himself with the structures of sin also, but without the naïve illusion of believing that converted persons automatically bring about converted societies. The election before the reality of poverty and misery in the world is a matter of asking ourselves: "With whom should I work in order that this situation may change?" And here it makes sense to fall in love with Christ who was poor, and who wished that the world would be changed by the poor to whom he announced the Kingdom of God. Without solidarity with them, motivated by the presence of Christ in them, our social commitment loses the lifeblood of Ignatian spirituality.

The Contemplation to Attain Love

The final moment is the contemplation of one's own life and of all the gifts received from God "so that others, in seeing our works, may praise God." This affirmation is, at one and the same time, personal (our works) and social (that others may praise God). In this spirit, we are called to witness both profound transformations in persons, and the ensuing visible effects they produce in society. Only the one capable of giving up the self can surrender to others.

It is not a question of two successive moments but of a dialectics where the social converts us personally, and the personal appears, is manifest, in our actions in society. We will gradually learn the readiness of the 'yes' itself in the love for our neighbour, by which we mean the person in need of our love.

Discerning on a Utopia

Today we speak about the "apostolic subject" to indicate that the Ignatian spirituality lived by the Jesuits, the laity (men and women) and religious (men and women) can unite us in unity and action in society, and this is the response to the structures of history. But concrete problems also presuppose the knowledge of psychological and social sciences if solutions and alternative proposals are to be found.

There are already some groups of Ignatian spirituality, and it is possible that there may be others, who make communitarian discernment concerning effective action, which persons (in an individual way) or the group (collectively), have to take as signs of faith and of hope.

The Exercises offer many paths to nourish groups of persons who want act effectively together in groups formed according to profession or geographical location. The structures in themselves are not subjects of ethical decisions; we, the persons, approach them, configure them according to our selfishness and marginalize others. The "redemption" of the structures requires that these persons are both converted and professionally competent. Persons alone are not a "subject of conversion"; the way they use their competencies needs also to be ordered.

I think that here unknown possibilities are opened: to form, with the spirituality of the Exercises, that "apostolic subject" who takes discernment as a subject, and uses all the needed capacities and resources like human sciences, managerial techniques and corporate efficiency to make such decisions. This 'apostolic subject' knows how to translate discernment in community into communitarian or individual actions which all go in the same direction, touching on the nerve centres of the structures in the midst of which we live. In this sense, I think that in Latin America we are living moments of hope. It is true that the world does not favour processes of personalization, of interiorisation, and of liberty. Without forgetting prayer, and carrying with us the personal experience of sin-grace (the gift of a merciful God given to each one of us), we will have the vigour and strength to be certain of the definitive victory of the Father who in Christ accepts all his children.

The Contemplation to attain Love, understood as a cosmic vision of the whole of history, can function as the bridge between the experience of the Exercises and the results that must flow into building a social construction of our history. It is the moment in which the consciousness of the gifts received demands that we share them with our brothers and sisters whom we are meant to love and to serve.

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EXPERIENCES:

WHO EVANGELIZES WHOM?

Carlos González Cique SJ

Life is full of messages or "lights" which give rise to "something" within us that makes us encounter the most profound depth of our being, an interior experience in the midst of the monotonous day to day, something that drives the depth of our being to discover God. In the course of 41 years spent as a believer and missionary in Japan, some experiences or "lights" have shone that made me go deeper into the message of Jesus of Nazareth.

For more or less twenty years I lived in Jesuit communities with Jesuit students being formed for their priesthood. At that time, influenced by the movement of the "priest workers" whom I had left in Spain, I sometimes asked myself questions concerning the world of work. My question was whether it was possible to believe in God while wholly immersed in a world of work in Japan. Like everything in the life of every human being, these questions were mixed up with a worry about my powers of communication in the Japanese language. When I was on the point of throwing things up, and ready to leave Japan to go back to Spain to join the working priests, a group of Jesuit companions met with me to discern whether, after listening to me, I would remain in Japan or would go back.

