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Promotio Iustitiae

REVIEW OF DECREE 3 ON JUSTICE GENERAL CONGREGATION 34

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EDITORIAL

By appointing a Commission on Social Justice (CSJ) to review the relevance of the 34th General Congregation' s Decree 3 on Justice, Fr. General is signalling again his concern with the issue of justice in general, and with the 'health' of the Social Apostolate in particular. The Commission had a brainstorming session in May 2006, and will have a final meeting in the second week of December 2006. A final report will be submitted by the end of this year.

In the intervening period between May and December, the members of the Commission were asked to write an article on some previously specified section of Decree 3, keeping in mind the context of their own region or Assistancy. The outcome is the set of contributions we have collected in this issue of *Promotio*.

It has not been easy to avoid repetition. Some of the articles use a somewhat abstract language, and may appear to add to the pile of documents at a time when ordinary Jesuits seem to be weary of them. Yet reflection and sharing continue to have a crucial importance in crystallising the misgivings of some Jesuits and the hopes of many others engaged in the social ministry. These articles also express a cross section of feelings, about what we can reasonably expect from GC 35 and provide a summary of the main social issues facing the Society of Jesus today.

It bears repetition that expectations about GC 35 cover a very wide spectrum: from lack of interest to a passionate belief that 'now is the time and the *chairos* for the Society'. I would not agree with those who conclude that the truth may lie somewhere in between. I am an optimist and believe that God is writing our history and that the Spirit is filling out quietly the sails of our humble (*minima Societas*) ship. The fact is that the wind is blowing. No one can say, however, in which direction the wind will take the ship, or when its sails will billow out fully and pick up that critical, gentle breeze that will propel the ship ahead.

The first theme of our deliberations was the theological issues involved in the relationship faith-justice in today's world. It covers numbers 1-4 of Decree 3 and also takes into consideration Decree 2 which, lays the theological foundation of the three decrees on justice, culture and inter-religious dialogue. The article of Jacques Haers SJ is a serious attempt to provide a theological underpinning to our apostolic response in a globalised world. The essay lays the foundation of a Christian theology that builds on community, togetherness and the acceptance of contextual differences.

Many will find the going tough at times but, at the same time, the reflections on the relationship between faith, justice and love are inspiring and provocative.

The second theme is to be found in the section on the 'New Dimensions of Justice' and comprises numbers 5 to 10 of Decree 3. Frank Brennan SJ beautifully sets the context of his response. He writes from Australia, "a very prosperous, isolated, first world country" in the middle of very different Asian realities. He notes that "on paper, I am one of those Jesuits who have joined the exodus from the Social Apostolate." With great honesty and simplicity he sets forward the agenda for Jesuits: they ought to participate actively in the framing of public policy that affects the marginalised and touches the sanctity of human life. If we enter these two fields, we must be ready to face the hostility and the attacks of those whom we would position on the extreme right and left.

Paul Locatelli SJ articulates the new challenge for the Society and the world at large in tackling successfully the problem of poverty in an increasingly globalised world. He advocates forcefully a change of heart at both an individual and an institutional level. On the basis of his personal experience in Latin America, he proposes to Jesuits and our partners a greater contact with the reality of the poor. More than documents and directives, we need to develop a pedagogy of implementation which relies on facilitating and accompanying a direct experience of poverty and marginalisation.

The third theme considers the section dealing with 'Urgent Situations', numbers 11 to 16 of Decree 3. In a very exhaustive manner, Antoine Bérilengar SJ reviews the relevance of the urgent situations discussed in the decree and makes an attempt to incorporate other situations which have become 'urgent' today. The article is obviously written from an African perspective and touches on two somewhat paradoxical issues: first, the grave 'neo-colonial' oppression suffered by many African countries presently facing a concerted corporate effort, unhindered by any law or convention, to access their natural resources; and second, the inability of Jesuits—even African Jesuits—to understand the meaning to be attributed to the fact that the continent has been chosen as an apostolic priority for the Society.

Lluís Magriñà SJ, the international Director of Jesuit Refugee Service (JRS), dwells extensively on the far reaching consequences to be faced by all developed and less developed countries due to the massive and forced displacement of people all over the world. He not only attempts to define the phenomenon of 'people on the move', but analyses its complex and inter-related causes. At the end, he makes some operational proposals that

may crucially affect the future role of JRS in tackling the issue of forced displacement and migration the world over.

The fourth theme deals with the issue of 'Implementation' and covers numbers 17 to 24 of Decree 3. Joe Xavier SJ courageously uncovers our sins of omission and commission in the area of actually implementing what we collectively decide. He considers various aspects of the governing structure of the Society that need to be reviewed. He also raises the issue of the number of new Jesuits in the South rather the North (or the East over the West) and the possible effects of that increasingly skewed distribution on the relationships among Jesuits from these continents. Though couched in rather strong terms, the issue in itself is worthy of some reflection and discernment. We may remind ourselves, however, that the issue of 'power' looms large in this type of discussion-- an issue that Ignatius did not ignore.

The article of Roberto Jaramillo SJ closes the presentations of the Commission members. In the context of our implementation of the decree he raises some fundamental queries regarding our understanding of the option for the poor today. He believes that Ignatius's vision at La Storta becomes one of the most powerful symbols and inspiring metaphors motivating the involvement of Jesuits in the service of faith that does justice. He contends that the vision not only has a Trinitarian, but perhaps more importantly a Christological sense. Ignatius, and then all of us, are asked to follow Jesus who is carrying the cross. He is surely the Risen Lord, but shown carrying his own cross, and the cross of those who are crucified today.

As I try to weave together all the themes scattered in these papers there comes to mind the recent speech given by the Indian Prime Minister, Manmohan Singh, after receiving the honorary degree of Doctor of Law from Cambridge University, England. He touched on two themes crucial for the future of human kind. He called for "**inclusive globalisation"**, the result of a conscious policy decision ensuring that the gains from economic openness are more widely shared by the rich and the poor. He also touched on the need to introduce reforms in 'global governance' since the existing governance procedures based on the Bretton Woods institutions and the United Nations Security Council "reflect the realities of the world as it was more than half a century ago."

It seems to me that one of the themes developed by all the writers has to do with a serious effort at making globalisation more inclusive. This will be possible if we decidedly opt for an **inclusive and global apostolic strategy**. We need to carry all, and at the same time embrace a global process so dear to the Society of old. But this inclusive apostolic approach, as the Indian Primer Minister reminded us, must be matched by the seriousness with

which we reform our 'global governance' caught up in structures that reflect the realities of a world already gone.

This issue of *Promotio* introduces our readers to a controversial theme for the future of the Social Apostolate and the Society. For quite some time now opinions have been aired on the falling standards among new entrants to the Society of Jesus. One of the manifestations of this supposed deterioration is the falling number of scholastics joining the social sector and the still fewer number of those who specialise in social sciences.

There are obviously many ways of explaining this fact. One might refer specifically to the social background of the new candidates. In many regions they come from broken homes and poor urban backgrounds. In other regions they come from socially discriminated groups, for instance, dalit and adivasi communities in India. A relation is often established between the social origin of the new entrants and the presumed fact of falling standards: admitting Jesuits from these backgrounds is presumed to be one important cause of falling standards in the Social Apostolate and in the Society.

This opinion is based on many unsubstantiated and unspecified assumptions. For one, it is difficult to prove that the standards have been falling. It is even more difficult to define what these quality standards are. There are also clear pitfalls in generalising the condition of a few persons and applying that to all the members of a social group. Social identities (and other territorially determined identities) are not homogeneous. There do exist marked differences between members of a dalit community, for example, in terms of the levels of education received, and the type of occupation followed.

Be that as it may, the fact that this issue is discussed *sotto voce*, that it has acquired a persistence of its own merits some reflection and debate. The issue in itself is important because it deals with the future leadership of the Society and of the Social Apostolate in particular. With the aim of initiating a debate I asked one Jesuit from the Indian Social Institute, New Delhi, to reflect on the issue in the Indian context. I sincerely hope that this article may elicit a response from other regions of the Society. It might be a tragedy to dismiss the issue as irrelevant because we conveniently decide that it is confined and limited to one region of the world.

As the year comes to an end, the staff at the Secretariat for Social Justice and I would like to extend our gratitude to all of you for the generous support received. We thank the Lord for His promise to be with us till the end and wish all of you a joyful Christmas and New Year.

Fernando Franco SJ

GC 34 - REVIEW OF DECREE 3

CRITICAL SITUATIONS OF INJUSTICE

Antoine Bérilengar SJ

This article attempts to identify areas that may be taken up for consideration at the 35th General Congregation of the Society of Jesus to be held in January 2008. These are situations that call for urgent attention and which are relevant to the Society as an international apostolic body (GC 34, D. 3, nn 11-16). Many of them were described by GC 34; some others have been added. Although divided into broad sections representing distinct issues all of them are characterised by injustice and oppression and call for examination and reflection.

I am not sure that Jesuits the world over, and in Africa in particular, appreciate and understand this apostolic priority

1. Regions Facing Challenges

1.1 Marginalized Africa

The marginalisation of Africa is still a highly relevant and unresolved issue. Torn apart by war, ridden with poverty, terrorism, corruption and the HIV/ AIDS pandemic, and marked by the absence of democracy, Africa stands today on the periphery of the world's attention. As a sign of his concern, Father General has selected Africa as an apostolic priority for the Society of Jesus. I am not sure that Jesuits the world over, and in Africa in particular, appreciate and understand this apostolic priority. It was only recently that African Jesuits came up with a few proposals at the conference of Provincials in Loyola. As a follow up to their efforts and willingness, this coming General Congregation should once again reiterate this apostolic priority and set up specific mechanisms for the implementation of those proposals.

1.2 Eastern Europe

While the situation in Eastern Europe has changed radically, the region also faces new challenges, such as managing the aftermath of wars in the Balkans and the changes since 2004 with ten new states joining the European Union. Regions like Montenegro-Kosovo in the heart of Serbia are struggling for independence. A mounting sense of nationalism, occasionally bordering on xenophobia, adds yet another challenge. A few years ago, the Balkans were the symbol of chaos. How do we prevent them from sliding back into that situation? How should we address the issue of nationalism vis-à-vis integration? GC 35 needs to take account of these new challenges.

2. War and Reconciliation

Murderous wars rage in hotbeds of tension in Asia, the Middle East, Latin America and in Africa. The worst war torn regions are Iraq, Afghanistan,

Southern Sudan (and now Darfur), Colombia and the Democratic Republic of Congo. These conflicts have various root causes. While ethnic diversity in some countries fuels intra-state conflict in many cases, poor socio-economic and political conditions or repressive political systems are among the chief causes of sectarian armed conflicts within states. Access to resources and degradation of renewable resources also contribute significantly to the possibility of violent conflict. Resources such as oil, diamonds and other mineral wealth are all determinants of conflicts.

Ascertaining the root causes of conflicts is the only way to arrive at a solution; the root causes must be first identified. This calls for new strategies firmly based on the search for truth about what has happened and the establishment of justice in the full sense of the word. The causes need to be discovered not because we need to determine which causes are more important than others, but rather to determine how the different causes interact so as to deal with them effectively.

In the aftermath of war, apart from dealing with issues of reconstruction and the return of refugees, true and sustainable reconciliation between peoples is a crucial issue. The Society of Jesus is challenged to return to its inspirational sources and play the role of accompanying refugees and effecting a reconciliation.

Working for peace based on justice and lasting reconciliation must be an integral part of the mission of the Society today. The Society of Jesus should be concerned with the long-term social, economic, cultural and political conditions that generally lie behind armed conflict. We should also take into consideration new actors, especially multinationals, and acknowledge not only the role played by religion and ethnic identity, but also that the will to control natural resources is used to sustain warfare.

3. Distressed People: Indigenous, Displaced and Urban

3.1 Indigenous Peoples

The issue of indigenous peoples needs to be raised yet again, especially in the case of Latin America, India, North America and Africa. In Latin America, for instance in Bolivia and Ecuador, indigenous people are getting more and more political power; some of them have become Heads of State or Members of Parliament. There are a hundred million indigenous people in India and Jesuits are working with them through pastoral work or centres for social action. They are present in Myanmar and Thailand as well and the Society of Jesus has historical links with them. Indigenous peoples are a large marginalised group among whom the Jesuits have worked for long years and clearly the GC cannot break this old link. The Society of Jesus should continue to do pastoral work, be in solidarity with them, let their voices be heard and empower them. It has to use its many different networks to raise awareness about the rights of indigenous peoples and their entitlement to their land.

3.2 Displaced People

This issue has been dealt with in detail by Lluís Magriñà in a separate article. Let me note in passing some traits describing the present situation.

It must be acknowledged that the resolution of conflicts in Angola, Liberia, South Africa, Burundi and Sierra Leone has led to a drop in the number of refugees. In addition to war refugees and persons internally displaced by warfare or natural calamities, we should take account of migrants to Europe or North America, many of them young people. They migrate because Europe offers them better economic opportunities than are available in their own countries. The social and economic factors that urge people to move should therefore also be kept in mind in addition to factors such as war and natural disasters.

Refugees often become soft targets for the recruitment of new combatant forces

Refugees often become soft targets for the recruitment of new combatant forces (as has happened in Chad and Congo). There has been a massive increase in the number of armed bands operating around refugee camps and forcibly recruiting people in order to increase their ranks. Elementary laws for the protection of these people are clearly being disregarded on a daily basis.

Another great challenge in Africa is the management of Internally Displaced People (IDPs). There are more than 7.5 million people in Sudan, Côte d'Ivoire, and the Democratic Republic of Congo alone. The situation of these IDPs (who do not have refugee status because they did not cross the borders of their countries) has become increasingly precarious. They are frequently forgotten, suffer intolerance at the hands of the local inhabitants or become victims of the terrorism associated with conflict. The root causes of migration and issues such as their full integration, empowerment and violation of their human rights need to be studied in depth. How is the brain drain detrimental for the developing country to be stopped? How can we create an authentic network to deal with the problem of people on the move?

3.3. The New Urban Oppressed

Inequalities of income have increased among and within countries. Many continue to be excluded from access to the resources needed to fulfil their basic needs, let alone to amass wealth. In the face of these worldwide disparities and the accompanying social tensions we run the risk of facing a 'social tsunami'. For example, France witnessed recent revolts in suburban areas. The number of people who have nothing need to express their anger as they are left out and see themselves as people without a future. They possess nothing and have little to lose; their number is increasing

In the face of these worldwide disparities and the accompanying social tensions we run the risk of facing a 'social tsunami'

and they are fertile ground for the recruitment of terrorists or outbreaks of rebellion. Some cities are sitting on time bombs of this nature. The Society of Jesus, in solidarity with other organisations, should work towards reducing this gap and guaranteeing the future for younger generations or we will see more demonstrations of the kind that took place in France or the United States[1].

4. Religious Fundamentalism and Ethnic Identities

4.1 Religious Fundamentalism

Religion is a crucially central issue that one ignores at one's peril in modern society today. The rise of religious fundamentalism and new religious movements are two main aspects that call for a process of reflection. We are facing today the rise of Islam, mainly political Islam (the will to rule society according to Islamic rules). In some cases, religion plays an ambivalent role as a factor of both war and peace. Religious fundamentalism, unfortunately, frequently plays a very negative if not a destructive role, associated with violence of every kind. Furthermore, the interpretation of religious matters is done in a partisan way. This is why the Society of Jesus is invited to focus on the role and mission of religions in the modern world and to reflect on ways to transform religion into a factor of peace.

4.2 Ethnic Identity

Ethnocentrism and nationalism act as a background for underlying social divisions

In Africa for example, in some countries identity is reduced to ethnicity and articulated thus in speeches and actions, especially in Cote d'Ivoire, Chad, Democratic Republic of Congo, Cameroon, Nigeria, Equatorial Guinea, Rwanda, Burundi and Sudan. Some identities are conceived in terms of exclusion and are known as "murderous identities" or fundamentalist identities.

Ethnocentrism and nationalism act as a background for underlying social divisions. Ethnocentrism is often a central and powerful component of common prejudice and ethnic difference can easily lead to conflicts. As such, it is readily manipulated by political leaders seeking to mobilise a particular segment of the population. Nationalism, a political ideology that claims that nation and state should be territorially congruent, is a social, cultural, intellectual and emotional reaction to socio-economic and political destabilisation.

The creation of a single market, the driving force behind the process known as globalisation, threatens simultaneously to destabilise the ethnic identity and to rigidify it. The effect of globalisation on ethnocentrism and nationalism is double-edged. On the one hand, it is a force that homogenises cultures and life styles and promotes a more cosmopolitan awareness. On the other hand, the rapid relocation of investment capital and the integration of markets worldwide create new winners and losers, leading sometimes to fragmentation and

marginalisation of certain ethnic and national groups, and generating in turn a reaction against cultural homogenisation. The cultural aspects of pluralism and globalisation lead to the progressive disappearance of smaller cultural groups and raise problems of identity itself. The fascination with identity or the formation of a new identify is the result of the State's abdication of its social mission; it has simply not fulfilled the basic needs of its citizens nor has it afforded all of them equal protection. In addition, there is enormous tension between national and transnational identities, with the search for allies and assistance outside the country becoming the main goal. A case in point is the US-Israel relationship. Such tension between identities prevails in the Great Lakes region in Africa, and in Chad and Sudan. Darfur is a terrible example of what happens as the result of such tension. Any globalisation document would need perforce to highlight the strong link between culture and justice.

We must not let ourselves be taken in by the ethnic façade. In fact, what are commonly called ethnic conflicts are, in the final analysis, conflicts over power or access to economic or environmental resources. Ethnic differences, resentment and grievances need careful attention and are of central importance not as the sole cause of armed conflict, but rather as instruments of mobilisation for political leaders. The point is worth reiterating – the ethnic dimension is important and must be taken account of, but cannot by itself be the only source of conflict.

5. War against Terror

This "war against terrorism" seems to consist of washing blood with blood

Many kinds of wars are being fought today: for liberty and for democracy, but the newest and most difficult to handle is the war against terrorism. The anxiety generated by terrorism, the crisis surrounding the threat of weapons of mass destruction and the fear of proliferation of nuclear arms are seedbeds for new sources of war, instability and insecurity in the world. The invasion of Afghanistan and Iraq, the tension between Iran and the US, the tension between North Korea and the US and so on, obey this logic. The double standards implicit in the approach to these problems create a confrontation between the international community and certain countries seeking to possess these weapons. An institution such as the UN is not free to decide who is allowed to develop these arms. Today, African countries like Kenya, Tanzania, Algeria, Egypt and Mali have terrorist groups or groups supporting anti-democratic governments under the pretext that they are against terrorism or that they actively participate in combating terrorism. In some cases, this "war against terrorism" seems basically a destructive blood-for-blood-strategy. It seems to consist of washing blood with blood. Unfortunately, this misuse of violence in the war against terrorism for ideological reasons operates on the basis of the claim that you cannot clean blood with water. Such unilateral willingness to use violence undermines the efforts of individual Jesuits or Jesuit

institutions to explore non-violence as a means to resolve conflict. But what effectively can we do?

6. The HIV/AIDS Pandemic

AIDS is not just a health issue; it is a social and political issue; it is a justice issue

HIV/AIDS is a scourge. As many lives are destroyed through it as are lost in conflicts or illnesses such as malaria. It takes a terrible toll of young people in developing countries. Poverty, conflict, violence against women and girls, a lack of appropriate education, high-risk behaviour, gender inequality and a number of other socioeconomic factors make people in the least developed regions most vulnerable to HIV/AIDS. Many poor African countries are ravaged by this pandemic. Impoverished and marginalised people have limited access to health care information and services. This very fact is itself a factor which creates conditions favourable to the spread of the virus and AIDS. This in turn deepens the poverty of affected families and communities in a vicious cycle. AIDS has also produced a huge population of orphaned youth. In some countries such as Uganda, Democratic Republic of Congo, Zambia, Zimbabwe, Tanzania, Swaziland and Lesotho, children are left to head the household and are in danger of growing up in an environment devoid of care and guidance. Children without parents are forced to raise themselves and often drop out of school. AIDS is destroying not merely families but entire communities, a destruction that in turn destabilises entire regions and weakens governments. Economies struggling to bring people out of severe poverty suffer the loss of productive members of society because of the spread of the virus. The impact of HIV/ AIDS is hidden in countries or areas torn by war. It wipes out the most productive sector of society, namely human power, thereby undermining economic development efforts and threatening to keep entire generations trapped in a cycle of poverty, appalling health care systems, exploitation and death. Thus, AIDS is not just a health issue; it is a social and political issue; it is a justice issue.

