



Promotio Iustitiae

Social Justice and Ecology Secretariat (SJES), General Curia of the Society of Jesus, Rome, Italy

Second Social Apostolate Congress

Rome, 4 – 8 November 2019



Second Social Apostolate Congress

Rome, 4 – 8 November 2019



Social Justice and Ecology Secretariat (SJES)
General Curia of the Society of Jesus
Borgo Santo Spirito 4, 00193 Rome, Italy

Editor : Xavier Jeyaraj, SJ

Publishing Coordinator : Rossana Mattei

Promotio Iustitiae (PJ) is published by the Social Justice and Ecology Secretariat (SJES) at the General Curia of the Society of Jesus (Rome) in English, French, Italian and Spanish. PJ is available electronically at www.sjesjesuits.global. You may access all issues since n. 49, March 1992.

The last printed version of *Promotio Iustitiae* § 101 was in 2009, after which we publish only the electronic version. Hence, we highly recommend that you print a copy of the issue and display it in common places such as reading rooms, libraries etc.

If you are struck by an idea in this issue, your brief comment will be greatly appreciated. To send a letter to the Editor for inclusion in a future issue, kindly send an email to sjes-sec@sjcuria.org.

Re-printing of the document is encouraged; please cite *Promotio Iustitiae* as the source, along with the address, and send a copy of the re-print to the Editor.

Table of Contents

Editorial	9
<i>Xavier Jeyaraj, SJ</i>	
Program Schedule of the SJES Congress	11
DAY - 1: November 4, 2019	
Secretary’s Welcome and Orientation to the Congress	18
<i>Xavier Jeyaraj, SJ</i>	
Integral Human Development and the Universal Apostolic Preferences: A Setting for the Mission of Jesuits Social Apostolate	22
<i>H.E. Card. Peter K.A. Turkson</i>	
To Follow Jesus Accompanying the People on the Road toward a Reconciled World	29
<i>RP Arturo Sosa, SJ</i>	
A Former Secretary of the SJES Writes about the Amazon Synod	35
<i>H.E. Card. Michael Czerny, SJ</i>	
A Faith that Does Justice: History, Life and Spirituality in the Social Apostolate .39	
<i>Patxi Álvarez, SJ</i>	
Testimony - 1: How to Nourish our Social Apostolate with Hope	48
<i>Ismael Moreno Coto, SJ</i>	
Testimony - 2: It was God’s Work, It was Never Mine!	51
<i>Lisa Connell</i>	
DAY - 2: November 5, 2019	
UAP Implementation Roadmap: Society’s Priorities, Challenges and Calls - A Synthesis of Conference Reports	54
<i>Peter Rožič, SJ & Mario Serrano, SJ</i>	
UAP 2: Challenges and Opportunities for Jesuits and Partners to bring about Systemic Transformation	58
<i>Prof. Jeffrey D. Sachs</i>	
Response to Prof. Jeffrey Sachs: Walking with the Excluded - Call for a Multi-Dimensional Response	67
<i>Joseph Xavier, SJ</i>	
Response to Prof. Jeffrey Sachs: Walking with the Poor Begins with Sensitivity to Their Condition!	72
<i>Anold Moyo, SJ</i>	
UAP 3: Testimony of a Journey with Young in Los Angeles	76
<i>Gregory Boyle, SJ</i>	
UAP 3: Testimony of a Young Student Leader from South Africa	82
<i>Noluthando Honono</i>	

DAY - 3: November 6, 2019

- UAP 4 - Caring for our Common Home: Challenges and Opportunities for Jesuits and their Partners**.....84
Dr. Sunita Narain
- UAP 4 - My Synodal Process: From Listening to Pastoral, Cultural and Ecological Conversion**90
H.E. Card. Pedro Ricardo BARRETO JIMENO, SJ
- UAP Mission - A Call to Collaborate: Round Table with 3 other Apostolic Secretaries, International Director of JRS & Jesuit Formation Delegate**.....96
Dani Villanueva SJ - Moderator; James Hanvey SJ, Michael Garanzini SJ, José Mesa SJ, Tom Smolich SJ, & Mark Ravizza SJ

DAY - 4: November 7, 2019

- Father General's Address to the Holy Father**110
RP Arturo Sosa, SJ
- Address of his Holiness Pope Francis to Participants of the SJES Congress**112
His Holiness Pope Francis
- Networking and Collaboration beyond the Society of Jesus – Case 1: The experience of the Pan-Amazonian Ecclesial Network (REPAM)**117
Mauricio López Oropeza
- Networking and Collaboration beyond the Society of Jesus – Case 2: With Justice, Peace and Integrity of Creation (JPIC), Commission of USG-UISG**122
Sr. Sheila Kinsey, FCJM
- Networking and Collaboration beyond the Society of Jesus – Case 3: With Global Catholic Climate Movement (GCCM)**126
Tomás Insua
- Networking and Collaboration in the Jesuit Social Ministries: Synthesis of Conference Reports**130
Ted Penton, SJ & Charles Chilufya, SJ
- Experience of Networking and Collaboration through Global Ignatian Advocacy Networks: 2008 to the Present Day**133
Valeria Méndez de Vigo
- Experience of Networking and Collaboration through the Ignatian Solidarity Network**137
Christopher G. Kerr
- Networking and Collaboration: Lok Manch - A People's Platform in India**141
Vijaykumar Parmar & Sr. Ruby Mary Kujur
- Response to Presentations on Networking within the Society of Jesus**145
Agbonkhianmeghe E. Orobator, SJ