I asked my Jesuit superior to allow me to live only on my salary

The meeting with these Jesuits, unconditional friends who respected my freedom, ended with the suggestion that I should do what I had thought I would in Japan but with the intention that this would be an open offering. I have to acknowledge that with great fear, but with the tremendous support of my friends and Jesuit companions, I launched myself to live my life of believer openly.

Why do I say openly? I shall explain. I asked my Jesuit superior who was responsible for the work of all the Jesuits in Japan to allow me to live only on my salary without any financial protection, that is, as "close" as possible to the life of any ordinary worker. I have said as close as possible, because later (not at first) I became aware that, despite my good intentions, I carried a great number of things that my working companions did not have: studies, culture, customs, etc. etc.... Then I realised that this could be a difficulty if I wanted to share as much as possible with my companions. I asked the head of the enterprise to forget who I was and to accept me as an ordinary worker without any privileges, a request that he granted with respect and nobility, which I appreciated.

The first six months were a time of trial and solitude in a language that I did not understand. Certainly, there were the ordinary greetings and protection and help offered in all types of difficult work, in cold, rain and heat, none of which was lacking. What I did notice was that I was being observed with a certain Japanese warmth, and this, little by little, drew me closer to them. During all this time of solitude and silence, a change was taking place, perhaps unconsciously, in the culture, sentiments, customs of my companions, questioning my culture, my learning and customs which I believed were the best.

One day, after finishing work, a worker companion invited me to have a drink, not any drink, but the Japanese drink SAKE. I accepted with emotion, feeling that this was the communication that I desired so much. I learned that in Japanese culture, if a Japanese is to speak the plain truth, he must drink something to overcome his timidity or lack of security. While we were drinking he told me that they had been all worried because they did not know whether I had been guilty of a misdemeanour in my religious group and been punished by being put to work as a labourer. They thought it likely because I had left my country and so much else behind, doing work that nobody wants to do, like themselves. They had not asked me anything about it for fear of making me feel bad.

I have to confess that I returned home crying, feeling that I now understood the heart of all my companions. I do not know if this companion was sent or not by the others; what I do know is that from that day I began to get to know my companions by their names, they who had accepted me from the day I began working with them without my being aware of it,

Now the word INCULTURATION is in fashion, and I sometimes laugh to think how difficult it is for cultured persons to give a "name" to something which "illiterate people" know from birth, knowing each other through simple words. From the very beginning I had decided not to speak of God or of my religious group because, before everything else, I wanted to know and to learn from my companions the "daily grind" of their life.

The "funniest" thing in all this experience of 15 years is how much they have made me speak of what I do believe, but according to their language, their customs and their culture. They have taught me to read the Bible and, without knowing it themselves, deepened my understanding of it in a different way.

One day a companion told me, "I would like to go to your Church, but you know in all the religions they speak a language which we do not understand."

I thought to myself, Jesus speaks and speaks in a way that all types of people can understand.

How much they have made me speak of what I do believe, but according to their language, their customs and their culture

Another day a companion told me (also while drinking), "Listen, Cique, can I have children with a woman?" I knew he was married and had children. So as not to say the wrong thing I said politely, "To be sure, with your wife, why not?" To which he answered, "No, it is with someone else." To my mind there came two responses. The first response was, "With another one, I don't think so… The second response was, "Why are you asking me what you already know?" I spoke aloud the second response. He answered 'KARÜ HODO', which in Spanish would translate as "You have left me speechless." The curious thing is that afterwards he spoke to me of the good, of evil, of respect for the person, of something profound within each being, etc. etc.,

I think that this is what Jesus did in order to respect persons, offering them the opportunity to discover what they possess. On the other hand, I also discovered how God lived in my companion himself.

These experiences of the daily grind and openness have gradually changed my heart, from a position of superiority, believing that I was the Saviour of the Japanese, to a position of hope, of sharing my faith, being open to any person who would have some relationship with me.

I end with two other experiences.