In developing countries, there is a crucial lack of resources, including money and human resources, to deal with the pressing problems thrown up by this pandemic, for instance, care for infected persons and the education of orphans. Replacing adults who have died of the disease is not easy, so much so that in certain African countries, like Central Africa, schools have been closed for years due to lack of teachers. This problem is increasing year by year and the future of certain countries is at stake. The HIV/AIDS issue is a challenge for the international community because we live in an inter-dependent world. This is a disease that is not arrested by frontiers and the social and economic consequences will, one day or another, affect other countries.

Jesuit institutions, chiefly universities, should address this problem and make a contribution towards finding a solution. A sustainable solution calls for the critical assessment, strengthening and up scaling of the health system of

impoverished countries. Our option for the poor should lead us to face the situation and address the underlying causes of poverty, conflict, inequality and irresponsible sexual behaviour that exacerbate this pandemic. However, as we cannot rely only on our own resources, it is imperative to mobilise other groups to deal with this issue. In other words, AIDS is a complex problem which requires serious commitment from various actors. We need, therefore, to foster partnership and networking if we are to support those who continue to face this pandemic with courage and hope and compassion

7. **The Environment**

Environmental issues were major and urgent concerns for GC 34. They should continue to hold the same importance for the forthcoming General Congregation. The main environmental challenge today is one of living together in harmony and celebrating spirituality. Now there are 50 more million environmental refugees to add to the 30 million already there. It is the poor who will pay the price once more. The other challenge is a pedagogical one. This is an urgent issue for the Ignatian family. The Society of Jesus needs to develop a capacity to work on connecting situations and practices: action on the ground, social research and advocacy

8. Participatory Democracy and Advocacy

We have witnessed the return to dictatorships in petrodollar monarchies, and the death of democracy in some African countries where dictators get themselves voted into power by manipulating votes and constitutions. The take over of power or maintaining power by force in some areas has become normal, for instance, in Pakistan, Mauritania, Central Africa and Congo Brazzaville. It is important to work towards guaranteeing constitutional order, democratic alternatives and good governance. We should also ensure, through democratic processes, that certain groups like the Islamic Front in Algeria, Hamas in Palestine and Hezbollah in Lebanon are excluded from the electoral process. In some cases, we wonder what is meant by the words "government of the people by the people". Some groups are allowed to overthrow the constitutional order and others are not. Taking careful account of the description of conflict-ridden situations, we must humbly see what action is possible and offer concrete proposals for action. Society as a whole can make a contribution in three different ways – through traditional action, reflection and advocacy.

We are witnessing the shift of political power from sovereign states to political regions (for instance the EU, ASEAN and AU) and to multinational corporations. Because of pressure from big business interests, even a democratic country like India is unable to enforce, for example, the rights of tribals to their original habitat. New regulations to protect vulnerable groups are disregarded when multinationals want to occupy land. Environment laws are no longer

valid. China needs steel but nobody bothers about the impact of massive quantities of fossil burning.

9. Trade

Australia, Canada, South America and Africa are very rich in natural resources. Africa has between 30% to 80% of the world's reserves and extraction of natural resources is the main export activity for half the African countries. Without local transformation, that is, without adding value to the final product locally, the exploitation of these resources provides relatively low income to the owning countries. Agricultural production has stagnated, as often happens in economies based on the export of agricultural products. Price fluctuations, lack of bargaining power to control prices set in international markets and the export of subsidised agricultural products from Europe and the US have impoverished small farmers.

The export of subsidised agricultural products from Europe and the US have impoverished small farmers

10. Conclusion

This paper has attempted to list areas of concern which, given the present world situation, must disturb people of goodwill everywhere and provoke organisations like the Society of Jesus committed to fighting injustice into serious reflection and plans of action. With the forthcoming General Congregation slated for January 2008, it may be useful to start thinking of how these issues must be understood and these problems tackled. We live in extraordinary times and in a highly interdependent world where anything that occurs in one part of the world has repercussions everywhere. We need therefore to confront the problems thrown up by globalisation and work to set such changes in motion as are in harmony with our mission of a faith that does justice.

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[1]The reference is to the decision of many Hispanic groups to go for a one-day symbolic strike on Independence Day.

A PERSONAL REFLECTION ON OUR REVIEW OF DECREE THREE: "OUR MISSION AND JUSTICE" 'NEW DIMENSIONS OF JUSTICE'

Frank Brennan SJ

In December I will travel to Rome to join an international group of Jesuits reviewing Decree Three of GC 34 (*Our Mission and Justice*) in preparation for GC 35. My colleagues who met together in Rome in May rightly decided that the last thing we need is another decree on justice. They have been very attentive to Fr General's repeated observation that the social apostolate is in decline since GC 34. They are anxious to discover a pedagogy of implementation, of cooperation and dialogue among ministries and sectors.

As Jesuits, we have a tendency to write more and more about less and less! I am now asked to write a 2,500 word reflection on the 500 words of Decree 3 entitled "New Dimensions of Justice" (GC 34, D 3, nn. 5-10) from the perspective of my particular Assistancy (East Asia and Oceania) and of my particular apostolic activity. My Assistancy is so diverse that I will have to restrict myself largely to my own province, if I am to maintain any credibility!

As Jesuits, we have a tendency to write more and more about less and less!

On paper, I am one of those Jesuits who have joined the exodus from the social apostolate. I have left the province's social justice centre, and am now a full time university academic. And yet, social justice is my life, human rights are my craft and the relationship between faith and justice underpins all my apostolic activity as a Jesuit.

Ordained in 1985, I was commissioned in 1989 to found *Uniya*, the Australian province's new social justice centre. I had been trained as a lawyer and was working as adviser to the Australian Catholic Bishops' Conference on Aboriginal issues. I remember a Jesuit headmaster once commiserating with me that it must be lonely being on the edges of the mission of the Society. I was not altogether flippant when I replied that there was nothing more central for an Australian Jesuit than to be adviser to the bishops on the most pressing and unique social question for the nation – the place and entitlements of the dispossessed and marginalised indigenous peoples. I was adviser to the Bishops' Conference from 1985 until 1992.

I am one of those Jesuits who had always hoped that another Jesuit would be sent to join me in my work. From time to time, one did. I also expected that another Jesuit would replace me. I even entertained the hope that my replacement (unlike myself) might receive some formal training for the task at hand. Three years ago, my provincial told me that there would be no other Jesuit joining me and that there would be no Jesuit to replace me. If I was not to spend my entire Jesuit life at *Uniya*, this was an appropriate time to consider

a change after 15 years. Once I left, the Jesuit social justice centre would be led and staffed by lay people. My province, like many others, is now engaged in a corporate restructure, employing additional competent lay people, establishing boards of management and augmenting province governance with a system of provincial delegates who need not necessarily be Jesuits in the future.

After completing a one-year fellowship at Boston College, I returned to Australia to take up professorial appointments in law and human rights at the two fledgling Catholic universities. I was happy to return to Australia, not just because it is home, but also because I know and am known amongst the political elite of the country, while also having good relationships with some of the poorest and most marginalised groups in Australian society. Australia is a very prosperous, isolated, first world country which, under its present leadership, is happy to sign on with US Coalitions of the Willing, though without ultimate responsibility for the consequences of war. In our Assistancy, there are much poorer countries with less developed civil society and more impoverished forms of democracy. In Australia, I can usefully contribute to public debate about law and social policy as they relate to the pressing moral questions of the day.

The nation's national daily newspaper owned by Rupert Murdoch and unsurprisingly named *The Australian* has just asked me to write five hopes for "families and the future of Australian society" in the next twenty years. I have provided the following check list which gives some idea of my concerns, interests and commitments:

1. That Aboriginal families in remote communities be provided with a secure economic base and job training on their traditional lands so that they do not have to abandon their country to live with dignity. That all indigenous programmes be delivered through a partnership between government and Aboriginal Australia.
2. That refugee families whose members have fled directly from persecution to Australia will once again be guaranteed protection in Australia.
3. Despite advances in reproductive technology, we will recognise the natural right of every child to one known biological mother and one known biological father.
4. That the State will offer non-discriminatory support and assistance to family units of all types which are committed to the nurture and education of children, while permitting religious communities continuously to espouse the ideal family unit headed by a husband and wife.
5. That rigorous tertiary education be made accessible once again to the gifted poor as it was in the 1970s and that basic health services be provided to those living in regional and remote areas of Australia. That young people who call Australia home will travel overseas in greater

numbers to study and perform humanitarian work, returning with a better sense of Australia's place in the world.

Many members of the present Australian government would view me as a member of the soft trendy left of Australian politics. Recently, *The Australian* newspaper commissioned an article from me on embryonic stem cell research because the opinion editor thought it would confuse the left if the trendy Jesuit were to put a strong Catholic line on the sanctity of life of the human embryo. These are the waters in which any serious church social justice advocate has to navigate nowadays in a pluralistic democratic society where secularism is trumps. At about the same time, one of the Australian Catholic newspapers ran a front page story reporting one of my lectures with the headline: "Brennan sets his criteria for how to reject church".

I replied:

Consistent with church teaching, I think abortion, and the creation and destruction of human embryos simply for research are morally wrong. Like many Catholics in Australia, I wrestle with questions about the appropriate law and public policy on these questions in a pluralist democracy. I distinguish between law and public policy on one hand and morality on the other.

Your readers can be assured of my continuing commitment to engaging in the public forum of our pluralist democracy, seeking the greater good, consistent with the Church's constant teaching on faith and morals. As a Jesuit, I have absolutely no interest in setting criteria for how to reject the church. The mission of any thinking priest is rendered more difficult when church publications … peddle such arrogant nonsense.

The challenge for any Jesuit in a western pluralist democracy is to present a coherent position on law and policy appropriate for the poor

The challenge for any Jesuit in a western pluralist democracy is to present a coherent position on law and policy appropriate for the poor and marginalised including refugees, migrants and indigenous people, and to articulate a consistent life ethic respectful of the vulnerable. We must be able to engage those with differing ethical perspectives.

We need to counter the crass ethical utilitarianism of our age, the politics of fear which has been so all-embracing since September 11, 2001 and the materialism and status anxiety of our mainstream media dominated culture. We can do this only if we are grounded with an involvement and commitment with the poor and marginalised.

To participate in the struggle for justice, it is not enough for us simply to echo Vatican declarations. Once we move from the domain of personal morality and evangelisation to the realm of law and politics in the public forum of the democratic nation state, we risk conservative Catholics questioning our loyalty and fidelity to the teaching authority of the church. And yet, if we do not venture into this realm as the church, who will? Would

not Ignatius expect us to step beyond the certainty of church declarations to the more discerning task of forming and informing the consciences of politicians and voters of all faiths and none, hoping to influence the outcomes for the benefit of the poor and vulnerable?

Pope Benedict XVI, even before his term as President of the CDF, once wrote an essay entitled "A Christian orientation in a pluralist democracy". He said:[1]

> *Catholic theology has since the later Middle Ages, with the acceptance of Aristotle and his idea of natural law, found its way to a positive concept of the profane non-Messianic state. But it then frequently loaded the idea of natural law with so much Christian ballast that the necessary readiness to compromise got lost and the state could not be accepted within the limits essential to its profane nature. Too much was fought for and as a result the way to what was possible and necessary was blocked.*

To engage in such compromise, we Jesuits do not necessarily require yet another decree from a General Congregation. But we do need the encouragement of the Order that this is the mission of the Society. There are things which can be said by Jesuits and other church personnel in the name of the gospel and justice which cannot be said or will not be said by the bishops, by Vatican Congregations or by the Pope.

The challenge for the future in the justice apostolate is determining the parameters within which a Jesuit might speak and act if he is perceived to be speaking and acting for the Church, for the people of God; and also determining the parameters within which a layperson or other religious employed in a Jesuit organisation might speak and act if she is to be perceived as speaking for the Society or on our behalf, especially if it be from a social justice organisation without any Jesuit staff.

In Australia, after a considerable glut, there are now a significant number of alumnae from Jesuit schools in our national parliament. Gerard Windsor, an ex Jesuit who is a national literary figure, acknowledges that the phrase "a man for others" has been a virtual motto for Jesuit schools in the last thirty years. He is consoled that there are Jesuits who are "decidedly in this mould". But writing in a national daily, he observes:[2]

> *In terms of political alignment, however, their schools, in this more recent period, have very patently not produced the liberal, social action men of the left at all. On the contrary, their output has been entirely of men on the right, and frequently the hard right at that…It's a case of a religious programme that points its pupils in one direction, but has no effect in actually moving them that way. The lesson here seems to be that the demography of such schools, not anything that is actually taught or held up as an ideal, is what's going to be decisive in terms of forming social and political attitudes. The further conclusion must be that committed believers on the left are having far less political success than those on the right.*

How then do we design a pedagogy of implementation, of cooperation and dialogue among ministries and sectors? Do we still have the confidence that

"the struggle for justice has a progressive and gradually unfolding historic character?" (GC 34, D 3, n. 5) Has the struggle reached a plateau? Or is it playing itself out on an altogether different field which has less intersection with the realm of Jesuit apostolates? The Australian evidence is that the political perspective of our alumnae who opt for elected office is informed more by their social class and that of the school than by the teaching and witness of Jesuits. Recently the Australian parliament rejected a harsh new refugee law once some government members made it clear that they would vote against the government on conscience. Only one Jesuit alumnus joined the dissenters. All others happily subscribed to the government policy despite the representations made by Jesuits and despite our provincial having been the international director of JRS.

Has the struggle reached a plateau?

In other provinces of the East Asia and Oceania Assistancy, it is impossible for Jesuits to work directly for structural change in the socioeconomic and political orders of their nation states (GC 34, D 3, n. 5). They must largely confine themselves to internal church matters if they are not to risk expulsion from the country or the forced closure of their works.

Though communities of solidarity are said to be central to the Society's role in supporting individual human rights and the rights of peoples, we are hard pressed to identify any such communities in our ministries or across our ministries (GC 34, D 3, n. 6). Those working for human rights tend to be individuals who are regarded as mavericks or Jesuits with an individual apostolate.

Those working for human rights tend to be individuals who are regarded as mavericks

In my province, some Jesuits have found helpful the checklist of questions on globalisation and marginalisation, but for most of the province such a report is yet another report from Rome which sits on the shelf gathering dust.

That checklist in *Globalisation and Marginalisation: Our Global Apostolic Response* included:[3]

1. Espouse and cherish differences amongst Jesuit apostolate partners as a privileged means of addressing the divisions in our marginalised and globalising world.
2. Presume that God's self-revelation will be disclosed amidst differences and not just in the resolving of difference.
3. Adopt one justice issue, inform yourself, and after close contact with the marginalised, take some political action (no matter where you live nor what your work).
4. Ask yourself, when you consume resources, if similar consumption by all is sustainable. If it is not, ask yourself what you will do to make up or put right your excessive consumption of limited global resources.
5. Be an advocate for at least one culture different from your own.

6. Acquire an appreciative and advanced knowledge of at least one religion not your own.
7. Be involved with a community of solidarity i.e. a community which links the marginalised with the decision makers through shared relationships with Jesuit apostolate partners.
8. Occasionally visit a community of insertion where Jesuit apostolate partners share the life of the marginalised.
9. Ask your Jesuit Province to establish an accessible community of solidarity or a community of insertion if you cannot find one.

When confronted by issues of interdependence, globalisation, homogenous modernisation of cultures and the growing inequality between nations, most Jesuits commit themselves more earnestly to their particular apostolate hoping that the sense of powerlessness to address such swamping realities does not paralyse or cripple them (GC 34, D 3, n. 7). Some see a need for province planners to reconfigure apostolates so that at least one school has a student base which includes a significant number of the economically poor, and that at least one parish is based in an area where the new poor, including recent migrants, live.

Some Jesuits committed to encouraging a "culture of life" have made personal commitments to those at either end of the spectrum of life, espousing an ethic of life which helps counter "abortion, suicide, euthanasia, war, violence and capital punishment" (GC 34, D 3, n. 7).

There are no Jesuits in my province and no province works which have any special reputation for "preserving the integrity of creation (with an) underlying growing concern for the environment" (GC 34, n. 9). In this part of the world, there are religious congregations other than our own which would be seen to have taken seriously the challenge of the environment. Some of our communities take waste recycling seriously. But we are novices in the stewardship of creation.

We are novices in the stewardship of creation

Talk of "transformation of economic and political structures" and of "communities of solidarity at the grass-roots and nongovernmental as well as the political level" tends to leave Jesuits in my province humbled by the realisation that we are an ageing group, declining in numbers, serving a stable middle class Catholic laity some of whom do have a profound commitment to such transformation (GC 34, D 3, n. 10). The days for the distinctively Jesuit hands on contribution to such transformation have probably passed in my province and in my Assistancy. It is time for Jesuits more realistically and humbly to work with others who will probably bring more of the energy, commitment, connection and resources.

Being a truly international Order with a rich intellectual tradition and a solidly grounded spirituality, we can provide the links, the space and the

resonance for those persons whose faith requires that they do justice not just in their private lives but within their political community.

Our pedagogy of implementation must reach out to young people. We can no longer do this by reaching out to our own age group. We all know the statistics on the greying of the Society. I am 52 years old. Every superior in my province is older than I am, and so it goes!! With only two novices and fourteen scholastics and brothers in formation, my province needs to keep REAL about our potential for contributing to a more just world in our part of the globe, especially given that the voice of the Church is not often a voice which speaks to the general public in a secular pluralistic society unambiguously about justice. Often the Church is readily caricatured as a social institution opposed to the expansion of personal autonomy and individual human rights in the cause of its own religious agenda. As Jesuits we need to be credible in a suspicious world while assuring the church hierarchy that we are true to Church teaching.

We need to expel the fear and admit to ourselves that corporately, where we stand depends on where we sit

If we are to send an uplifting apostolic message, rather than another weighty decree, to the Society on our mission and justice, we need to expel the fear and admit to ourselves that corporately, where we stand depends on where we sit. Those who want to move and sit with the poor should be encouraged to do so. Those, in good faith and with the best of apostolic motives, who want to stay seated with the more natural constituency of our institutional ministries like schools and parishes should be encouraged to provide the ready links for those of our alumnae and parishioners who want to come and see the world from the perspective of the poor. Wherever we sit, we all need a wake up call on the environment and the integrity of creation. I know I do.

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[1]J. Ratzinger, *Church, Ecumenism and Politics*, Crossroad, New York, 1988, pp. 204-220, at p. 213.
[2]Gerard Windsor, "A curiously awesome figure", Review section, *Australian Financial Review*, 1 September 2006, p. 8.
[3]Report Of The Task Force On Globalisation And Marginalisation, Social Justice Secretariat, Rome, 3 December 2005, para. 131.

THEOLOGICAL FOUNDATIONS FOR OUR COMMITMENT TO JUSTICE

Jacques Haers SJ[1]

There is a continuity in the theological articulation of the core Jesuit mission statements as expressed in the documents of recent General Congregations of the Society of Jesus (from GC 31 to GC 34). Moreover, these texts also refer to some of the Society's foundational charters, thus suggesting a theological thread throughout its nearly 500 years of existence. This points to a theological heritage in the Society of Jesus, the faithfulness to which is expressed creatively by exploring in ever new contexts the relationship between God and human beings. Leading themes of this relationship are faith, justice, love, discernment, ecclesial commitment and the preferential option for the humiliated and discarded Christ in the suffering people. Those who choose to be at their service in a preferential alliance with the poor and excluded are an intrinsic part of the heritage.