Mamiya was one of my companions with whom I worked in Emmaus. His mother died when he was born and the story of his life is very like that of many others around us who have not experienced love or acceptance. His father, a teacher in a school, full of desire that his son should succeed as much as possible, gradually opened up, perhaps without being aware of it, an abyss between himself and the son who was hungry for a mother's love, so vital in the first years of our life. His leaving home was the beginning of an odyssey; seeking something which would give him the warmth he needed, and not finding the love he needed, he grew averse to a society which, not understanding him, despised him. At the age of 45 he entered EMMAUS, and though alcohol sometimes took the best part of him, his heart made him win over the love of all his companions in EMMAUS.

On the day that that the Presidents of the world's seven economically strongest countries were in Japan, the police, under the pretext of security for those great persons, took the liberty of frisking and checking every person whose attire made him a possible suspect. Mamiya was one of those "suspicious" ones. When he returned home and told us what had happened, I went with him to protest to the police, and afterwards advised him to put on the clean clothes that we had in EMMAUS when he went out from the house. He answered: "Are

you a Christian?" Before I could answer, he told me in his own way, "Jesus of Nazareth says that we should not be like whitewashed tombs." He considered himself a bad person and did not want to deceive anyone, pretending, with clean clothes, to be what he was not.

The second experience was in a dining room managed by various organisations sharing a common commitment to serving the hidden God in those who suffer. This dining room caters to 'daily workers', most of them alone, unable to afford cheap hostels, and sleeping on the street; they are all offered a hot breakfast at a very cheap price before going to work; advice and counselling are also provided, and they are accompanied in their difficulties.

Among those who slept on the street was Reiko San, the only woman among all those men. Calumny and malicious rumours that she had a contagious disease had led to her being evicted from a very cheap house that the Municipality had given her. The Municipality recognized later that the rumour had no foundation, but the house had by then already been given to someone else.

Reiko San without any rancour told us that now she was very happy because every day God woke her up with the singing of the birds; besides, she was not afraid of being robbed of anything. She was one of those who came to the dining room. One wintry day there was a worker, somewhat drunk, sleeping out on the street, and Reiko San asked for breakfast for him from the dining room. All those who were having breakfast tried to dissuade her not to take anything to him, because he spent all his money on wine and would laugh at her. Among these were some believers. Reiko San, asked "Are you Christians?" Before we could answer, she added, "They also laughed at Jesus."

Original Spanish
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CARING FOR THE SICK

Oskar Wermter SJ

At first Jesus was known as a healer. His healing was like a visual aid, showing what the Kingdom of God is like. 'It is like a leper, long cut off from everyone, but now healed and returned to community and family!' The apostles continued his healing activity in the power of Christ's Spirit. The Sacrament of the Sick is the clearest expression of concern for the sick shown by the Lord and his Church. Religious orders and fraternities devoted themselves to the work of caring for the sick and invented the hospital. Nurses, though now secular, are called "Sisters" to this day. A secularised Christian symbol, the Red Cross, stands for compassion and humane treatment of all victims of war and violence.

St Ignatius sent learned theologians, preachers and teachers, into the hospitals to do works of bodily and spiritual mercy

St Ignatius sent learned theologians, preachers and teachers, into the hospitals to do works of bodily and spiritual mercy.[1] The classical mission station in Africa was a "pot with three legs": church – school – hospital. African traditional religion is forever struggling to overcome sickness and death, and indigenous Christian communities like the "Apostles" focus to a large extent on healing. All this makes care of the sick a prime pastoral duty.

Visiting the Sick in Hospital

When you enter a public hospital as priest or pastoral worker you are merely a visitor. If you are friendly and polite to nurses and doctors, administrators and general workers, understanding the stress they are under, they will be friendly, polite and helpful too. Move gently and quietly, do not make a big noise. Crowds of parishioners trailing behind you are normally not welcome. But Sisters are accepted as part of your team. They can talk to the patients at some leisure and call you to the ones needing your assistance most.

Introduce yourself by name, as a Catholic priest (I normally put on a little name tag), and say a little prayer for everyone. Even most non-Christians are glad if you do. Only once a woman said, "No, I belong to the Apostolic Faith Church." You respect this of course.

[1] Letters of St Ignatius of Loyola, Chicago, 1959, Instruction to the Fathers at the Council of Trent, p.93 ff. – See also John O'Malley SJ, *The First Jesuits*, Harvard UP, 1993, "When the Jesuits arrived at Mozambique in 1548, they first lodged in a hospital where most of the 120 patients had contagious diseases. They begged for medicines for them, and then one of the Jesuits undertook the threefold 'function of cook, preacher, and pharmacologist.'"

Many patients are hard of hearing, some are mentally disturbed. Speak very clearly and distinctly, do not make many words, give a very simple message. What more can we say than "May God be with you"? Signs and gestures may mean more than words for some who are very ill. A small sign of the cross traced on the forehead, a hand placed on the head – at least if the patient seems receptive. If a person responds by making the sign of the cross himself/herself, this means more than many words.[2]

You recognize the value of set prayers. Ad-libbing long prayers is lost on very ill patients. But the Our Father, still known by heart and recited with the priest, may enable him or her to connect with a past religious practice.

Some are terminal, in fact in a coma and dying. You do not know if they still understand anything. You are not certain either that they don't. You pray for them, give a brief blessing anyhow, that the Lord be with them in this their last hour, a sign that God is there, has not abandoned them, waits for them. The terminally ill and the dying are not so far removed from us as we might think. We are all of us terminal cases, sooner or later. A deep human solidarity binds us together.

God is love – in life – in death – I must let him be and do as he wills

These are TB patients, most if not all HIV positive. Even those who seem to get better have a very limited life expectancy. Not all are aware of their situation. Or at least do not show it. Most who do know seem to be resigned, but a few rebel against it. God **must** heal them and restore them to full health, allow them to return to their former life. I, for one, cannot promise them, as some do, "If you only have faith and pray hard enough you will be healed." It seems to me more important to guide them gently towards accepting their situation, to be reconciled with it – humanly speaking, very difficult to do in the very short time that you have with the individual.

The sacramental liturgy of the Anointing of the Sick speaks also of healing, presumably with a certain ambiguity: accepting forgiveness and reconciliation are also forms of being healed, not just physical recovery.[3]

God is love – in life – in death – I must let him be and do as he wills – I must surrender, "Into your hands, O Lord, I commend my spirit." People will be at peace once they reach this stage.

So many of the patients have been out of touch with the Church for a long time. Most were never married in church. I tend to be very generous with giving the Anointing of the Sick. Let this sign speak to them, let the Lord through this sign touch them.

Giving Holy Communion to (semi-conscious?) patients who have not been receiving it for decades seems less meaningful, and I do not do it unless they actually ask. Some have been waiting and are longing for Holy Communion and their faces light up when you give them the Body of the Lord. A few times Anglican Christians have asked for Holy Communion, and I gave it to them.

You would like to lead them to true repentance and back to the Church, if possible through Confession, over some time. But you do not have that time. Most patients you see only once: next week they are already gone. Some will have died. Fervent Catholics are glad to meet the healing and forgiving Lord in the Sacrament of Reconciliation. But it is the most difficult Sacrament to receive, and many are no longer up to it.

A very ill patient told me that he wanted to "receive Jesus as his Lord and Saviour," but was at a loss how to do it. After some very simple instruction I baptized him, and he died a few days later. Not all who say they are Catholics are baptized. Sometimes they went to a Catholic school or were married to a Catholic, maybe received some instruction, but never got as far as Baptism. Give them Baptism if they ask for it. I have a little leaflet ready for those mentally alert enough to read it. Never impose on people anything for which they are not ready, but be wide-awake so as to sense what they really need. Trust the guidance of the One who sends you.

Visiting the Sick at Home

Neighbourhood groups, if they are alive at all, know who is sick and call the priest for the anointing. There is less pressure on you in the home than in the hospital. Ask all family members and neighbours to come and join in. Tell them to continue praying for the sick person. Arrange for the communion helper of the area to come and give him/her Holy Communion every week. Surround the patient with the care of the community and the love of Christ.