Today, in a globalised world where unjust social relationships and marginalisation, abuse and poverty abound and where environmental degradation is a clear indication of our twisted and perverted relationships to the world as a whole, these theological emphases are more than ever in need of a grace-filled vision of the Kingdom of God as a feast, a meal that we are all called to share by committing ourselves concretely, in the here and now, to building sustainable communities of solidarity that articulate our deep creational co-belonging to one another and to the world in which we live. In this, we share in God's own commitment and work amongst us. Increasingly, in our world, it becomes clear that the commitment to justice refers to how we shape our life together, unfolding the relationships of co-belonging and interdependence that characterise the creation of which we are a part. This creation, in turn, reflects God's Trinitarian love, God's dream and promise of the Reign of God and God's incarnation in Jesus of Nazareth. This Jesus is the Christ, revealed through his concrete life in Palestine some 2000 years ago, as the *logos* or structure of sustainable life together in creation.

Ignatian theologians have learnt that love also means deeds and actions

It is not surprising that today we feel the need to re-articulate our mission and vision statements in continuity with our own Ignatian charisma and history. However, it would be shortsighted not to see that this "re-articulation" also points to the concrete enactment, both in the lives of individual Jesuits and in the governance structures of the Society of Jesus, of such stimulating and empowering statements as already exist in the documents of GC 32 and GC 34. We would also be fools not to recognise that we often fail to put into practice some of our most beautiful claims. We may even have to admit that over past years in fact, the Social

Apostolate, which embodies our concrete attempts to live justly together in our world, has been losing ground. Ignatian theologians have learnt in their spiritual tradition that love also means deeds and actions and, therefore, that love is just only when en-acted. They will have to insist that making the transition from words to deeds ought to be included in the very theological reflection and methodologies we use.

I will begin therefore by insisting in Section 1 on the contextuality of all theological thought as the expression of the incarnational challenge of our faith. In today's worldwide context, we have to insist on the importance of sustainable life together. This stand takes its bearings from the option for an alliance with those who are excluded from the solidarity that is part of life together. Section 2 indicates that these emphases are also found in the Ignatian spiritual tradition, and that they are highlighted through the concepts of justice, faith and love in recent General Congregations of the Society of Jesus. I will illustrate this in Section 3 by using a passage from GC 34. Section 4 will point towards some of the theological and spiritual challenges we face today when we want to clarify the relationship between faith and justice.

Theologians, in developing their thought, are always situated in a context

1. Theology is Contextual and Incarnational

The need for contextual theology is one of the most important lessons learned, assumed and put into practice by theologians during the twentieth century. It has also profoundly influenced recent General Congregations. By this is meant the need to understand theological reflection in relation to its context, as well as the need for such reflection to enter into reality and in turn be influenced by it. It also means that theologians, in developing their thought, are always situated in a context. In this movement into the context, theologians reflect the reality of the incarnation that lies at the core of theology and that shapes all theological concepts, such as creation, Church and the Kingdom of God. This intimate relationship of theology – as a reflection both on a tradition and on the spiritual resources of concrete people in their relationships with God – and context, does not diminish theology's claim to be valid beyond the limits of its own context and to touch reality beyond the immediate environment of the theologian. Such claim to universality, however, has to take into account precisely the conversation with the context and between contexts. Theology is universal in as far as it is truly incarnational and contextual. As a consequence, theologians have become more aware of the hermeneutical character of their work, more specifically in the contexts of diverse cultures and religions – a point that was clearly emphasised in GC 34. In a new, global context, the commitment to love and justice needs renewed and deepened articulation: the conversation with reality has become more complex.

To some, such a move into the context may appear threatening: an attempt of the autonomous and (post)modern human being to relativise and disperse the thought of a God who is one and the same for all. They claim that contextual theologians betray the universal scope of the one and true theology. Contextual theologians, however, point at the necessity to view such universal scope in the context of the myriad conversations with God and between the faithful that continuously (re)construct theological thought. The universality of theology lies more in its dialogical exploration of the Creator's diverse relationships with creation, than in a precisely defined and unquestionable set of absolute truths about God.

The universality of theology lies more in its dialogical exploration of the Creator's diverse relationships with creation

There is some similarity here with the universal claim of the *Spiritual Exercises*. Taking their bearings from Ignatius Loyola's own spiritual experience, these exercises are an invitation to those who want to do the exercises to enter into the dynamic of their personal spiritual experience (as Roland Barthes has explained in his interpretation of the *Spiritual Exercises*), which, in turn, is shaped by the passage through the exercises, but remains respected for its novelty and uniqueness, as the Creator works directly with the creature. In that sense also, the *Spiritual Exercises* have a universal scope – they reveal and shape the spiritual experiences of all of us – while at the same time being unquestionably contextual and oriented towards the concrete person – our spiritual experiences and journeys are always individualised. This seeming paradox is clarified when one emphasises the *Spiritual Exercises*' narrative, conversational and relational character.

I want to emphasise four aspects of this contextuality that are important not only for theology but also for the global Society of Jesus and the Ignatian Family. To this family people from very different backgrounds are called to collaborate, to the extent of becoming "one body", always in deep respect for one another's particular identities.

1.1 Contextuality means that we become aware of the place where we stand, the influences we experience, the interests that determine us and the people who shape our experiences and commitments. Spanish speaking theologians like Ignacio Ellacuría have emphasised the importance of this "*lugar*" [*locus*, place], both as the contact with the poor and rejected people and as the vision that impels us to passionately transform the conflictual world in which we live towards the Kingdom of God. This approach follows the Ignatian tradition of the composition of place and its insistence on finding God in all things as well as the call to read the signs of the time. GC 32 and GC 34 display a profound compassion with the suffering world, that originates in a very human reaction of pain and anger and from a deep awareness of God's own choice

(incarnation). This choice entails a mission for us as response to God's commitment.

Pedro Arrupe's call to look for our friends among the poor is, therefore, not only a passionate response to a suffering world, but also the discovery of a compassionate and very active God at the heart of our endeavours for more justice and dignified life. The friendship, compassion and solidarity implicit here express a sense of community, of belonging to one another, of responsibility for one another, what GC 34 called a "community of solidarity". Along these lines, justice expresses a quality of relations, a reference to relations as they should be to bring about fullness of life.

1.2 The divine-human call to respond to the challenges of unacceptable suffering in our world has made theologians, Jesuits and their collaborators more aware of the need for complex interactions with the world in which they live. A presence on the ground, sharing a concrete life with those who suffer, is not enough to change the living conditions of the poor. We also have to attempt to understand the structures and larger dynamics that produce poverty and exclusion. Poverty and exclusion cannot be understood properly unless the structures that govern our life together are taken into consideration. This requires analytical competence that can only be acquired at the cost of long years of study and intellectual work.

Poverty and exclusion cannot be understood properly unless the structures that govern our life together are taken into consideration

Moreover, the response to such structural complexities of injustice and poverty – now taking on new and violent shapes in our globalised world – calls for political action beyond the necessary direct care of those who suffer. There is therefore a need to develop transdisciplinary communities of people, devoted to the study of the structures, in interaction with those who suffer and committed to political action and advocacy. The way to construct such communities becomes a subject for fundamental theology. Ignatian spirituality may support such community building through, for instance, its sensitivity towards those who are humiliated and suffering, its understanding of personal and communal discernment and its wise and loving commitment (*discreta caritas)*.

1.3 When the word "contextual" is used today, it refers not only to our immediate, tangible environment or to face to face interactions with the people in our immediate vicinity. As will appear in other contributions, our context is also global and worldwide and in it new challenges arise and new types of injustice appear. One of the challenges for theology is to ask who, in such circumstances, are the theological actors or subjects. We are used to looking at individual human beings, at the individual theologians in their very particular contexts or at individual Jesuits with their own mission in a precise geographical spot. Today, the understanding of "subject" or "actor" has to go

beyond the individual as the individual can no longer cope with worldwide structures of injustice. For this reason, larger "entities" are also today considered as theological "bodies" or subjects. In the global world, the Society of Jesus, as a whole, becomes a theological body called to emerge as a global actor, addressing global issues that individual people cannot tackle. This body, calling, as it does, for global actors, requires a new vision and understanding of the complexities of governance within the Society of Jesus and the Ignatian Family. Here again, the context requires us to look at the notion of "community" and of "life together".

Larger "entities" are also today considered as theological "bodies" or subjects

1.4 I come from a continent (Europe) and a cultural and religious tradition that have not always respected the style of conversation required for contextual theologies to creatively and constructively interact in a genuine manner. Europeans did not always understand the importance of religious and cultural conversation, and instead of creating frontiers of encounter where new visions and understandings of our relationships with God emerge and are constructed, we invaded other cultural and religious spaces, treating them harshly as conquered territory. We excluded them from our civilised world, considering them barbarians who had not reached full development. Moreover, Europeans have sometimes confused culture and religion and then imposed both on others. We still continue to feel this today as the consequence of a colonial mindset and a misunderstanding of universality. To do contextual theology on a worldwide scale, we will have to address these underlying structures and histories of injustice that infect our relationships. We will be challenged to transform the "victim – perpetrator" trap in which some of us are imprisoned.

This reflection on contextuality suggests the importance of relationships, of life together and of the building of communities of solidarity. Justice appears as a contextualisation of God's love for the world and for us in creation and in the incarnation, as well as of God's promise about the Kingdom of God. Such contextualisation remains faithful to core theological insights, which we can also illustrate from an Ignatian perspective.

2. Ignatian Theological Perspectives

The Ignatian tradition suggests a theological framework inspired by spiritual insights and practices that emphasise the relational structure of reality and of the understanding of God. These insights and practices are larger than the *Spiritual Exercises* alone, and we are also called to study the foundational texts and Constitutions of the Society of Jesus. Ignatius' letters, too, help us to understand the mode of governance and the relationships between friends who have become companions to build an efficient body at

the service of God's church and of God's poor and downtrodden. In today's context some Ignatian perspectives are worth following up: they link up issues of justice, faith, love and community-building in a spirit of creational solidarity.

2.1 The call towards compassionate relationships with the people around us, especially with those who suffer injustice and with those who commit injustices (sinners), originates in an intimate, narrative relationship with Jesus of Nazareth, in a special sensitivity to his humiliation, his exclusion, his suffering and his surrender to the Father.

2.2 The awareness of injustice – in the meditation of the incarnation – is the heart of the God experience as it reveals what is at stake for God in our world. This revelation brings about a challenge in our experience of God, giving us a vision, a mission and a calling. This leads to an intimate relationship with God in Jesus the Christ, through whom we become empowered in our mission, as individuals, as Society of Jesus and as Ignatian Family.

2.3 The emphasis on creation as an interconnected whole to which we belong, leads ultimately to a loving response and action in a pattern of friendship. Justice, therefore, is profoundly related to the unfolding of loving relationships expressed in mutual giving. The faithfulness to this original creational solidarity and to its fulfilment in God's Kingdom also explains the loyalty to the Church, understood as the effort at building the communal life desired and promised by God.

We need to understand and live our religious vows as rules to build communities

2.4 The capacity to build up a committed body lies at the roots of the historical origins of the Society of Jesus. This happens through discernment (individual and common), as well as through the community building dimensions of the religious vows. We need to understand and live our religious vows as rules to build communities, as part of the effort to articulate a new set of relationships. It means that we learn how to articulate the relationships between companions and to act as a body that is more than the sum of its constituting individuals. We move towards serving God better in our world precisely through the service of solidarity, particularly with those who share the fate of the humiliated, suffering and crucified Christ.

2.5 The communities that we build as Jesuits or as members of the Ignatian Family constitute bodies that, in their turn, act as community builders in the wider world. Such bodies are also new theological actors and the meaning for them of the process of the *Spiritual Exercises* has to be further clarified.

3. Analysis of a Text of GC 34

The introduction to the third decree of GC 34 reveals the main components of the understanding that the Society of Jesus has of its own mission in today's

world. The brief paragraph covers complex interactions between several elements: the relationship with God, loyalty to the Church, friendship with the poor (both those who are poor of necessity and those who have chosen to become poor in solidarity), with faith, justice, love, the service of the Kingdom and the need to be transformed, that is, to embark on that inner journey so necessary for individual and societal commitment in the world.

> "*In response to the Second Vatican Council, we, the Society of Jesus, set out on a journey of faith as we committed ourselves to the promotion of justice as an integral part of our mission. That commitment was a wonderful gift of God to us, for it put us into such good company – the Lord's surely, but also that of so many friends of His among the poor and those committed to justice. As fellow pilgrims with them towards the Kingdom, we have often been touched by their faith, renewed by their hope, transformed by their love. As servants of Christ's mission, we have been greatly enriched by opening our hearts and our very lives to 'the joys and the hopes, the griefs and the anxieties of the men and women of this age, especially those who are poor or in any way afflicted'*" (GC 34 D 3 n. 1).

An analysis of the interaction between the various terms reflects a theology and a spirituality. We can only point to some of the issues at hand and remark that we will have to continue to deepen our theological understanding of the interactions suggested in the words quoted above. Our main priority now will no longer be to provide nice formulations of an ideal and a mission that have already been phrased and coined in powerful, stimulating and empowering texts, but rather to implement them. We are aware that precisely this implementation – which may be lacking – is necessary to better understand our mission and vision. It is in the practice of just relationships which make for inclusive communities of solidarity that we discover the deep relational meaning of justice as the expression of God's love. This love finds its empowering way in our attempts to love one another while becoming aware of our creational co-belonging.

3.1 The text points to the crucial interaction between faith, love, hope and justice. These four elements constitute a theological whole, and missing out on any one of them implies a misunderstanding of the others. These relationships should be explored and I can give only a few examples. One needs faith to persevere in one's concrete commitments and actions for justice in particular situations where inevitable oppositions have to be overcome. One needs faith to trust that love and justice are, indeed, attitudes and forms of relationships to be pursued in a world that emphasises and rewards other attitudes. One has to remain aware of the dimension of hope or the eschatological proviso as the core of a vision of justice and love, that is, be willing to rely on God's promise, but also ready to enact a vision that is out-standing.[2] And so on.

3.2 In the texts of GC 34, particularly in its second decree, "justice" is the "justice of the Kingdom", and this points to a relational understanding of

justice. Indeed, the vision of the Kingdom, often painted in the Bible as a banquet and a feast, where people – including the excluded and the poor – join at the table of peace and joy, is a vision of a healed community assembled around the Lord. This is also the deeper sense of the words that in various languages refer to the "church", to the "*église*" as the community that arises in the encounter with the Lord who proclaims the coming of the Kingdom of God, and out of the Lord's call to practise the Kingdom of God. Justice touches, therefore, primarily the relationships between people. When are such relationships to be considered "just", given the life of Jesus of Nazareth as an example? What does it mean to maintain and sustain life-giving relationships in our world today, in the light of the Kingdom? The Kingdom is the vision of life together, the unfolding of life together as set out in creation. The consequence is, therefore, that justice is always a social adventure and that it concerns the healing of suffering caused by unbalanced and disordered relationships. I use the word "disordered" here in a relational context, as we are too often acquainted with its inner and individual meaning inside a privatised spiritual experience. Given our many failures, we do not easily trust our capacities to build these types of communities and life together. In that sense "justification" means the strength and empowerment we receive from God, who believes that we can work towards a community that remains, ultimately, God's gift, but that is written in our hearts since creation itself and addressed to us as a promise in the life of Jesus.

The Kingdom is the vision of life together, the unfolding of life together as set out in creation

3.3 The word "love" is used in the text, and it indicates reciprocal relationships, not charity from above, unilaterally directed as in a vector with its point of origin and its point of arrival, from the rich to the poor in a paternalistic (and even colonial) act of mercy. Love is mutual, as Ignatius claims in the *Spiritual Exercises*, and thus the community is based on mutual learning, giving and receiving. Emphasis falls not on the unequal relationships of power, but on the fact that, even when power is involved, we belong to one another in mutual service. The concrete enactment of this mutual love in a world which rich and poor cohabit is a daunting task, calling for deep discernment on the motives and fears that move us. The "colonial tension" indicated above is but an example of these difficulties.

The word "love" indicates reciprocal relationships, not charity from above

3.4 GC 34 insists on the "theological" journey of the Society of Jesus. The commitment to justice and faith, and the practice directed towards realising the Kingdom of God has become more complex in our world, as indicated by references to the many cultures and religions as well as to the environmental challenges, but it is also an opportunity to discover and deepen our

relationship with God. We re-discover and deepen our understanding and experience of God in building ourselves into a new body.

4. Theological and Spiritual Challenges Today

Justice and love are relational expressions, pointing to inclusive community building

I want to conclude by stressing some of the theological challenges that face us now, at this precise moment of time. I start by stressing the community-focussed and theological view that lies beneath these ideas: justice and love are relational expressions, pointing to inclusive community building in which mutuality and reciprocity are respected and fostered as creative and enriching tools. Justice and love in their interactions reflect God's very being and God's action and commitment in creation and incarnation, as well as God's empowering promise of the fulfilled community in God's Reign.

4.1 Today, we live in an unimaginably complex worldwide context in which urgent issues of sustainable life, poverty, violence, exploitation and injustice have to be addressed. All of these are issues of "justice" and of "love" that allow us to unfold our lives as beings who share life and a world; they are issues that require faith and that are also born out of our faith in the God who committed Godself in the Incarnation and in the ongoing presence of the Spirit in our lives. The faith we need can only come if we become more deeply aware of our inter-dependence and our co-belonging in the one world we share. This means that contemporary challenges such as globalisation and environment require us to concentrate on inclusive community building as the source of shared life. We need to pay attention to methods and approaches that will help us to do so, for instance, communal apostolic discernment and transdisciplinary practices and relational constructionism. Such methods are new to us and call for a change in our mental attitudes as well as our criteria of how knowledge and action are generated. In theology therefore we have to foster the habit of looking not only at our (individual) relationship with God, but at our (collective) relationships amongst ourselves and towards God. "Common" and "shared" should belong to the vocabulary of our methods and modes of thought. Moreover, these challenges increasingly require global actors – actors who are capable of looking at the whole and of developing a holistic view. The Society of Jesus and the Ignatian Family have the potential, as worldwide organisations with an enormous capacity for intellectual research and political action as well as a natural attention for spiritual commitment, to attain that holistic view. They are increasingly called to act as

Contemporary challenges such as globalisation and environment require us to concentrate on inclusive community building as the source of shared life

such global actors, that is, to constitute "bodies" with an efficient commitment at the service of God's Reign, through the alliance with God's poor, who are the carriers of creative transformation. Needless to say, inner governance is needed for us react and function as a body.

4.2 Ignatian spirituality and resources are more than the *Spiritual Exercises* alone, especially when interpreted in an individualistic and subject-oriented way. We must not underestimate the importance of the foundational texts, of the Constitutions and the letters and the life of Ignatius Loyola, to arrive at an understanding of our way of acting. It is not only the individual spiritual experience that counts but also the capacity to build a body, to move from individuals who are friends in the Lord to a body of companions that becomes a global instrument in God's hands and that discerns as a body. By this I mean a body that practises communal apostolic discernment. Here we touch the issue of good governance. In these texts, we will always have to stress the apostolic dimension and mission of the Ignatian Family and the Society of Jesus: the saving of souls. In a way the Ignatian Family is a community that wants to include all, and desires to embrace the world in its relationships of love and justice.

4.3 The Society of Jesus and the Ignatian Family stand in need of good governance and strong companionship in a kind of shared leadership with regard to our goals. If we are a fine and well trained body we will be an efficient instrument in God's hands. It is important, therefore, that we allow ourselves to be ever more deeply moulded by the love of the God who commits himself in the life of Jesus of Nazareth to work for the justice of the Kingdom, where reciprocal love (and not 'vectorial' charity) is the rule of life together. Justice, as respect for the other, is the litmus test for the real reciprocity of love. The vows that structure our religious life can be understood not only as the expression of individual ascesis and commitment, but as the rules of a game that is called inclusive community building. The more we build our communities using the vows in their relational and community building potential, the more our communities will be apostolic and prophetic, challenging wider societies and communities to move in the direction of more love and more justice. Here resides the vision of the communities of solidarity. Ultimately, communal apostolic discernment will bind us together as a body (as we learn to decide together) and make us more sensitive to the needs around us even in their global dimensions.

4.4 Theologically, ideas and practices that point to relations and community will have to receive more attention. Some of these are creation, the Kingdom of God, Church, the Trinity, the narrative relationship to Christ and a practice of liturgy and the sacraments geared to build the community. God's own preferential option for the poor and the humiliated, which we discover in the Ignatian sensitivity towards the humiliated and suffering Christ, invites us to

approach those relational and community endeavours precisely because we hear the cry of those who are excluded from the life giving communities. In this way we build up a preferential alliance. Attention has often been paid to the Kingdom of God, emphasising the eschatological dimension of hope. Now, attention has to be paid also to the idea of creation in its cosmological sense: God creates a whole, a body of life together, and, therefore, the deepest reality and challenge of creation is sustainable life together. This is an ontological claim that is critical of the idea that the subject is the centre of reality. This means also that sin is always the breaking of relationships. Justice and love are words to indicate the quality of relationships that sustain life together, not only as the decisions of individuals, but also as a profound requirement of our lives that cannot be sustained without intimate connection with the whole of creation. What these just and loving relationships are, we read from God's own life: God's inner-Trinitarian movements of love and justice; the joyful dynamism of creation; Jesus of Nazareth's way of living as a commitment to the most excluded up to the point of becoming excluded himself, but remaining the logos or pattern for the structure of our life together; God's promise of the Kingdom as the empowerment of the Spirit in our lives. In the personal encounter with this Trinitarian Creator God, concretely present in the life of Jesus of Nazareth and in the lives of those who follow him and embracing us in the empowering Spirit of the promise of the Kingdom, we know that the real depth of our being is community oriented and we are called to build up communities. These go to the farthest extremes of forgiveness and reconciliation and are therefore communities of solidarity, prophetic in their cry for justice and sapiential in the love and care that shape our relations with one another.

God creates a whole, a body of life together, and, therefore, the deepest reality and challenge of creation is sustainable life together

Conclusion: Core Theological Challenges

There is need for a deep 'new' theological perspective; we feel this need growing increasingly through the history of the successive General Congregations. There is also a need for a theological broadening of mind. The life of Jesus reveals the fruitfulness of God's option for the poor and our alliance with the poor as expressed in the inner connections between the expressions "friends of the Lord" and "friends of the poor" (GC 34, D 2, n. 9). We need therefore to emphasise the theological foundation of the global common good, based on God's Trinitarian communion and on a cosmologically respectful theology of creation that

We need to emphasise the theological foundation of the global common good, based on God's Trinitarian communion

stresses the presence of Christ the Logos fostering a pattern of life together. The realism of such a perspective is carried by the vision and promise of the all-inclusive Banquet of the Kingdom.

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[1]Although I take responsibility for all the ideas expressed here, I also want to express my gratitude to many Jesuit companions who, by sharing ideas and reflections, teach me that common theological discernment is a reality. I particularly want to thank Peter Bisson SJ, Fernando Franco SJ, and Elias Lopez SJ for their generosity and patience.

[2]This is meant as a word play: it is an outstanding vision – one that can empower us because of its richness and beauty – but it is also out there, standing far away from us, not yet realised.

A MISSION FOR THE BODY OF THE SOCIETY

Roberto Jaramillo SJ

"Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do" (Romans, 12, 2).

I have always felt uneasy with an idea General Congregation 34 took from a talk by Father Kolvenbach (Detroit 26/09/91) affirming that "*God has always been the God of the poor because the poor are the visible proof of a failure in the work of creation*" (GC 34).

With all due respect, without being a professional theologian and relying on my own spiritual experience, I believe this statement is completely wrong. God does not have a preference for the poor on account of the existential failure they represent; nor are the poor, in any way, proof of the failure of creation.

God does not have a preference for the poor on account of the existential failure they represent

In this brief article I want to comment on these two ideas since it seems to me that on their correct Christian understanding depends both our experience of God, Father of Jesus with whom we are companions, and the service we are invited to share with Him. In the very process of reflection on *the wealth of the poor* and on *the God of the poor* I wish to suggest that *the experience of La Storta* is a key for

understanding the Society's mission: its theological essence. The chapel of La Storta is the sanctuary where Ignatius was chosen as a companion of the crucified Jesus.

The Rich are the Poor

The re-cognition of Christ reincarnated in each one of these poor is where our own salvation has to be worked out

I am deliberately using this heading to help us understand – in a provocative way – the paradigm shift and the change of mind and heart involved in accepting the gospel, theological and anthropological truth that the poor *are* blessed, rich, happy and favoured by God !!! Only if our heads and hearts accept in unison that eternal happiness and human fulfilment are not to be found in the possessions of *the rich of this world,* but already belong here, eschatologically speaking, to *the poor of this world,* only then will our hearts be really converted and our mentality sufficiently transformed to become prophets of a new world.

I am clearly referring to poor people, real persons: the child who sleeps on the road and spends the day sniffing glue to overcome hunger and endure the world's cruelty; the abused and violated woman; the sweaty worker with coarse hands and manners; the old man who lives abandoned among smells of urine and domestic animals; the prisoner depraved in his bitterness; the drunken beggar who molests women or boys in public parks; the bus driver, the rural labourer, the active trade unionist, the gardener who comes daily but whose name, or home, or colour of eyes, we don't even know. In the intrinsic distance that exists between homily or theological work or catechism or Christian rhetoric and the *re-cognition* of Christ reincarnated in each one of these poor is where our own salvation has to be worked out. The poor (individual and real) are a *divine sacrament.*

The succession of biblical passages and quotations affirming this truth is an unending one. The fundamental mystery of the incarnation of the Divine Word is its first proof: "*...he was rich, but he became poor for your sake, to make you rich out of his poverty*" (2Cor. 8,9). The Beatitudes proclaim that the poor possess the Kingdom of Heaven (Mt. 5,1). Jesus calls them to be his companions (Lk. 5,1 ff) and cites them as an example of generosity (Lk. 21,1-4). He asks those who are rich to become poor so as to be able to follow him (Matthew, Zacchaeus, the rich young man), and his friends and intimate acquaintances are always poor. The book of the Acts of the Apostles is an eloquent proof of how the strength of the poor, when organized in communities of believers, succeeds in transforming the world and converting the rich (Acts 4. 32-37). St James says: "It was those who are poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom which he promised to those who love him" (St James 2,5). I shall stop here.

Why does this statement of the General Congregation worry me so much? It worries me because it is completely against the message of Jesus in the gospels. The poor are the road to our salvation! True friendship with them is the path to our own liberation. This is the very root of Christian spirituality and therefore of Ignatian spirituality as well. If we continue to think of poor persons as by-products of society, we will never truly love them (though we may continue to help them). If, far away from them, we justify with our Christian rhetoric, exclusion, hunger, war and misery, then we will cease to become *servants of Christ's mission.* We will have allowed ourselves to become by-products of the existing society,

Then would it be better to say that "poverty" is a visible proof of society's failure? But nor is this statement so clear and obvious! A lucid reflection, anthropological and not merely transcendental, leads us to conclude that poverty often creates conditions of life that are more human and more fulfilling; it is enough to cite the alarming increase in depression, drugs and suicide in the richest societies. Apart from this, misery, discrimination, exploitation, exclusion, hunger and war are all by-products generated in rich societies and suffered (without knowing how or why) in the poorest ones.

The richest human being is the poor person whose real situation leads to a life open to the novelty of meeting *with the other person or reality* though unknown, without centring this relationship on the desire for power or possessions. Thus the poor person is free to give and free to receive. The rich person is a slave to what he has and also to what he does not have. As Gabriel Marcel used to say, "To possess is almost invariably to be possessed."

The question we have to answer, both as individuals and a body, is: what epistemology (type of knowledge, criteria of judgement and value) lies behind the statement that *the poor are a visible proof of the failure of creation?* For Jesus, are not the rich precisely this proof? Do we have eyes to see and ears to hear what the gospel tells us, or do we simply repeat Christian rhetoric without a deep conversion of heart, a change of mentality and the necessary critical acceptance of a new model that will make us truly prophets?

The God of the Poor

God chooses the poor so as to save us all

Once this is understood, we can no longer say that "God opts for the poor because they are the visible proof of the failure of creation." So, why does God opt for the poor? And why does this option turn out to be not open to choice but essential, indeed indispensable for anyone wishing to be a Christian, and therefore for Jesuits?

As human beings we have no other dimensions of thought than those that come to us through our experience, and given that the divine reality is directly linked to the experience of love and bountifulness (creation), we find it difficult to escape physical, spatial and temporal limitations in picturing God's

partiality for the poor. Thus we imagine God's partiality for the poor is modelled on the compassion of a mother for her helpless son, or on the respect of a human being for a despised creation, which leads to a reductive anthropomorphism, although it may be pastorally inspiring. Nevertheless we have a duty to investigate, and the right to imagine, other more powerful forms of reasoning.

I think and believe that God chooses the poor so as to save us all. God chooses the poor because only in the hearts and lives of poor people can space be found for the novelty of his liberating proposal – salvation. Space for creativity in prophesying outside well-trodden paths, space for sharing and generosity in sharp contrast to the modern world's belief in consumerism and accumulation, space for work in common and the needs of others, countering the individualism and self-sufficiency of those who seek to be all-powerful, space for the prayer of thanksgiving, intercession and supplication, because only the heart of the poor person gives thanks and places trust in something greater than its own strength, dreams and hopes.

This divine bias is the theological source for St Ignatius' understanding of the criteria for apostolic election: it is concerned with a *truly universal love* which goes where *the need is greatest.* In human needs alone can that space can be found for receiving salvation which contradicts the criteria and values of this world and which chooses a human place *where others don't want to go.*

The Experience of La Storta: the Basis of Our Mission

"When Ignatius was confirmed in his mission at La Storta, the Eternal Father said to Christ: *I want you to take this person as your servant*". And from the account of Laínez we know that Christ, carrying his cross, turned to Ignatius and said: "*I want you to serve us" (FN II, 133).* Gonçalves da Cámara adds an important note with regard to this mystical dialogue: *"And I, who am writing these things, said to the pilgrim, when he was narrating this to me, that Laínez used to recount this with other details, as I had understood. And he told me that all that Laínez had said was the truth - it was because his own memory was not so detailed - but that he knew for certain that, at the time when he was narrating this, he had not said anything except the truth"* (Autobiography 96). And the autobiography says that after this experience "*he sensed such a change in his soul, and he saw so clearly that God the Father was putting him with Christ, His Son, that he would not have the wilfulness to have any doubt about this: it could only be that God the Father was putting him with His Son".* Thus Ignatius was absolutely certain of having been called by the Father and being chosen by the Son to be servant of the crucified one.

Ignatius was absolutely certain of having been called to be servant of the crucified one

Commentaries on the Ignatian texts have traditionally placed much emphasis on the Trinitarian dimension of Ignatius's experience in La Storta: it

is time to concentrate now on the Christological dimension of this event. It is Christ carrying his cross who invites Ignatius to be His servant; it is not the baby Christ in the crib, nor the pilgrim Christ who cures the sick, nor the glorious Christ of the resurrection. Clearly it refers to the Risen One; but it is Jesus Christ carrying His cross who chooses Ignatius "*to serve him.*"

It is Christ *crucified again today* who continues to invite us to be *His* companions and who chooses the Society in *His* service. It is *His* call which unites us; it is in *His* mission and in *His* service that we come together; it is by following *Him* (a process involving nearness and contact at the same time as availability and change) that we can be truly companions: *a body in mission*

In the mystery of the living Christ, the Alpha and Omega of History, we find passion and glory, the cross and the resurrection. If we wish to be faithful to the classic call of Ignatius and his companions, the place of our encounter with salvation is the life of the poor, the true figure of the One who is crucified and whom we recognise as Saviour. It is their sufferings that challenge us and should shame us; it is their cross we should embrace, take up and accept as our seat of glory. If we wish to be authentic Companions of Jesus we must be Servants of those who are crucified and agents of their liberation in today's world.

The mission of being servants of Christ carrying his cross becomes real for us in the faces and lives of the poor within our reach: the neighbour who lies fallen in the path of the Samaritan. On our nearness or distance from his life (and therefore conditions of life) and on the reply his cross awakens in our own personal and institutional life (our openness and change of mentality), depends the authenticity of our following as disciples and our service to Christ's mission.

Wherever men or women are deprived of their rights Christ is crucified again

Wherever men or women are deprived of their rights: to be born, to grow, to eat, to be clothed, to study, to rest, to create, to work, to share in, to disagree; wherever people are excluded from social or political realities, stripped of their ancestral land, deprived of their cultural rights, wherever Christ is crucified again, there we Jesuits are called to be present as Christ's servants and companions to each other.

Conclusion

We are on the brink of a General Congregation that will face the challenge of mobilising Jesuits to take up with renewed generosity the challenges of our mission today, clearly set out in the last General Congregations. It seems there is agreement in many parts of the Society that there is no need to produce new documents but to move consciences and hearts. This will not be possible unless the General Congregation's resolve touches the root of our vocation,

unless it produces in us something more than a mere awareness, a true conversion.

There is no need to produce new documents but to move consciences and hearts

Called to be *Servants of Christ's Mission,* Jesuits and the Society as an apostolic body certainly need to discuss possibilities and plans for action, form initiatives, evaluate works and recognise results. We need to reflect on the world and its problems in a new light. We need urgently to establish relations and strategic links with other institutions in tune with the fundamental principles of the Gospel. It will be crucial to review and take up our responsibility not only as individuals but also as an institution and to review with care our way of living as companions. For we need to form a true body for mission. But all this can take place, or continue taking place, without renewing our faith in favour of justice, a justice that becomes the concrete embodiment of Christ's mission carrying His Cross and asking us to follow as companions. Only through a real change of mentality in each of us and in the institutions we shape daily will our way of living change. Only then will we be able to discern (in the biblical sense of experiencing) "the will of God, which is good, which pleases him, and which is perfect".

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IF OUR HEARTS CANNOT FEEL, LET US STOP FOR A WHILE

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The long tenure of Fr. Peter Hans Kolvenbach as the Superior General of the Society of Jesus is expected to come to an end when the democratically elected members from the provinces will gather in Rome in January 2008. This General Congregation (GC) will be remembered, if not for what it comes up with, at least for the fact that Fr. Kolvenbach, a healthy General will be resigning, ending a five-centuries old law that a Jesuit General is General for life and paving the way for new leadership. This decision of Fr. Kolvenbach, approved by the Vatican, raises new questions for the Society of Jesus and the Church, particularly from the point of view of governance. Taking a cue from Fr. General, the elected members need to ask themselves which other traditions, laws, practices and 'internal' structures of the Society of Jesus need to be given up or modified or strengthened today so as to become a *minima compagnia* ('least society') which can effectively carry on the faith justice mission as a body. In the seventies, when Jesuits questioned Fr. Arrupe on the declining number of Jesuits, he replied, "I wish a few more would leave!" Arrupe strongly believed that it is not the numbers that give visibility to an organisation, but quality, which gives visibility to the mission that matters. The number of Jesuits has dropped. Has the quality of our contribution improved? Responses to this question can highlight a few important aspects which the Society of Jesus needs to take on board at the 35th General Congregation.

Should GC 35 Produce Another Document?

If GC 35 does not come out with any document there will be many eyebrows raised. The General Congregation will, in all probability, come out with a document if only to justify the fact that the elected members have looked seriously at some of the contemporary challenges and concerns. One can reasonably expect a repeat of GC 33. Prevalent today across the South Asian assistancy is a strong indictment of and a strong resistance to any new document. Why so? In 2004, when over 80 Jesuits gathered to discuss the issue of 'Asian Identity', the group said 'no more documents – let us implement the Goregaon Statement'.[1] Before this negativity looms too large and frustrations begin to erode our organisations, the Jesuits have to address this concern. There is a strong feeling in South Asia that GC 34, while opening itself to the broader meaning of justice including dialogue of cultures and religions, lost the focus of GC 32. While many appreciate the expanded meaning of justice and the inclusion of religions and cultures, the current underlying negative sentiment arises from a sense **that** what we gave ourselves in GC 32 has not

been fulfilled. Was GC 32 a contribution of our mind and analytical powers only, or also of our hearts? How serious are we in pursuing the commitment we made in GC 32? If our evaluation is that we have not seriously put into practice the spirit of GC 32 and 34, we need to look at our planning, implementing, evaluating and monitoring mechanisms rather than go in for nuances and further rationalisations. We allowed our minds to speak in GC 32 and 34, and it is now high time to allow our hearts to speak.

Was GC 32 a contribution of our mind or also of our hearts?

Following GC 32, the decree on Our Mission and Justice (GC 34, D 3, nn.17-24) makes concrete mention of various concerns that need to be implemented. The major themes are: insertion in the life of the poor and locating our communities among the poor; creating and promoting communities of solidarity; evaluation of our institutions and works and apostolic planning. The irony is that the implementation part has also been taken by us as inspirational. Were these plans a matter of mere wishful thinking? Much before the storm of GC 34 could settle down, as early as 2000, Fr. General had rung the alarm bell. Reflecting on the social apostolate, he says, "The Social Apostolate runs the risk of losing its vigour and impulse…. Such a process will inevitably reduce Our Mission Today (GC 32, D 4) and Our Mission and Justice (GC 34, D 3)". He extended this concern to all the ministries succinctly in the Loyola Meeting: "As long as the voice of the social apostolate is not heard, in some way or the other, the social dimension of all our ministries, apart from the social ministry itself, will remain a dead letter". On another occasion Fr. General also acknowledged that the number of insertion communities has decreased in the recent past. Expressing his concern at the meeting of the Social apostolate coordinators in 2006 he said, "I feel sorry that I have not sufficiently emphasised the intellectual pursuit of those in social apostolate". GC 35 has to examine this contradictory phenomenon-- what GC 34 wanted the Jesuits to implement on the one hand, and the failure of the Society of Jesus, on the other hand, to be faithful to its programme of action. While we may claim that we have not gone completely astray, we still have miles to go!

The irony is that the implementation part has also been taken by us as inspirational

GC 34 emphasised the need for apostolic planning and review of our ministries based on Ignatian criteria (GC 34, D 3, nn. 22-23). Apostolic planning in my opinion should include choice of ministries, allotment of personnel and resources and, most importantly, 'giving up some of our works'. While some provinces in South Asia have gone through this exercise of apostolic planning,[2] they have not been able to address their new choices adequately for the reason that the older institutions built up over the years drain their energies and resources. If we consider ourselves as pioneers

in mission and as invited to be at the crossroads, we need to fix a time limit to the presence of Jesuits in such institutions. How long can we be pioneers in an institution? What scope do we have to be pioneers in an established institution - 25 years, 50 or 100 years? Surely, one can develop an ongoing pioneering spirit in an established institution. We need to be honest to ourselves. I am of the opinion, for example, that an institution that celebrates an centenary should no longer be managed by Jesuits, especially if the local Church and the laity have grown. If, in the span of a hundred years, which is about five generations today, we cannot build up a second level leadership to continue the 'Jesuit charism,' we are stuck for ever. Then it is almost impossible to think 'out of the box'. Are we becoming slaves of the institutions that we have created across the ministries?