[2]For an interesting literary parallel see Evelyn Waugh, *Brideshead Revisited*, Penguin, 1982: "I suddenly felt the longing for a sign,…….So small a thing to ask. The priest took the little silver box from his pocket and spoke again in Latin, touching the dying man with an oily wad; he finished what he had to do, put away the box and gave the final blessing. Suddenly Lord Marchmain moved his hand to his forehead; I thought he had felt the touch of the chrism and was wiping it away. 'O God,' I prayed, 'don't let him do that.' But there was no need for fear ; the hand moved slowly down to his breast, then to his shoulder, and Lord Marchmain made the sign of the cross. Then I knew that the sign I had asked for was not a little thing, not a passing nod of recognition, and a phrase came back to me from my childhood of the veil of the temple being rent from top to bottom. It was over; we stood up; the nurse went back to the oxygen cylinder; the doctor bent over his patient. …" (p. 323)

[3]See HEALING AND SALVATION IN THE CHURCH, Theol Commission ZCBC, Study Paper No 2, available from SocCom Dept, Africa Synod House, or Catholic Book Centre. Shona version: Mwari Anorapa Maronda Edu, Mambo Press.

If the family does not cope with nursing the sick relative, or there is no family, you need your volunteers who can assist with home-based nursing care.[4] Some are in a state of denial and pretend all is well with them: they will recover soon, they assure you. Others are in depression. You need to pray continually for yourself to do and say the right thing as you encounter people in their different situations.

A young Catholic woman, now an evangelical, said, "KuRoma hakuna ruponeso." ("There is no healing/salvation in the Roman Church"). She trusted the promises of her fellow evangelicals that they would pray her back to health. Her mother was deeply distressed. We comforted her with a Memorial Mass for her daughter (Misa yeNyaradzo) after she died.

As Church we need to pray with the sick and stand by the dying, and we also have to fight for those who should not die just yet

Occasionally you have to gently chide your parishioners: "I want to be called to the living. Not only for the funeral…."

The Politics of Sickness and Health

A young man comes and enquires where his father can be treated with Anti-retroviral (ARV) drugs. A destitute widow needs millions for a cancer operation. A homeless person cannot pay even the relatively small fee in the local clinic to get a head injury stitched up. Healthcare is always linked to politics. How do you heal people in a sick society? A cynic might say, "What is the use of praying for the sick? Get rid of corruption and bad governance, and you will have all the medicines your sick people want!"

I think we have to do both: as Church we need to pray with the sick and stand by the dying, and we also have to fight for those who should not die just yet.

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[4]I am most grateful to MASHAMBANZOU and their community nursing sisters who can be called in to attend to very ill patients. An ecumenical group of women assist families with very ill members and show them how to nurse them at home. Most women need their time to earn something for their families. Volunteers who give of their time freely are to be highly commended.

LETTERS:

I am a Jesuit working in southern Chad, in Kyabé parish, and I am about to celebrate my 60th birthday on July 8th. We continue to receive *Promotio Iustitiae*, and the most recent issue, n. 86, had a special impact on me. The editorial, as well as the articles by Mardones, Patxi Alvarez and Ambrose Pinto, struck me as very insightful. Here on the savannah, where we have so few channels of information, it is really good to be able to able to count on *Promotio Iustitiae* for the reflections you offer. Our community consists of two young diocesan priests, myself (a Spaniard) and a Jesuit regent from Cameroon. We receive your publication in French and Spanish. It is especially helpful to get it in French, as it is our house language. Thank you very much for everything.

Original Spanish
Translation by Peter Bisson SJ

Manuel Fortuny SJ

"My most important desire is to become another Christ, work like Him, give a solution to each problem"

"Injustice causes much more evil than charity can repair"

"We can never give God enough until we give it all"

"Fr. Hurtado invites us to contemplate the reality of Chile and the world, and to consider Christ's call to Christians and to all persons of good will to build up the Reign of God"

(Guillermo Baranda, SJ Provincial Superior, Chile).

ALBERTO HURTADO CRUCHAGA SJ

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Died: 18-8-1952

Beatification: 16 October 1994
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