How long can we be pioneers in an institution?

Redefining Governance

For any structure to be dynamic and relevant it has to redefine its governing structures according to the signs of the time. No doubt the Society of Jesus when founded was built up on the principle of a highly vertical governing structure. It continues to be such, with the expanded dimension of discussion and consultation. Still, I feel there is lot of scope for rethinking our governing structures. In many provinces, the provincial and the administration take upon themselves an all-pervading role of planning, implementing, monitoring and evaluating. While the provincials have the right to demand accountability and transparency, we need to create mechanisms whereby the decision makers are also made accountable. This is possible only when we have a common mission, vision, plan of action, strategies for implementation and monitoring and evaluating structures. We need to realise that the union of minds and hearts can materialise only through an ongoing evaluation of who and what we are and how we share and implement our collective mission.

"Individually we are strong but united we are weak"

From Individual to Collective

Although each one of us is called personally, we are also called to a collective body. Thus, personal conversion is important but not an end in itself unless this conversion leads us to be 'We/Men of our times'. In the same way, province boundaries are important as long as they help us to root ourselves in a context, but at the same time these boundaries cannot block global linkages. Daniel Izuzquiza talked about the need for 'body for mission' (*Promotio Iustitiae* 91). "Individually we are strong but united we are weak" sums up the perception cutting across ministries in South Asia. While ideologically we seem to be

singing a harmonious song, in the operational area it is a cacophony, worse than a pop song. Province boundaries, which are basically created for *cura personalis* have become '*sancta sanctorum*'[3] conducive to a parochial mindset among ourselves. How can we build up team spirit, a collective spirituality which can address both local and global challenges? In a globalised context we need to become global actors but at the same time remain rooted in our culture and among the poor.

'Multi' – Respecting the Other

This GC has to underline the fact that today more Jesuits live in a 'non-Christian' world where 'multi' religions, cultures and identities are obvious everyday realities. Moreover, this 'multi' aspect, if I may coin that phrase, encompasses richness, diversity and plurality and promotes mutual co-existence. Obviously this may shake the very foundations of our 'faith'. How do we get reconciled with these realities and discern our mission in this new context? A meaningful dialogue is possible only when we imbibe the spirit of the 'other'. A true dialogue will take place only when we learn to listen, respect and appreciate the other. Unfortunately, we often tend to follow stereotypical answers instead of looking at issues in depth.

Will Asia and the South Matter?

The future of the Society of Jesus lies in Asia and is no longer Euro-America-centric

Let me also bring out another emerging concern that needs to be addressed by GC 35. South Asia is the largest assistancy in the world today. Every fifth Jesuit is from South Asia. If we include East Asia to this number, then every third Jesuit is from Asia. It is a clear indication that the future of the Society of Jesus lies in Asia and is no longer Euro-America-centric. The Society of Jesus has to recognise, reconcile itself to and appreciate this reality. This signals a new dual process, not just shifting the power centre from one pole to the other, but developing holistic, inclusive and corporate responses from the point of view of the poor and the marginalised. The West is on a downward track, and if at all it would like to learn, it needs to face the East. From an imposing, authoritative mindset it needs to be reborn as a child ready and willing to learn. On the other hand, the East has to get rid of its dependent attitude and stand on its own, not only by asserting its richness but by making a contribution. The first step in this process is to identify the historical baggage and to let it go.

Yet another startling fact is the growing number of Jesuits in the South and the declining number in the North. The draft report on Formation, Our Mission and the Social Apostolate, undertaken by the Social Justice Secretariat in Rome, says: "The future of the Society in terms of personnel lies in the so-called periphery or Third World Assistancies."[4]

There is a tendency in the Society of Jesus to look at the future from the point of view of declining number of Jesuits in the West, which I believe will do no good either to the organisation or to the people. We need to look at the future from the 'Eastern as well as Southern Eye'. The South is characterised by a combination of three major factors, namely, poverty, multi-religious settings and multi-cultural settings. The North, to a large extent, is an illustration of materialism, consumerism and domination. The Church and religious orders are not exceptions to this phenomenon. An institutionalised organisation belongs to the money economy and power politics, and on the other hand, a movement rests on an ideology. Now that the Society of Jesus is also institutionalised, it remains where the money is. How can the Society of Jesus once again become a movement based on the gospel values?

Let me conclude this reflection with what has emerged from the preparatory meeting of Jesuits in South Asia recently. In August 2006 about 55 Jesuits in Social Action from South Asia gathered together to prepare themselves for Provincial Congregations and GC 35. The predominant mood was: No more new documents; we have enough documents; GC 35 may not, or need not, say something new – let us implement what we have said. For effective implementation some guidelines were also proposed:

1. Take GC 32 and 34 as given and re-read them in the present local and global context.
2. Assess the impact of GC 32 and 34 in the provinces and assistancy on the lines of achievements, constraints, opportunities and threats.
3. Identify strategies and evolve new pedagogies for implementation of the option for the poor at all levels.
4. Identify programmes, structures and mechanisms.
5. Set indicators and evolve mechanisms for implementation, monitoring and evaluation.

Will GC 35 yield the desired fruits?

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[1]In 2002 about 100 elected delegates from South Asian Assistancy gathered at Goregaon, Mumbai and produced a vision and mission statement for the Assistancy.

[2]As a result of apostolic planning, some notable changes have come about in the provinces. But most of these changes seem to me to be cosmetic and charity-based.

[3]*Sancta Sanctorum* means the holiest of holy places, restricted to a few chosen ones and not accessible to ordinary people.

[4]The statement is based on the comparison of the ratio of the number of Not Ordained Scholastics (NOS) to the number of Ordained Scholastics (OS) in an Assistancy. There is a clear positive ratio of NOS/OS in AFR and ASM, and, to a lesser extent, in Latin America (ALM and ALS). The number of NOS is less than that of OS in the European and the US Assistancies.

JUSTICE IN A GLOBALISING WORLD

Paul Locatelli SJ

In March, I was invited to serve on one of the preparatory commissions for the 35th General Congregation. Father Kolvenbach defined our task: the Commission on Social Justice was to review Decree 3 of the 34th General Congregation and ascertain what, if anything, needed to be changed in order for the Society to address the challenges of justice in this new century.

When I began to ask people about what we should do, the recurring response was 'We don't need another document on justice.' These were Jesuit and lay partners who were clearly committed to faith and justice and had demonstrated a deep desire to understand and implement programmes of social justice as embodied in Decree 3. They are also interested in ministries that would collaborate in the task of constructing a more humane and just world. Listening to these Jesuits and lay partners confirmed my own thoughts. Rather than another decree, we should engage in conversation to discover and plan how best to realise the aspirations already articulated by the past three General Congregations, aspirations that have been further enhanced by dialogues and articles, especially by Fathers Arrupe and Kolvenbach.

Considering what I could add to the work of the commission, I concluded that my primary service was to ask critical questions and reflect on the intertwined, complex questions of faith doing justice. The questions would come from my own perspective of a genuine commitment to well-educated solidarity in a globalising world. My immersion in higher education and experience with Jesuits and the poor of El Salvador since the mid 1980s would contribute to those reflections. Consequently, I decided to note what I had heard and offer suggestions on how to facilitate both dialogue and implementation strategies for our mission of justice across our ministries, including a pedagogy of integration which I will discuss in the conclusion.

My primary service was to ask critical questions

To encourage dialogue about the implications of justice, let me begin by noting the *new dimensions* of justice in Decree 3 of GC 34, which builds up on Decree 4 of GC 32. Specifically, the delegates of GC 34 accepted the integration of biblical justice and the justice for economic and political structures in Decree 4 of GC 32 and then went on to add *new dimensions*. Namely, Decree 3 added a wide range of dimensions related to national and international human rights and a special concern for the social condition of women [D 14], global interdependence and its effects on indigenous people and cultures, preservation of life, and preservation of the environment. Some specific issues currently not included, and which I believe should be added, are the safety of children and the disabled; educational opportunities for the

poor; a living wage and humane working conditions as essential to human rights; migration as part of global interdependence; clean water, health care and the reduction of infant mortality as essential to the preservation of life and global warming.

Globalisation is at once an orientation, a concept, and a reality

Globalisation – Justice and Poverty

Globalisation and its relationship with poverty will be central to the implementation of social justice for the foreseeable future. Globalisation is at once an *orientation*, a *concept*, and a *reality*. By orientation, I mean a worldview that provides the lens through which one approaches life, the moral philosophy by which one sees how we ought to live together or the assumptions one makes about how things work.

A commitment to justice shifts the central humanistic question for a faith that does justice from *How should I live a life of faith and justice?* to a more complex question: *How should we, together in solidarity, live lives of justice within a plurality of faiths and cultures in this rapidly globalising world?*

This question carries with it the proposition that each person is sacred and social, created in the image of God, and further, that the human rights, potential, dignity and well-being of each person are achieved in one moral human community. We are in this together, and our community is only as just and humane as it exhibits care for its most vulnerable members, both within our local culture and across the face of the earth. Consequently, justice cannot simply be personal but social, and indeed, global in orientation and action.

Social justice is a virtue that orients one's moral actions toward the recognition of our common humanity and yearning for freedom. Because globalisation affects economic, political, cultural and legal institutions, as a reality it can promote justice or injustice, depending on the habitual orientation of those citizens with the means and wherewithal to participate. If the habitual orientation is a justice of solidarity rather than an ethic of self-interest, globalisation becomes a force of justice.

As a concept and reality, globalisation is most often defined as the multiple ways people and cultures are interconnected with each other and creation. Examples are connectedness through technology with instant global communications; exchanges in international relations and markets; migration of art and ideas and encounters of diverse religions and cultures. These are all accompanied by complex, formidable ethical dilemmas, including the effects of deprivation resulting from poverty and disease; destruction of the environment; marginalisation of cultures; social dislocation due to migration, war, and genocide and violations of human rights.

Our orientations are shaped by our experiences of one or more these global realities. Encouraging educators in Jesuit universities to become persons of justice, Father Kolvenbach noted that, "When the heart is touched by direct

experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustices others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection." We confront reality differently after such an involvement. We feel compelled to discover and remedy the root causes of poverty and other problems of our times, a need that requires an understanding of the shifting global landscape and the logic for global justice.

Gaining a 'global orientation for justice' is crucial for constructing a more humane and just world

Gaining a 'global orientation for justice' is crucial for constructing a more humane and just world. Recent articles in such periodicals as *The Economist* and writing by people such as Jeffery Sachs in *The End of Poverty* and Amartya Sen in *Development as Freedom* confirm the need to act justly by exposing the enormity of the consequences of poverty and inequality, ranging from urban poverty in rich countries like the United States to abject poverty in developing countries and in forgotten countries in Africa.

Terror and war, natural disasters, global warming, illegal immigrants and global economics may be at the forefront of the news, but poverty is at the root of the major challenges of our times. Hurricane Katrina made the world see, on the one hand, how interconnected humanity is and how much we want to be compassionate towards those whose lives are affected. Yet, on the other hand, we became painfully aware of the interconnections between poverty, ethnicity, class and racial discrimination. More than 25% of the citizens of New Orleans live in abject poverty, and of them, 84% are African Americans. The underlying prejudice, ignorance, carelessness and despair that lead to these terrible conditions may well be one of the greatest failures of political and economic justice and of human and civil rights for United States citizens today.

We see other such global instances. The devastation from the tsunami and earthquake in South East Asia resulted in the deaths of over 200,000 people, and many more were left homeless. Worldwide sympathy for the displaced people led to a remarkable contribution of millions of dollars for their relief.

Yet, as terrible as Hurricane Katrina and the South East Asian tsunami were, the plight of people in Africa is still far worse. Specifically, during 2005 the estimated number of adults and children in Sub-Saharan Africa newly infected with HIV was estimated at more than 25 million, and the number who died from AIDS was 3.2 million. Added to this is the large number dying of hunger and preventable diseases. The response to the plight of the people of Africa is not so universal as it was for the tsunami, nor is it a sustained one except for some organisations such as Catholic Relief Service and government branches such as the Office of the U.S. Global AIDS Coordinator.

The AIDS/HIV epidemic has also exacerbated Africa's history of exclusion from the benefits of economic development, while China and India, by some

measures, are benefiting the most. Sub-Saharan Africa is the great human tragedy and economic scandal of our time. Consider one set of data from a World Bank Millennium Development Goals report confirming that in 1970, the poverty rates for Africa and Asia were almost identical; whereas today the proportion of Asians living on less than 1 or 2 dollars per day is declining, but the proportion for Africans has nearly doubled. The number of Sub-Saharan Africans living on an income of less than $1 per day increased from 241 million in 1990 to the current level of 315 million and is estimated to cross 400 million in 2015, while the population living on less than $2 per day increased from 386 million in 1990 to the current level of 480 million and is projected to grow to over 600 million in 2015. Given the devastation from the AIDS pandemic and its economic marginalisation, Africa must remain a priority.

In stark contrast, the report notes that even though many of their citizens are still mired in poverty, China and India have been the most successful at poverty reduction as defined by Gross Domestic Product (GDP), the total market value of all the goods and services produced by workers and capital within a nation's borders. The numbers of East Asians, excluding China, living on an income of less than $1 per day fell from 486 million in 1990 to the current level of 279 million, and the number is projected to be 80 million in 2015.

Without workable and fair political, economic and legal systems, development does not work

The World Bank, International Monetary Fund and G8 seek to address poverty by improving the architecture for, and integration of, global markets. But is it working? The World Bank reports that integration into the global economy reduced inequality for the roughly 3 billion people living in developing countries. Yet, without workable and fair political, economic and legal systems, development does not work. Even its own report acknowledges that another 2 billion people left out of the globalising process are worse off. Its proof for the benefits of integration is this: during the 1990s the GDP of rich countries grew by 2% while it grew by 5% in developing countries that were integrated into world trade. Those left out of globalisation saw their GDP decline by 1%. A special report dated September 16, 2006 on the world economy in *The Economist* noted similar statistics.

Even the best economic theorists and policy makers, who often support global market integration, miss the dilemmas inherent in the statistics, for example:

- The meaning and use of data about poverty is obscure. Often, the majority of the poor do not experience any change in their quality of life unless the income generated by the increase in GDP is distributed evenly and fairly.
- Barriers to international trade have been lowered but have not disappeared, especially in sectors such as agriculture, with both the US and EU granting substantial subsidies.

- Workers do not always receive their fair share of pay for their labours, particularly in developing countries producing goods for export.
- The greatest barrier to global or local market entry is poverty itself.
- The measure of poverty is not solely in terms of monetary values but in human deprivation undermining people's dignity, well-being and spirit, through, for example, hunger and thirst; lack of shelter, health care and educational opportunities; being exploited as cheap labor or unemployed and being subjected to political and ethnic violence.

As Kofi Annan noted: "If globalisation is to succeed, it must succeed for poor and rich alike. It must deliver rights no less than riches. It must provide social justice and equity no less than economic prosperity and enhanced communication." This humanitarian worldview echoes the Jesuit ideal of building communities of solidarity and fashioning a more humane and just world.

Justice and the New Global Landscape

The growing hostility of radical Islam toward Christianity and the West

The emergence of China and India as the dominant economic forces in the global market system, as noted above, improves the well-being of some of the citizens of those countries. Their levels of education, literacy, health care and income are improving. But a number of vexed questions are also emerging, for example, problems in the violations of human and civic rights, inhumane working conditions, especially for women and children, indifference to intellectual property rights and rampant abortion, especially as a means to control population. Economic growth in China and India will intensify global warming and climate change as well as increase global pollution of the environment. This does not bode well for the future of our planet.

Another influence affecting *dimensions* of justice on the global landscape is the growing hostility of radical Islam toward Christianity and the West, an extension of age-old tensions between Muslims and Jews. Added to this is the polarisation within religions: the conservative right and progressive left in Christianity, the radical fundamentalism of Islam versus its more moderate voices. Global dialogue among leaders of the major religions offers the best chance of overcoming and ending terror, war and conflict. This dialogue must be characterised not merely by tolerance but also the valuing of harmony, human rights and peace among people of widely different cultures and religions.

A third influence on the *dimensions* of justice is global migration and refugees. No longer is migration primarily or solely a question of the poor moving from developing to developed countries. People migrate for a great

array of reasons: the poor seeking economic opportunities, the politically persecuted seeking freedom and human dignity, those seeking educational opportunities and the educated seeking new venues for their talents and skills. Today reverse migration is happening: people with college and postgraduate education returning to India, China and Ireland. The interplay among education, technologies and outsourcing is changing the paradigm of migration. Such migration, and reverse migration, of people leads also to the migration of ideas, languages and cultures, creating tensions in many Western European countries and the United States. While reverse migration can benefit the country of national origin, it may also have unforeseen detrimental effects, such as young Salvadorans returning "home" from the United States only to become gang members in San Salvador. As migration becomes more complex legally and morally, it needs more of our attention.

The interplay among education, technologies and outsourcing is changing the paradigm of migration

A fourth justice situation is reconfiguring of international relations, particularly with the interconnections between technologies, communication and war. War or fear of terror has caused an expansion and sophistication of offensive weapons and of 'security' technologies as well as an increase in the trade of weapons. Technologies developed for new weapons and security may benefit humanity in the future, but for now they undermine peace and the development of nations and human life. And communication, commonly thought of as that tool which brings people together, has increased the capacity to escalate war and terror.

Conclusion

If the aim of Decree 3 is to transform the world by the service of faith that does justice, personal transformation is also necessary. Here is how it happened for me and how I clearly saw justice as a necessary dimension of Jesuit education at Santa Clara university.

In the mid-1980s, Jon Cortina SJ of the University of Central America urged me to visit El Salvador to see what the civil war and U.S. policy were doing to the country and its poor. I went reluctantly because, as I told him, the worst thing is having an American visit for two weeks and then, with only superficial knowledge, speak as if an expert on such complicated issues. But that visit changed my life: the immersion experience with *campesino*s helped me better understand what Ignacio Ellacuria SJ and his colleagues at the UCA were saying and doing.

My mind and heart were transformed. No longer do I see the world and the effects of poverty in the same way. No longer do I see Jesuit education in the same way. We, together with our students, need to be immersed in all of

reality, both the world of books and technology and the world of the poor and marginalised.

Of course, academic excellence is important. And of course, sharpening the critical, ethical thinking skills of students is central to Jesuit education. But this is not enough. I saw that faith doing justice is crucial to the transformation of minds and hearts of students - and faculty and staff, and trustees and all associated with our colleges and universities.

We, together with our students, need to be immersed in all of reality

Although not realising it at the time, from that visit I gained a global orientation as a way of looking at the world around me. It also made me realise that a pedagogy of integration is key to achieving our mission of justice. Research and learning are best achieved through engagement that includes learning **with** and **from** the poor **for** the advantage of all but with a special concern for the poor. Only then will we, from wherever we stand in the world, be able to accompany the poor and act justly for those without voice: those without human and civic rights, economic resources or the benefits of law.

In short, when we are primarily guided by the question - *How should we together - colleagues in all Jesuit ministries - live lives of justice within a plurality of faiths and cultures in this rapidly globalising world?* - then I believe we will have a chance to build a world order of genuine solidarity that fashions a more humane and just world.

I hope our future will be one of working more effectively within and across Apostolates.

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PEOPLE ON THE MOVE
Urgent Situations
Lluís Magriñà SJ

1. People on the Move

Recently I got to know an Ecuadorian woman who had emigrated to Spain where she lived without documents. Because of this she was outside the law in her new home. When I asked her why she had left Ecuador, she told me, 'In Ecuador nobody was worried about me. The State was not providing any type of protection for its elderly citizens, and had I stayed there, I would have spent the rest of my days in misery and insecurity.'

This women is only one of the millions of people who have left their places of origin and who today live in another country or region. Today, we call them people on the move. According to recent estimates by the UN and the International Labour Office (ILO) there are close to 200 million people on the move, of whom 140 million are emigrant workers and their families. Twenty million African workers are living and working away from their countries of origin, and according to the same calculations, one out of every ten African workers will live and work outside his or her country by 2015.

There are close to 200 million people on the move

Three of the biggest population shifts happened at the beginning of the twenty first century: from the East to the West of Europe, in a process that began with the fall of Communism and the end of the Soviet Union; from Central and South America to the United States and of course, internal movements within Africa itself. Many factors have played their part in this: lower international transport costs; increased availability of information; communications and information providers in middle and low income regions and the explosion of human trafficking. Add to this the need in rich countries for a workforce to do manual labour and the result is that immigration has become the most important phenomenon of recent years. Immigration today is a business of global dimensions and cannot be treated by each country individually. People on the move constitute an inalienable aspect of globalisation.

It is becoming more and more difficult to delineate what separates voluntary population movements from those that are involuntary—that is, people who move out of choice from those who flee because they have been displaced by force, whose lives are threatened or who are desperate to escape poverty and social injustice. In many countries, not only are the conditions for survival difficult, but living conditions are seen as extreme. People move from one place to another for a better life; or they move in the face of hostility to

another place where there will be security and no persecution. Thus we cannot simplify the reasons why people emigrate and we are left with the testimony of the woman who left Ecuador because, though nothing or nobody forced her to leave her place of origin, she felt insecure and left her homeland because there was another option or choice

Conflicts are still the main cause of displacement

2. Conflicts as a Principle Cause of Displacement

Conflicts are still the main cause of displacement, throwing millions of people out of their homes each year, destroying houses and devastating farm land The enormous number of people who have moved and live in shelters– around 50 million people in the whole world – is principally a consequence of conflicts. Sometimes, civilians are deliberately made military targets, though most often they are simply caught in the crossfire of the different fighting factions to whom their suffering is of little or no consequence. Of all the refugee situations in which JRS works, only that of the Bhutanese refugees (almost 100,000 in Nepal) is not the direct result of a armed conflict.

The reality at the moment is that there are at least 30 large ongoing conflicts in the world. Each one has a specific cause and its own way of developing, but according to what we are observing at the moment, the majority of armed conflicts seem to be actually civil wars. Wars which are genuinely international are far fewer.

At the root of most of the conflicts is a struggle for control, whether for power or for land. Other reasons hidden behind a confrontation may vary from conflict to conflict, but the following are common across the majority:

(i) Political instability and the failure of the state to facilitate services and support a legal framework.
(ii) Historical nationalistic aspirations of a distinct ethnic group fighting for independence from the central government.
(iii) Economic motivation, especially in regions rich in natural resources.
(iv) Specific post-colonial conflicts

To this brief analysis on the causes of the conflicts, we could add many more: the ease with which light arms are acquired; environmental conflicts over, for instance, water and conflicts for religious reasons. Whatever the cause, the common denominator in all these conflicts is the fact that the vast majority of victims are civilians.

3. Future Conflicts

According to the *Stockholm International Peace Research Institute* (SIPRI), conflicts of the future will be marked by local disputes between confronting

identities and over territorial claims and control of political institutions. Conflicts involving different communities are the result of a crisis in the state, radical fundamentalism, shortage of resources and inequalities, subjectively felt or objectively there. In situations where there is tribalism, ethno-nationalism or when religious differences are evident, the conflict is fomented by the ambitions of leaders who appeal to followers in the name of an ethnic or religious identity. When power is the issue, economic problems lead to the appearance of scapegoats, especially, as said earlier, in countries going through a post-Communist or post-Imperial phase, where economic break-up is a reality and ethnic identities have resurged. The fall of the Berlin Wall led to a series of situations which until then had remained hidden.

4. Who is a Refugee? A Wider Proposal

In international law, the concept of 'a refugee' is formulated in agreement with the proposal of the 1951 United Nations Convention relating to the status of refugees, which defines a refugee as any person who "*with well founded fears of being persecuted for reason of race, religion, nationality, belonging to a particular group in the society or for their political opinion, is found outside his or her country and cannot, or, for the aforementioned fears, does not want to return.*" This definition does not include those people who are displaced within their own country, nor does it take into account the massive displacement of populations caused by the collapse provoked by a conflict or by human rights abuses. Many of the reasons which make flight legitimate are not envisaged in actual legal definitions.

The Social Teaching of the Catholic Church incorporates the term refugee *de facto* as "all people who are persecuted because of their race or religion, or for belonging to particular social or political groups, all victims of armed conflicts and of erroneous economic policies or natural disasters and, for humanitarian reasons, all internal displacement, that is to say, any civilian uprooted by force from his or her home by the same type of violence that generates refugees, but who has not crossed national borders."

This wider definition is what guides the work and mission of JRS

People displaced by force are often victims of the same forces as refugees, but this has not led to a change in the UNHCR definition of refugee. In the wider definition of the Social Teaching of the Catholic Church, refugees are not only those who live in refugee camps, but also those who are displaced internally, asylum seekers, homeless foreigners in urban centres, prisoners in detention centres, immigrants and 'stateless' people. This wider definition is what guides the work and mission of JRS. The 1992 Vatican Document, "*Refugees: a challenge to solidarity*" develops this point.

5. The Situation of Refugees Today

We could extend this presentation by describing the situation of refugees in the different countries where JRS is working, but I shall restrict myself to explaining some of the general difficulties experienced by refugees today.

a) Constant cuts in the available funding for programmes that affect many aspects of the daily life of refugees
b) Refugees who have lived in camps for years under a totally closed regime find it is like living without liberty, in prison. We cannot today accept as normal twenty- years spent in a refugee camp.
c) The internally displaced, who are actually more numerous than those who are recognised as refugees, almost always live without any form of protection, either from their own country or from international sources. There is no UN agency with a clear mandate to work with the internally displaced.
d) The number of refugees and asylum seekers in urban areas has grown in the last few years, but they live without any type of help, even from UNHCR. Over and above this, they are often persecuted by their own police and the local population.
e) Those who return to their countries of origin need to be accompanied in their process of reintegration. For many who were born in exile, it is like a return to a foreign country where they need to learn their own language, legalise their documents, recover their land and so on. Without doubt, proper reintegration of those returning is an essential condition if conflict of the kind as led to the original displacement is to be prevented from recurring.

6. Defender of Human Rights

Part of the mission of JRS is to defend the rights of people displaced by force

In addition to direct service on the ground, part of the mission of JRS is to defend the rights of people displaced by force. The connection between this and the protection of refugees is evident. Campaigns, investigative projects and public education give an impulse to the aim of defending the rights of refugees. An example of what can happen may be found in the fact that many NGOs, in the light of their own experience on the ground, have united to oppose the circulation of light arms, especially antipersonnel mines. We speak in the name of the exiled and we defend the rights of children forced to go to war. We are alert to the fact that protection of refugees in the camps has decreased, that many have been militarised and that the civil rights of many are not suitably protected. We call the world's attention when women are in situations of risk or when, on account of their

being located on frontiers, the camps are exposed to attacks from groups crossing the border. The NGOs offer critical evaluations with respect to governments or the policies and practice of UNHCR, for example, concerning asylum seekers, their detention and the procedures which lead to the determination of refugee status.

The issue of refugees has not been treated in systematically by human rights organisations. From the start, they considered their protection to be the responsibility of other agencies such as UNHCR and their food to be the responsibility of the World Food Programme. These organisations have difficulties finding the necessary funding. It is essential to promote debate about whose responsibility it is to ensure that refugees have access to these services, without any type of jeopardy to their human rights and with reference to universal norms and laws, not merely those proposed in specific humanitarian laws about refugees.

7. The Closing of Frontiers: the Creation of Fortress Europe

One of the 'works in progress' in the European Union is the establishment of a common policy on immigration and asylum. Member states of the EU have devoted a great deal of energy to strengthening control over the outer borders which many of them share with various countries of the former Soviet Republic. Many fear that these borders make the EU more vulnerable to the entrance of illegal immigrants from the East as well as the South.

The move towards formulating a common policy on migration is a delicate political business. In a communication of the European Parliament and Council dated 22 November 2000, the European Commission recognised that "there has been a change towards proactive politics regarding strong leadership and a clear commitment to the development of plural societies and a condemnation of racism and xenophobia." The presence of immigrants in Western European society has sometimes been accompanied by racial tensions. Extreme right wing groups, which are gaining strength in many EU countries, have not been slow to take advantage of such tensions.

The presence of immigrants in Western European society has sometimes been accompanied by racial tensions

Unfortunately, the response to this by the EU member states has been very slow; they seem more concerned with constructing what is known as 'Fortress Europe' than with developing a common policy which will help protect asylum seekers and immigrants.

There have been conversations within the EU in Brussels, suggesting that EU development funds destined for the poorest countries should be conditional on their signing agreements concerning the repatriation of asylum seekers whose applications have been rejected. The creation of 'sanctuaries',

readmission agreements, a statute of temporal protection, lists of secure third party countries, procedures of summary exclusion in airports, the elimination of social security benefits for asylum seekers and pressure for repatriation are all contentious instruments being forged to avoid the massive arrival of asylum seekers or immigrants. On the other hand, the media in many parts of Europe have been very hostile towards asylum seekers, ignoring their suffering or simplifying their struggle.

8. Trafficking in Human Beings

Asylum seekers can arrive in the West only by paying and working for the trafficking gangs

Given that so many asylum seekers, like immigrants, find it impossible to enter rich, fortified countries legally, many of them turn in desperation to the mafias engaged in human trafficking. The cost runs to thousands of dollars per head, with the promise of a new life in the West. That these gangs and their inhuman trafficking practices are ruthless and alarming is borne out by the discovery in Dover, in June 2000, of the bodies of 58 Chinese who had died of asphyxiation on their journey to Great Britain. This shocking event grabbed media headlines, although as a rule, the print media continues to ignore the many people dying as a result of this trafficking to the West, especially those who drown at sea.

Many of the 'lucky ones' who reach their final destination are forced to submit to a type of slavery in order to repay the money they owe the unscrupulous traffickers. It is very worrying to think that many of those who have entered in this illegal way are obliged to bury themselves in the underworld of prostitution or drugs as a price for their passage. These difficulties mean that asylum seekers can arrive in the West and find refuge only by paying and working for the trafficking gangs, which have developed sophisticated structures capable of avoiding vigilance.

9. Conclusion

After this general review, we may arrive at the conclusion that people continue, for myriad reasons, to abandon their homes and places of origin, looking for either security or protection, or a better life. They may be driven by forced displacement (escaping conflict or persecution), or prompted by the prospect of a better brighter future in a rich country. Judging by present tendencies, such population movements seem set to be a huge phenomenon of the future.

What is not so clear is how the receiving countries are going to cope with the phenomenon, whether in terms of how they will handle the issue or the treatment they will mete out to immigrants. We have tried to show the

complexity regarding the identity and type of the different groups or individuals who emigrate. This complexity notwithstanding, it is clear that this is an issue of justice, or more accurately injustice; it concerns the right of each individual to abandon his or her place of origin when conditions there are life-threatening. We have seen that conflicts are the main cause of forced displacement. What is also clear is that most conflicts and wars occur in underdeveloped regions. The consequence of this is a connection, not only between displacement and poverty, but also between displacement and development. People abandon their land, fleeing from extreme poverty and lack of development, in other words, from insupportable or unacceptable life conditions.

Questions of injustice are bound to arise, especially at this historical moment when the breach between the developed world and underdeveloped world, between the rich and the poor, is growing bigger. Paradoxically, it is also a moment when advances in technology and political co-operation between nations within the framework of the UN and other international organisations offer the possibility of confronting and resolving problems of inequality and injustice. We have also talked of the cut in funding for projects which help refugees, an example of how the most vulnerable and marginal people in the world are not included in the priorities of the richest nations. As long as underdeveloped nations remain mired in their poverty, as long as they cannot count on more help, the movement of people will continue.

10. Recommendations

(1) To re-read Decree Three, "*Our Mission and Justice*", of GC 34 in the section that speaks of "Urgent Situations", where there is a long list of urgent problems affecting millions of people. If we want to work to try and resolve these problems, we have to be clear that the human and financial resources we have as Jesuits do not allow us to respond to each and every one of these problems.

(2) We have learnt in JRS that the way in which we work (our methodology) is important. The mission of JRS, formulated in the same Decree Three n.16, indicates implicitly the methodology to follow – a) to accompany people, which offers us the possibility of knowing their situation and their needs, b) to respond to their needs by providing concrete services, which implies a commitment to them and most importantly c) based on our companionship with the people, we must defend and jointly plead their cause with them in all instances, at local, national or international levels and ask for laws to be formulated, or existing laws implemented, so as to provide a definitive solution to their problems. If we do not change the laws or policies behind these situations, we will not be able to offer a solution to these problems.

(3) Another lesson learnt in the 25 years in which JRS has been working has to do with the structure of the organisation. Today, practically all of the problems we face have an international dimension and cannot be treated only at the level of a single country or Jesuit province. The complexity of these problems and their social, legal, and economic implications require us to work not only in a co-ordinated manner but also in a focused way if we are to have an impact on their solutions. The experience of the structure of JRS with national, regional and international addresses has allowed us to optimise our resources and produce an impact that we would not have had if we had worked individually. The co-ordinated manner of our working has been a crucial factor. It must be further added that to have only one organisation with one name and logo in all of the countries where we work has been a great help in carrying out the mission assigned to us. This is especially true when we are lobbying at regional or international level.

(4) Finally, a recommendation for GC 35 is that all those 'displaced by force' are included in the mandate of JRS, in particular those who are not taken care of by anybody at all.

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FALLING JESUIT STANDARDS? TRIBAL AND DALIT VOCATIONS

Joseph Marianus Kujur SJ

Despite his monumental contribution to the church, St. Francis Xavier, the great missionary and patron of the missions in India, is often criticized for his initial prejudices against native vocations. The locals, in his perception, were not fit to join the Society of Jesus.

Three centuries later, when the first missionaries came to North India, reports from various parts of the country suggest that this colonial mindset about the natives' inadequacy and incompetence had penetrated the missions. For instance, the Chotanagpur mission manifests a negative attitude towards anything 'tribal.' The missionaries invariably considered the beliefs, practices and mental capacities of the natives to be inferior**.** Their disdainful and contemptuous attitude towards non-Christians is encapsulated in the '*Report of the Chotanagpur Mission for the Year MDCCCLXIII*', projecting the latter as heathens and infidels. They also found the native languages devoid of 'religious ideas,' and hence inadequate and unfit for the church. To quote from the report, "Neither the *Urau*[1] nor the *Mundari*[2] is fit to become a church language, as neither of them possesses any terms for religious ideas. These, with explanations, have to be supplied from the abundant stores of the *Hindee.*"[3]

The missionaries rejected outright such *adivasi* social institutions as the *akhra* (dancing yard) and *dhumkuria* (youth dormitory), which they saw as evil and immoral. The Christians' attitudes towards the religious component of the traditional culture were consistently negative, and, to quote Downs, given to "rejecting anything in the traditional culture that they judged to be religious or, to use their term, 'superstitious' in character."[4] The superiority complex and 'holier than thou' attitude of the proselytizers and the converts were resented by those who had not converted. The supremacy of their ancestral religion, which they had practised for centuries, was being challenged for the first time. The intervention of Christianity thus brought about mutual discrimination, alienation and divisions between converts and non-converts within the tribal community. The missionary efforts of 'civilizing' the 'savages' who had not accepted Christianity continued.

The disdainful colonial attitudes to tribal culture seem to have been internalized

To come to the present, there have been unprecedented changes in the church in the last 50 years. Indigenous clergy have replaced the missionaries in every field – spirituality, education, social work, vocational and professional training, management, administration, faith formation, pastoral activity, health. The biggest irony, however, is that the disdainful and contemptuous colonial attitudes to tribal culture seem to have been internalized by some of the Indian and indigenous clergy.

Interestingly, while this inherited colonial disdain and contempt is still reflected in some aspects of formation, undercurrents of resistance against a negative attitude to tribal ways of life and tribal culture have emerged. These undercurrents find articulation in terms of various commissions, such as the Inculturation Commission and Formation Review Commission. The process of contexualization, vernacularization and inculturation is a positive step towards "restructuring and updating our formation."[5] Nevertheless, despite various efforts made in light of the GC 34 mandate (D 4, n. 12) to discover the values, depths, and transcendence of other cultures, we have not been as effective as expected. While no one advocates witch-hunting, some soul searching as far as tribal and dalit vocations are concerned seems called for. Reflections on this issue in the context of the Social Apostolate would do well to take account of certain frequently expressed opinions. There is a perception that young Jesuits from an oppressed social background are unwilling to enter the social action field. Others have suggested that the entry of dalit and *adivasi* into the Society of Jesus is responsible for the lack of Jesuits with a solid background in social sciences. In other words, the quality of vocations has fallen due to the emergence of the subaltern. Is there a real crisis of leadership in the Social Apostolate and in the Society?

The first section of this paper will clarify some terms and notions relevant to an analysis of the problematic of quality formation. The second section, which is longer, examines whether there is a correlation between a depressed background and low quality. Finally, I will derive conclusions on the basis of the discussion and make a few suggestions.

1. Clarifications

The problem of leadership in the Social Apostolate can be analyzed in terms of the larger discourse on formation in general, and on inculturation and contextualization in particular, against the background of heterogeneity and multiplicity. An encounter between two cultures at any point of time has wide ramifications. The problem arises because the dominant culture tends to absorb the little traditions. In the process of understanding the multiplicity of cultures, one runs the risk of taking a partial view for the whole truth. For instance, Louis Dumont in his *Homo Hierarchicus* analyzed the Indian social reality from the Brahminical perspective. His treatment came under heavy criticism as being only a partial view of the complex Indian reality and based on a view that looks through the glass of purity-pollution principle alone, of high-caste and low caste social arrangements. The Indian reality, however, is much larger than that, and not surprisingly, it spawned an assertive 'Sociology of India' that challenged this analysis of the Indian situation from a Brahminical point of view, ignoring many other vital components.

The Church in India has gone through a similar process of assertion. When Vatican II made space for adaptations and negotiations with other cultures and

faiths, there was a new ray of hope. There was recognition and appreciation of native cultures as good. There was also a move for an Indianization/indigenization process in India followed by a contextualization process. In the course of time, there was an appeal for a liturgy of India, a theology of India, and so on. But an appeal for a 'formation of India' was always conspicuous by its absence. The appeal was for transforming the external trappings but not internal subjectivity formation. Language, costumes, rituals, festivals, clergy, all underwent a change, but there were no negotiations regarding the structure and culture of formation. Formation is one of the taboo areas, uninfluenced much by the process of negotiations. It has remained more or less static and monolithic except for a few cosmetic and erratic changes. Efforts were made to adapt but they were largely unsuccessful because structural change has not been easy. All were happy with the imported so-called 'quality' formation.

Quality becomes a problem when some exclusively use their own yardstick to measure it

Quality formation is indeed desired by all. But quality or standard becomes a problem when some exclusively use their own yardstick to measure it. At this point, the sense in which I use certain notions has to be clarified.

(1) **Perspective** is important in the quality discourse. Whether the understanding of 'quality' is from above or below, that is the question. What is this quality or standard that we are talking about and who determines it? Hence, the most important aspect of this debate is who sets the standard.

(2) **Formation** is a medium and not an end in itself. It is a strategy to attain the goal. Formation is for/in mission and not simply for formation's sake.

(3) **Context** – social, political, cultural, historical, ecological, spiritual, economic, geographical, philosophical (world view), theological, whatever – is important. The mission has to be realized in a context in concrete terms. A tribal/dalit context implies brokenness, land-alienation, deforestation, unemployment, discrimination, exploitation, oppression, migration, displacement and impoverishment.

(4) **Focus in Diversity.** In a context marked by multiplicity, no one context is the determining factor. In a tribal/dalit context, however, the focus is the 'tribal'/'dalit' aspect despite a multiplicity of other contexts. Other influences are very much part and parcel of the whole process.

(5) **Identity:** the identity of the tribal and dalit Jesuit is important. Is he competent to be part of the universal Society, or he is excluded? There are two aspects in a tribal Jesuit's identity – one that belongs to the universal Society of Jesus, and one that is rooted in his local culture. While this is true of Jesuits worldwide, the identity of the tribal, so long oppressed, calls for stronger assertion.

Xaxa, in his paper titled "Is there a Tribal Intellectual Class in Jharkhand" argues that the tribal society had no intellectual class in the traditional social setting to compare with the intellectual class in traditional Indian society, which was restricted to Brahmins. The role of intellectuals was generally performed by a priest/shaman in the tribal society. Notwithstanding the fact that he enjoyed a higher rank than the others in the tribe, he was not set apart from others. Correspondingly, the priests/shamans did not emerge as a distinct class in tribal society.[6] The hallmark of a traditional tribal knowledge system is its collectivity, where knowledge is generated and passed on from one generation to another collectively and not individually.

2. Correlation between Subalterns and the Low Quality?

Having clarified some of the notions above I will now try to address the problematic of this paper.

2.1 Has the Quality of Vocations Fallen Because of Dalits and Tribals?

Any discussion of 'quality' or 'merit' invariably makes me confront two issues: first, evaluation of institutes of higher education; and second, reservation. Universities, colleges, IITs, IIMs, medical colleges and other such institutions of higher learning across the country are evaluated by organizations engaged by the media, and the outcome of these evaluations is widely publicized through the media. The best institutions in India are ranked in terms of quality. In undertaking this evaluation certain criteria, such as infrastructure, qualifications, results, and placement, are followed. It is heartening to see quite a few Jesuit institutions among them: Loyola College Chennai, St. Xavier's Calcutta, XLRI, Jamshedpur, to name just a few. The point however is that the criteria set up for such an evaluation are elitist and contestable to say the least.

The second issue, which makes merit a central factor in the debate regarding reservations for the Scheduled Tribes (STs), Scheduled Castes (SCs) and Other Backward Castes (OBCs), is one that I find particularly disturbing. 'Merit' figures largely in the debate on reservations while the question of equal opportunity is avoided. One of the main objectives of reservations as envisaged by the framers of the Constitution was to extend equal opportunities to the marginalized people so that eventually they could also come up to the status of the more privileged. However, the standard set for the admissions in the premier institutions of higher education named above are highly elitist and hence cannot reflect quality in the real sense of the term. The real challenge before such institutions will be, rather than recruiting the 'best' students to get best results, to cater to the less privileged students and engage in a 'churning' educational

'Merit' figures largely in the debate on reservations while the question of equal opportunity is avoided

process that will enable **them** to get the best results. The Society of Jesus is caught in a similar trap of judging quality from the elitist point of view and ignoring the ground reality. How do tribals and dalits fit into this frame?

The notion of vocation is holistic and not segmented or compartmentalized. A holistic spirituality takes into consideration relationships at three levels - social (community life), environmental (symbiosis with nature), and divine (faith in God). A person with deep faith and commitment is usually 'magnanimous' of heart as well. But that is not enough. A Jesuit, by virtue of his outward orientation, needs to acquire skills to be a leader in order to relate to the people and to communicate what he has acquired. A professional touch in all that a Jesuit does is desirable whether it be language, spirituality, administration, teaching, training or social action. One need not be a dalit or tribal to be lethargic or mediocre. And if one is of the opinion that all mediocrity and lethargy has penetrated the Society because of dalits and tribals joining the Society, then this is nothing short of racism at its worst.

Such an attitude, namely that the entry of dalits and tribals into the Society has eroded its high standards, is betrayed in a recommendation that the provinces with homogeneous tribal vocations recruit candidates with cultural backgrounds from outside the region. It is argued that a heterogeneous group will 'enhance' the quality of the tribal vocations. Personally, I have been a staunch supporter of mixed vocations, but certainly not for this particular reason. In response to such an argument I suggest an examination of the correlation between quality and cultural composition of all the provinces in South Asia. I am in favour of mixed vocations for cross-fertilization of ideas, mutual enrichment, healthy competition and healthy growth. The non-tribal candidates should be ready to share their 'doing' and 'being' with the locals as much as they should be open to learn from their counterparts. But if such a venture aims at civilizing the so-called little tradition and enhancing its quality in terms of mainstreaming and assimilation into the broader culture, it may lead to further complications. There is, thus, no one-way traffic. If the particular culture of Europe in general can be good for everybody, why can what is good for tribal society not be good for everybody? The cultural specificity of 'quality' has not yet been acknowledged.

2.2 Can Language Be the Main Criterion?

The disdain and contempt for dalits and tribals in some quarters have been further promoted through English, the language of the colonizers. It seems as if the colonizers have gone but left their language for perpetuating enslavement of Indians.

Interestingly, the colonial hangover is best reflected in the framework of the Society through the symbol of the English language. The issue is not about the usefulness of English. I am of the opinion that every tribal/dalit Jesuit should

have mastery over English, or, for that matter, any other useful language. The truth is that tribal scholastics studying in various universities across the country have excelled and even won gold medals in different subjects, including English and French. Given such potential, if their quality and motivation are questioned, there must be something fundamentally wrong, which we should be open to examine. The real issue is whether English is acceptable as a yardstick of the totality of the young Jesuit's vocation.

The real issue is whether English is acceptable as a yardstick of the totality of the young Jesuit's vocation

The most tragic aspect of our Jesuit formation of late is to have reduced formation to proficiency in one language. There is no denying the fact that the language of the exploiters and the oppressors has today become a status symbol as well as the language for liberation of the marginalized. However, we should not overlook the fact that Jesuits, both tribals and others, whose proficiency in English is not very remarkable, have done much better academically and pastorally than many others with British and American accents. They have given leadership to the masses and strengthened people's movements.

2.3 Is There a Correlation Between an Oppressed Social Background and a Disinclination to Enter the Social Action Field?

Jesuit engagement with social action is nothing new although it has recently been endowed with the status of a separate apostolate, focusing on social issues like human rights violations, rights of the dalits and tribals. A survey of literature during the formative years of missions in India reveal that missionaries like Constant Lievens, J. B. Hoffmann and several others were involved in social action as well, which resulted in the conversion of many tribals to Christianity.

Why, with such a rich legacy in social action in tribal areas, do tribal Jesuits from tribal provinces seem uninterested in joining the social action field? This is intriguing. The relevant question to ask perhaps is what the mission vision of the province has projected in the last hundred and fifty years, and whether there is any orientation for young Jesuits to take the initiative and venture out in their own areas of interest. If the orientation of the province is towards maintenance of a conventional apostolate, there is certainly structural support for that. The problem appears to be structural, not motivational. There is, however, a serious theoretical problem: the question of. who determines the ministry-- the Society/Province as an institution? Or the people/stakeholders? One of the goals of the Society as spelt out in GC 32 is the empowerment of the people,

If the orientation of the province is towards maintenance of a conventional apostolate, there is certainly structural support for that

especially the marginalized. Education is one of the means to attain this goal. social action is another means of direct intervention for the assertion of rights of the marginalized. The social action field is more challenging in terms of identifying with the people and participating in their struggles. By contrast, security, comfort and status are attached to the conventional apostolate.

Granting the truth of all this, the perception that dalits and tribals are not interested in social action field seems far-fetched. Lack of interest in social action, if at all it exists, may be a trend across the Assistancy. In fact, one of the reasons why scholastics are passive about their ecclesiastical studies is the perceived irrelevance of the subjects taught to social action. At present, a lot of emphasis is being given to social action and there is no reason to think that dalits and tribals will not be interested in it just because they come from a particular depressed social background. In short, there are as many tribals and dalits involved in social action as non-tribals and non-dalits.

2.4 Is the Paucity of Jesuits with a Solid Background in the Social Sciences Due to Dalits and Tribals Entering the Society?

The second proposition is closely related to the first. Whether or not a Jesuit is interested in the social sciences does not necessarily depend on his birth but on his environment. This depends on the orientation and the need of the Province. What percentage of non-tribal and non-dalit Jesuits have a solid background in social sciences? If tribal and dalit Jesuits are given the opportunity to study social sciences, surely they will study them. Young Jesuits have to make up their mind in accordance with the need of the province. Then again, if they have an aptitude for certain areas, they may be encouraged to specialize in those. Moreover, they probably lack the necessary exposure to understand how their specialization in one subject or the other might be of apostolic value in the future. Besides, Jesuit 'humility' may also deter them from expressing their opinion freely for fear of being banded as 'ambitious'. All these work in the young tribal mind, inhibiting him from articulating his own dreams and aspirations. Does the evaluation of Jesuit formation take into consideration these cultural underpinnings or is it judgmental to the point of insensitivity?

3. Conclusions and Suggestions

3.1 Symptoms and the Root-cause

Though it is claimed that we have "a clear vision and direction in our formation"[7] there must be some problem somewhere if formation is a cause of concern. I believe there is need for a proper diagnosis of the malady. Some say that young Jesuits lack motivation. Others have serious doubts whether our young men are "competent".[8] On the contrary, others are quite impressed by how, in different parts of the country, despite a diverse and complex reality, "young men respond to new challenges and handle responsibility, often with

inadequate preparation and in quite difficult circumstances".[9] Yet another is of the view that "twenty five per cent of Jesuits in South Asia are the kind of men … whom Ignatius would not have tolerated".[10]

The need is to find out the root cause of the problem and not treat merely the symptoms. The young Jesuits join the Society at a time when people of that age have dreams to become somebody and to do something in life. And if they have decided to join the Society, clearly there can be no lack of motivation. Why are these young people all of a sudden being branded as inefficient, incompetent and unprofessional? Formation is a process and not an end product. The Society's notion of formation is "ongoing". There is space for growth in competence, efficiency and professionalism in any field of formation.

3.2 Model of Formation

All forms of infrastructure and finance are important for the training of Jesuits, but these have to be in keeping with Indian realities. Ambrose Pinto's observation about a Jesuit University in India is very true for Jesuit formation in India as well: "It cannot be modeled on the Roman or American or European model. It should be situated in the context of India and address issues and concerns of the people of the land".[11] Our attitudes, choices, work culture and life style are not being shaped and transformed by our experience of the life of the people. The youngsters, not unnaturally, resent the "top-down" model.

There seems to be a contradiction between the attitude of dalit and tribal Jesuits who fight negative, anti-people forces (globalization saffronization, privatization, corporatization) intellectually and at grassroots level, and the fact that our institutions, however well-intentioned and committed to the dalit and tribal cause, function like big corporate houses controlled by the World Bank and the IMF. They appear not only to be 'privatized' but actually anti-poor in their approach, though they claim to be otherwise. The ideological conviction of the Church and the Society does not percolate down to the last man in the Society. This lacuna is very sharply reflected in the formation of the Society. People are exploited because they accept exploitation at the hands of the rich who do not want to share their riches. As Gandhiji said, "The rich cannot accumulate the wealth without the cooperation of the poor in society."[12]

3.3 Discrimination against Subalterns

Experience shows that there is indeed discrimination against dalits and tribals in India in general on the basis of birth. Cases are reported of dalits and adivasis being humiliated just because they were born into certain ethnic groups and considered as outcastes. Even the Church circles have not been able to go beyond these boundaries. The Society, which claims to stand for social justice, is not altogether free of this bias. The notion that the dalits and tribals bring down the quality of vocations seems to be influenced by 'market forces' not by a

genuine concern for formation. It is, in fact, this attitude, bordering on racism, that lowers the quality of Jesuit vocation and not the subalterns themselves. It is very obvious that those who hold this opinion are governed by values that are market-driven, values that uphold elitist structures and the privileged ones at the top. It is only when judged by the standards of an elite at home in the global scene that the vocations of tribals seem 'lower'.

3.4 Tribal or Ignatian Spirituality?

Ignatius of Loyola came from a privileged background and class in the feudal society of his day. The Society that we have inherited is thus a feudal Society with elements of feudalism. This background puts us in an awkward situation because the spirituality of Ignatius is individualistic and not communitarian as is the case in tribal society. It is ironic that, despite community life being the hallmark of the tribal community, the tribal finds community life in the Society difficult. The problem has to do with two different types of communitarianism. The type of community life that the tribal culture promotes is different from that of the Society. Ignatius' notion of community is 'individualistic' whereas that of the tribals is 'communitarian'. Hence, when a tribal joins the Society he has not only to de-school himself in his earlier tribal spirituality, he also has to be initiated into a new 'individualistic' spirituality through a process of socialization. There is a consequent experience of confusion and contradiction.

The spirituality of Ignatius is individualistic and not communitarian as is the case in tribal society

The individualism of the Jesuits is strengthened and reinforced by neo-capitalism and globalization. While there is no denying the fact that there is a movement in the Society for a genuine community life, it is equally true that there seems to be a gap between the community spirituality of tribals and the individualised spirituality of St. Ignatius. The aim of the Spiritual Exercises is to be in 'silence' from the rest of the world, a time when an individual can talk only to the retreat master. Thus the Ignatian retreat is not a communitarian experience and yet this is to be the foundation of the Jesuit community life. This may not be a problem in Europe as the society there is basically individualistic, but in Asia and Africa it is indeed a problem.

3.5 Transition

Formation does not happen in a vacuum. Jesuit formation is more influenced by 'Western' than by traditional tribal forms of democracy. A broader concept of equality comes from the broader society, and tribal values, which the candidates have imbibed before joining the Society, are affected. A new spirituality and new values are inculcated in the young Jesuits. Most of the new values which are inculcated are not in conformity with the traditional. The result is culture

shock. Some may call it upward mobility. Even back home there is so much of media exposure; class formation is taking place; the economy is being diversified more and more. With education new classes emerge. Each class has a new value-system and vision.

3.6 Need to Update

Roman Catholicism has been very exclusive. It has a tendency to be hegemonic. It appears that its inability to recognize multiplicity is leading to its slow disappearance from Europe. It may survive in the developing world, but if it does not open up, it may die out there as well. With the Second Vatican council there was an attempt to throw open the doors but there were problems. The Church could have germinated new theologies, a new spirituality and understanding of the Gospels. Pluralism is today an ever-growing emerging, ever stronger phenomenon. If the Society is not ready to open up to the changing of the times it will have the same fate as the Church in Europe. We need to update ourselves "professionally, humanly, spiritually" says Lisbert, and adds "As our numbers from tribal areas increase, there is need to tailor our formation practices, which are still largely western in inspiration, to take account of the culture of our recruits."

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[1]Urau' synonymous with '*Oraon*' and 'Uraon' standing either for the *Kunrukh* language or for the *Kunrukh* people.
[2]The language of the Munda tribe
[3]Report of the Chotanagpur Mission for the Year MDCCCLXIII', 1964, pp. 4-5.
[4]Downs, Frederick S. *Essays on Christianity in North-East India*. New Delhi: Indus Publishing Company, 1994, p. 194.
[5]Thadavanal, Joe, "Common Houses of formation in South Asia' *JIVAN*, January 2004, pp. 7-9.
[6]Xaxa, Virginius, "Is there a Tribal Intellectual Class in Jharkhand," Kujur, J. Marianus (Ed.), *JHARKHAND KE PANCH VARSH: SAPNA AUR SACHi* (Hindi), 2006, pp. 133-136.
[7]Thadavanal, Joe, "Common Houses of formation in South Asia" *JIVAN*, January 2004, pp. 7-9.
[8]Thadavanal, Joe, "Are our Young men competent?" *JIVAN*, September, 2005, p.9.
[9]D'Souza, Lisbert, "I make a plea for the professional training of Jesuits for leadership," *JIVAN*, August, 2004, p. 9.
[10]Fernandes, Julian, "What we need is faith sharing," *JIVAN*, August 2005, pp. 15-17.
[11]Pinto, A., "A Jesuit University in India?" *JIVAN*, September, 2006, p.12.
[12]Quoted by Dun Roy, "Between dogma and debate," a background paper circulated by the Documentation Centre of BUILD, Bombay.

DOCUMENT

THE MYSTIQUE OF SOCIAL WORK
SOME NOTES[1]

Mario Serrano SJ

These notes describe a meeting of working teams from the Jesuit Social Centres in the Dominican Republic.

Aim of the Meeting: to have a clearer understanding of the experience of the social work (social apostolate) carried out by the teams. We felt it was important to deepen, clarify and enrich the *meaning* of the work done by Jesuits and lay people within the context of the social works of the Society of Jesus.

Stages of the Meeting:

The basis of the work being the social action carried out by the whole group, various attempts were made to analyse the group's experience. The following distinct stages were identified:

1. Who are we? A brief presentation to recall with whom we would be sharing our experience during the period of two days and a half. Thereafter, an expression of hopes and fears regarding the workshop.

2. First step: the meaning of the work: why and for what are we working?

(i) Personal work, in which each person replied to the questions from their own experience.
(ii) Sharing the replies in small groups for those who wished to do so.
(iii) Plenary: to share together the most important points of the small groups.

3. Second step: being the subject in social work

(i) Why this theme? Not only is it good to know what is being done and why, but also who is doing it: it is possible to be lacking in self-awareness and lose sight of the fact that there is a link between what is done and who one is.
(ii) An explanation of subjectivity as the basis for an authentic social commitment according to the vision of Karlfried Graf Durckheim It is the presentation of what, according to this view, constitutes *the interior life.* In addition to the religious attitude of each person, there is an essential dimension in social work within in the pluralistic nature of the Jesuit Social Apostolate: *its inner being.* See diagram at the end.

4. **Third step: why did the founding experience of St Ignatius require Jesuits to become involved in social work?**

   (i) Work in five groups: each group to meet with a Jesuit who tells this story of Ignatius and how he came to promote the Society's social work.
   (ii) A plenary to share what was found out, thanks to the information given by the Jesuits.

5. **Fourth step: an "epistemology" to be able to discern**. Silent Knowledge (interior knowledge for St Ignatius): a personal experience of silence and contemplation. Before this, a Power Point was offered "Each Morning...", then a short reading on the theme and finally, fifteen minutes of contemplation in silence.

6. **Fifth step**: **the personal story of our social work**

   (i) Each one should write the story of their social work: describe *the landmarks in their personal stories.* Like someone who writes their story in twelve chapters at the most: the most relevant. To keep in mind the determining circumstances and people.
   (ii) To share these stories in small groups for those who wish to do so.
   (iii) A plenary to share what is most relevant.

7. **Sixth step**: **The story of the five Jesuits** who speak of their social work in *Promotio Iustitiae* 90.

   (i) The reading was done in five groups: each group read a different story. What was learnt in the reading was shared.
   (ii) A plenary to share what most caught the attention.

8. **Seventh step: The characteristics of Social Work** (Social Apostolate) in the Dominican Republic.

   (i) Using the outline of the publication "Characteristics of the Social Apostolate in the Society" we noted these headings:

      i. What inspires us?
      ii. What do we do and how do we live?
      iii. How do we work?
      iv. What do we hope for?

      The groups should agree on the description of the Social Apostolate in the Dominican Republic according to these headings.

   (ii) Plenary: each group presented its description. General discussion of the results.

9. The reference point for the Social Apostolate in the Society of Jesus:

(i) The person and actions of Jesus in the historical and social context in which he lived and set out on his mission as a reply to the immense suffering and deterioration of the human person. How he was assassinated for having dared to propose alternatives to human pride and greed. The central points of his teaching: we are branches that spring from and are nourished by the vine in order to give its fruit, the source of life, which is God. The central theme on which we will be examined at the end of our lives is our commitment to those who are hungry, thirsty and poor: having pity and showing solidarity in sharing with them, thus building heaven in this world and being a blessing for our brothers. Through indifference towards a suffering person we would be building hell and therefore be a curse to our brothers (the final judgement). We have to become neighbours to those who suffer (the good Samaritan).

(ii) Ignatius entered deeply into this experience. Being touched and transformed by it, he discovered how God works continually creating humanity in our most intimate being and in the heart of history, changing that history into a *history of salvation*.

10. The expression and celebration of our experience

At the end of the meeting, we celebrated a Eucharist, emphasising that in it Jesus left us a ritual full of symbols to ensure that that we don't forget, and to strengthen what moves us to make life on earth better: forgiveness and reconciliation to recuperate once and for all the possibility of living together as brothers; the knowledge and wisdom inspired by his word which lights up reality to discover his action within it, to identify and follow the *signs of the times, to discern;* the breaking and sharing of bread, committing ourselves to turn the Eucharistic altar into the Altar of Creation at which all have a place, a mouthful of bread and a sip of wine, so that we may never forget that God, who is love, is so close to us and such a supporter of our life and activity as food is for our body.

Original Spanish
Translation by Michael Campbell-Johnston SJ

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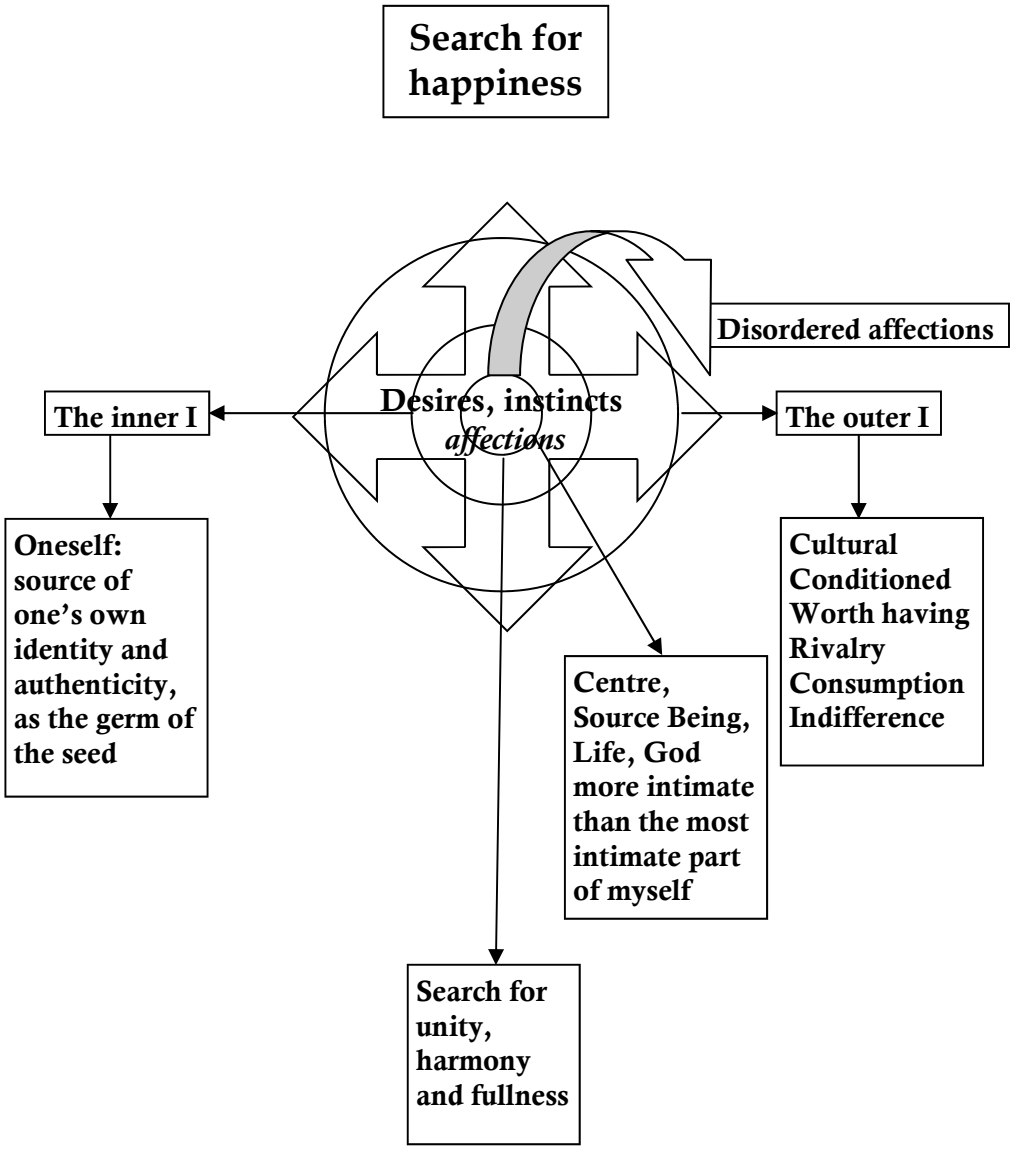
[1]We have published these notes taken by Mario Serrano SJ convinced of the importance of this type of meeting to strengthen the mystique, that is the basic motivation, of those Jesuits and friends who work together in the social apostolate [Editor's note]

"For thou hast made us for thyself and our hearts are restless until we rest in thee"



MY SOCIAL COMMITMENT

Demetrio Morato SJ

I was born on the 22nd of December 1937, entered the Province of Aragon as a brother coadjutor on the 24th of March 1955, and took my last vows on the 2nd of February 1968.

My (our) brief history

Well yes, rather *our* brief history, since the decision to opt for the world of the poor and to enter, in a manner of speaking, through the 'back door' of the Workers Mission (WM[1]), was taken in community by all those involved in the administration of the High School of St Joseph Pignatelli in Saragossa in the year of grace 1975. An unusual detail since, as far as I know, nothing similar has happened in the history of the WM. It must be emphasised that of the eight companions who made up the group, – two priests, two students, one brother and three lay people – there remained, after the first two years, only José Luis Ochoa and myself, together with Asís Baselga, a lay person.

Some aspects of our option

I say we entered the WM through the back door because our option for the poor was clearly directed to sharing life with the defenceless in general and setting up our living space in poor quarters rather than specifically dealing with the working class-- a work which was characterised by trade union involvement and intense political struggle in those final years of Franco' dictatorship. From this specific option comes the emphasis we gave from the start to living and working with these new groups with whom we shared a physical neighbourhood and who would determine, we hoped forever, our manner of being and thinking, as well as the focus according to which we tried to understand and live the Word.

This doesn't mean we were involved in an option "parallel" with the WM; from the outset our point of reference was the WM, specifically the Picarral community, with which we came to form one Jesuit community. The community was by then already well established in this quarter. It was with them that we shared this experience of insertion, always one of their strong characteristics. The tone with which we started has continued to mark the different activities and commitments we have undertaken through thirty years of life in the Jota district and continues to characterise our work there. It consists of

- neighbourhood sharing in solving problems and needs in the district and city, especially at the most basic levels, and

- practising a life in community as a social and evangelical alternative to an increasingly individualistic style of life which leaves an open field to the powers of this world to continue spreading inequality and abuse.

We must also strongly emphasise that the lay ('secular'[2]) manner in which we have lived our commitment and our evangelical faith itself has little in common with a 'secular' attitude which does away with anything (good or bad) that smacks of the Church. We took carefully into consideration, however, what type of Church we were coming from and what type of Gospel we wanted to live and express. In

that spirit, the various attempts on the part of the Ruiseñor 7 community to share life in the houses of lay people with whom we have been connected for 20 years, have been one of the most striking features of our option.

How I live my retirement from work.

The values and lifestyle already described will make it easy to understand why the break between working life and retirement did not, in my case, mean an abrupt change. I was already employed only half-time and had no trade union or other obligations. I continue as before my activities in the Neighbourhood Movement, increased now that I have more time. Lastly, I have been asked to coordinate the journal *The Road of All* published by the Federation of Neighbourhoods which brings together 34 Associations, a job that I have accepted with pleasure.

I have also been given free rein to illustrate and accompany, when asked, the understanding and practice of our faith as I see it, following the model of our beloved Ignatius Loyola. This has certainly caused surprise among those who persist in thinking that something like the WM is more concerned with sociological and contemporary issues than with the Spirit of our God who, in my limited understanding, had a part to play in its birth and development.

I also obviously do my share in the general running of the house we live in (shopping, meals, cleaning, repairs), something we have all always agreed to do as long as we have the strength.

By way of conclusion

At the risk of expressing a subjective opinion, I must say here that I am one who thinks that on very few occasions in the long history of the Church has the Spirit of Jesus shown itself more clearly than in the commitment to workers on the part of the clergy in the middle of the last century. This happened independently of the fact that the social and political situation of the time favoured this. Because of this I feel it would be irresponsible on the part of all, and unforgivable for us who belong to the WM to take this as something now finished with, a passing fashion, as it were. To live evangelically in real communion with the poor never has been, and I think never will be, a matter of fashion. Indoctrination and even assistance to others from a position of security and social unconcern is, and has been, I fear, for a long time in fashion amongst us.

Finally, may nobody see in this short account any self-glorification, or even less, discrediting of others. I clearly do not amount to much, inconsequential and contradictory as I am, but I am more or less clear as to where the Spirit is blowing and to Him I cling.

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[1]Traditionally the movement was known as the *Movimiento Obrero* or M.O. [Editor's Note]
[2]The adjective "laico" used in the original Spanish text refers in this context to the 'secular' character of their community life as against the overtly 'religious' tone existing in many Jesuit communities. [Editor's Note]

EXPERIENCES IN DIFFERENCE[1]

Mauricio Burbano SJ

I am currently in my third year of regency in the Province of Ecuador, and awaiting an assignment for my theology. It seems necessary to reflect from time to time on the different stages of our life, this life through which God shows us his way and manifests himself in the face of others. In this regard I have asked myself how and why my life has drawn me towards the encounter with other human beings. The answer to these questions is simple – I believe that this encounter has had its roots in understanding the *other* as something different, with its own particularities.

Perhaps it all goes back to my roots. I was born in Quito, Ecuador, a city with a population of almost two million inhabitants, where the contrast between the modern and colonial remains strong. My mother was deeply religious and from her I learnt my first prayers, with her I visited beautiful colonial churches, and from her I also heard the first myths and legends of my country. My father only goes to mass when there is a baptism, a wedding or a funeral. He is, first and foremost, a practical man, though he has his own sense of spirituality. This was my first encounter with difference, experienced within my own family. On the one hand, I have inherited a legacy that invites me to look at faith and the sacred, and on the other, I am encouraged to deal with the practical aspects of the world.

Another situation that placed me in direct contact with difference dates from my time as a child, a young schoolboy. I started school at the "La Salle" run by the Christian Brothers. We attended weekly mass and seldom paid much attention to what was going on… This was nevertheless a classical Catholic upbringing. I later moved and went to the "Mejia" School. This institution is utterly different from a Christian school. In order to understand the sharp contrast it is necessary to recall the history and dynamics of relations between conservatives and liberals in Ecuador. The story goes back to the figure of Eloy Alfara, the main exponent of liberalism in Ecuador who, in the Political Manifesto of 1906, promulgated the secularisation of the state, education and the family. This is how the separation of Church and State was established in Ecuador. In this environment, all forms of religious education were seen as behind the times and somehow restricted.

At the same time, much effort was placed on liberal, secular education, which emerged as the prevailing educational paradigm at the "Mejia" National Institute. The tradition here was that there were to be no "official" manifestations of religion at this school. There were, however, frequent "demonstrations" or strikes against whichever government was in power. It was common for students to take to the streets and protest against the high cost of living, or a rise in ticket prices, but these praiseworthy causes often ended up as a pretext for target practice against the riot police…

I stayed at the "Mejia" for two years, and both years I was nominated – to my great torment – class representative, and as such I had to at least prove that I enjoyed the street protests. But this meant risking capture by the police. I quickly recognised that I was an expert in saving my skin and avoiding capture. The

experience of these two very different schools again exposed me to the *other* as something different, and also helped me to see the positive aspects of both.

This interest or anxiety to understand the *other* re-surfaced during my novitiate – at least at a theoretical level. We received the publications of JRS International at our novitiate but in 1998 there was still no JRS Ecuador. When I was due to begin my studies in philosophy, I found to my great joy that my superiors had decided that I should go to Colombia. I felt I was going to a country close to Ecuador. We are neighbours, the relations between our two peoples have generally been good, and the histories of the Colombian and Ecuadorian Provinces also have much in common. At the same time, paradoxically, it seemed to be a distant country and the partial and fragmented pieces of news we receive often depict a painful reality that is difficult for us to understand. From the outside (and at times from inside…) we have a distorted view of the Colombian conflict. The media frequently portrays the situation in Colombia as total chaos. On the other hand, generally "news" is synonymous with "bad news". More often than not, the news focuses on the tragedy that afflicts people rather than their positive achievements.

During my studies in philosophy I had to engage with fundamental questions concerning reality. I believe that the stages of formation such as philosophy or theology should not be detached from reality. And in Colombia, thanks be to God, the conditions that keep that connection in place existed.

In addition to my studies, the apostolic work was also enriching. I was able to collaborate, in particular during term breaks (when I was able to leave Bogota), with JRS in Tierralta, San Pablo and Barrancabermeja. During term time, I helped out at the Programme for Peace (Programa para Paz) and Xaverians for Peace (Javerianos por la Paz). In this environment, you meet many people who give their lives, for whom every day is a new opportunity. This sort of experience also invites us to reflect on the service that we offer others, as Jesuits. On the one hand, you are aware that you are close to a difficult reality, but, on the other hand, you approach reality in a different way and experience it differently from others. As a Jesuit, you understand that even if you are threatened by one of the armed groups, you have a certain degree of mobility and institutional support. But this is not the case for lay people, who belong to the local community and whose families live there. To take this fact into account helps us understand that we cannot approach this reality with the intention of providing "solutions" to a particular social situation or the particular situation of an individual. It is not possible to experience *exactly* what another person lives; the mystery of the *other* remains on a different level. It is necessary to approach difference, to approach the *other* completely, but it is never possible to totally reach (or experience) the *other*. To try and reach out to the *other* in all his or her difference helps us, I think, to understand our finality, our limitations. But it also opens us up to hope, and to faith, given that it requires something transcendental, something that goes far beyond our own efforts, to bring about change in a particular situation.

As a result of these experiences many questions began emerging in my mind. From a philosophical perspective, my interest developed in understanding the human being from the most conflictive and apparently absurd point of view. This is how, little by little, I began piecing together what I would like to work on as part of

my graduate studies. In the middle of my search, during a class on the philosophy of culture, I discovered René Girard. This is why I decided to do my final thesis on his thought, placing an emphasis on the issue of *violence*.

The philosophical pertinence of René Girard's argument is his reaction against rationalism. Girard states that we cannot ignore the irrational present in "rational" relations between people. Our "rational" decisions may be the result of a desire to *copy the other, a mimetic desire*, which degenerates into "rivalry." Under the pretence of rational thought, it is possible to construct castles of logic, which appear to be "objective" but are quickly transformed into forms of violence. In this way, some of our rational positions, which appear to be "impartial," may be no more than a mechanical reaction through which we try to differentiate ourselves at all costs from "*the other*" whom we perceive to be our rival. This need to differentiate leads us to believe that the correct position, that the "truth", can be found on the other side; and once we reach it we will embrace it wholeheartedly, without realising that our position is nothing more than a mechanical and symmetric opposition, and ultimately just a mirror image.

The thought of Girard helps us to understand the phenomenon of violence whereby imitation and desire come into play. This type of violence involves both inter-personal and social violence. To give an example, we can take a critical look at the attacks of September 11th in New York.

After having spent four years in Colombia, I returned to the Ecuadorian Province for my regency and collaborated with the Jesuit Refugee and Migrant Services of Ecuador. Although this did not involve facing the pain and rawness of war, the work involved dealing the consequences of forced displacement. I was able to work on a number of issues and in different areas where Colombians live as refugees or in a "situation of refuge".

The place which most caught my attention was the Centro de Quito (the Quito Centre). I lived for about eight months with the community of "Saint Ignatius," where one of the jewels of colonialism, the "Church of the Society," can be found. Undoubtedly, I was in an area of great historical and religious importance, rooted in colonial history. However, the historical quarter of Quito is full of paradoxes. On the one hand, it is a major tourist zone, but on the other, is also has a large "unprotected" population including sex workers, internal indigenous migrants and Colombian refugees.

After having worked with JRS-JMS for a year and four months, my superiors decided I should complete my regency formation in a school. This is how I ended up at the San Felipe Neri School in Riobamba, where I have been for the last two years.

Throughout this trajectory, I have been very thankful for the presence of many Jesuits whom God has put in my path. I will not mention them all personally here for fear that I may inadvertently omit some names. I will conclude this brief reflection with a reference to the life of Saint Peter Claver (1580-1654) who, I believe, truly sought to be close to difference. Claver is known for his selfless service to slaves who arrived at Cartagena to be sold. Nowadays we believe that slavery is a sacrilege against the human person but four centuries ago this was not the case. Slavery was considered to be natural and there were even those who believed that blacks did not have a soul. There was thus no legal obligation (and perhaps no

moral obligation) to look after them as human beings. The "rationale" of this time justified the existence of slavery. There was no need to worry about the difference between the free and the enslaved… this was simply "the way things are"… thus, this rationale was justified by the customs and the religion of the time.

When a particular era presents predefined "logical schema", it is easy to classify and label the *other*. It is possible to argue that Peter Claver "broke boundaries" in so far as he did not agree with the vision of the timewhich considered indifference towards slaves as something natural. Saint Peter Claver was brave enough to approach and commit himself to the *other*. Although the *other*, that which is *different*, is a deep mystery, he tried to get close to it and understand it. And to the surprise of many of his contemporaries, he became its servant. Those who considered Claver's actions strange were not outsiders…but his very own companions in faith. It is said that Saint Claver was accused of being "indiscreet" in his zeal for the slaves, and the ladies of Cartegena high society refused to enter churches in which Fr Claver met with slaves.

Peter Claver provides us with an invaluable lesson in approaching difference. Although we live in an era dominated by a different rationality from that which prevailed in Claver's time, this does preclude the fact that our "rationality" is used to justify new and subtle forms of slavery. It is possible that in this day and age we experience realities which we believe are normal, and consequently ignore them. Or, it is also possible that in these circumstances, we tend to judge before taking the time to *approach* and *understand*… and in such situations we think we are the "experts" in a foreign land and offer our "solutions" to others…

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IN MEMORIAM
† FATHER STAN D'SOUZA SJ
(1934-2006)

'The UN scholar who remained a simple Jesuit' – this is how his brother, Archbishop Emeritus of Calcutta entitled the homily he gave at Fr. Stan's funeral on the 12th of September 2006, four days after he died in Brussels on the Feast of Our Lady.

He died at his post, committed to his mission, working as a competent demographer with the UN, and as one responsible for starting and maintaining a Jesuit network on demography and development (*International Population Concerns,* IPC).

I remember him with fondness and admiration. I admired his zealous scholarship, his experience in the field and the way in which he combined true scholarship with a genuine love for the poor. I relished his passion for the network, his insistence that the Secretariat do something more concrete for the continuation and support of the network. He would sit down in my office and make his point forcefully, with the touch of one who has lived the internal politics of an international organisation like the UN from within. And then, he would look at me mischievously, wink a couple of times and say: "Well, I think you understand what I want!"

I received a long list of electronic messages mourning his death, from friends who accompanied him in New Delhi, El Cairo, and had met him at numerous other meetings in other places. They were touched by his concern and by his humanity.

I would like to end with the words of Archbishop Henry, his brother:

"Once when I was in Rome, I met Fr. Kolvenbach, the General of the Society of Jesus. He said to me: 'Stan is a true Jesuit. I wish we had more of them in the Society'" (*Jivan*, October 2006, p. 21).

May he rest in peace!

Fernando Franco SJ

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