DAY - 5: November 8, 2019

Letter to a Companion Martyr	148
<i>Drafting Committee, Approved by Participants</i>	
Homily at the Concluding Mass at the Church of Gesù.....	150
<i>RP Arturo Sosa, SJ</i>	
List of Participants in the Second Social Apostolate Congress.....	153





Editorial

Xavier Jeyaraj, SJ

Our lives have turned topsy-turvy. The pandemic of the covid-19 virus is on everyone's lips. For the past few months, fear of life and anxiety about the future have dominated our minds. The elderly and the poor all over the world have suffered the worst. Uncertainty prevails everywhere. It came as a stumbling block for those who wanted business and the economy to go on a sprint, even at the expense of people and nature. No dictator could have ever done this kind of global lockdown, forcing everyone to remain indoors. None of us could have ever imagined that St. Peter's Square or the busiest airports would remain deserted for months. Yet, amidst all this, we know that humanity opened itself in many ways in many parts of the world. People began to spend more time with their families and friends. We started recognising the fundamentals of our existence – love, compassion, solidarity and relationship. We began recognising the beauty of nature, became conscious of precious gift of life, and understood the importance of fresh air and clear skies, and acknowledged the value of human touch and our inter-relatedness with everything and everyone.

The universal interconnectedness was very much a lived experience for many of us when more than 210 of us met here in Rome between 4-8 November 2019, to celebrate the 50th anniversary of the Social Justice and Ecology Secretariat. Every one of us felt energised, enthused, inspired and graced by the 'process' that we followed during the Congress. Though we came from different parts of the world, yet we felt unity amidst universality. We felt a bond and we recognised the call to renew our commitment to justice, transform our lives and lifestyles, establish greater synodality and remain interconnected in a new way after this encounter with each other. We cannot forget the words of Pope Francis, during the Congress, inviting us "to share your hope wherever you are, to encourage, console, comfort and revive." He told us to "open the future, inspire possibilities, generate alternatives, help to think and act differently." This call *to share hope with and to open the future* to particularly those who have suffered the most – the poor, the migrants, and the elderly - becomes a big challenge especially during this time of uncertainty.

This historic anniversary Congress was held immediately after the Synod on the Amazon (Oct. 2019) and was preceded by the promulgation of the Universal Apostolic Preferences (UAPs) in February 2019 and the Synod on Youth (October 2018). These important moments and their documents prior to the Congress helped us to focus our attention on the four UAPs. The Congress came out with sufficiently rich material for renewal and recommitment

to the mission of justice, ecology and reconciliation for the entire Society of Jesus. The Congress also gave some guidelines to plan the future of the faith-justice-reconciliation mission, for the next 10 years, especially in the context of the implementation of the UAPs. The 5-day program structured in a unique Ignatian way, provided excellent opportunity to spend time in prayer and reflection; listen to personal testimonies and inputs from experts; share experiences through spiritual conversation with individuals and groups; and collectively discern and plan the future processes of involvement. The participants also had a memorable opportunity to have a private audience with Pope Francis.

This issue of *Promotio Iustitiae* carries all the presentations and inputs of the Congress to make it available to everyone for posterity. I hope that this will help not only to savour the unique experience of the Congress but also to continue the process of socio-political-economic-cultural analysis, reflection and collective discernment in the many Jesuit works and institutions as they continue working towards bringing social and ecological justice, equality, human dignity and rights. Although the authors have made some modifications for the purpose of publication, yet the texts remain fundamentally the same. The articles are organised as per the schedule of the 5-day Congress to help everyone to recognise the process that was followed.

...this will help not only to savour the unique experience of the Congress but also to continue the process of socio-political-economic-cultural analysis, reflection and collective discernment in the many Jesuit works and institutions as they continue working towards bringing social and ecological justice, equality, human dignity and rights.

Finally, we trust that the process followed during the Congress will be developed more fully, in the light of local contexts and challenges, by everyone, especially those linked to the social and ecological justice works in the Society of Jesus. Hence, this collection of all the presentations and inputs is only a means and a beginning, not an end. Let us continue the journey of Justice and Reconciliation together!

Original in English



Program Schedule of the SJES Congress



Rome, November 4 – 8, 2019

DAY 1 - November 4, 2019 **Day Moderator: Luis Arancibia**

Theme: To celebrate God's faithfulness in our 50 Year Journey

Grace of the day:

May the Lord grant us deep inner joy to recognise his presence and guidance in the history of the Social Apostolate

8.00 - Arrival at the Aula

8.15 - Initial Instructions by Mr. Pablo Bernal & Kenneth Yong

8.30 - Prayer led by CPAL (30 mts)

SESSION 1: 09.00 - 10.30 hrs Inauguration of the Congress

Welcome - **Xavier Jeyaraj SJ**, Secretary for SJES (Also Moderator)

Keynote Addresses:

H.E. Card. Peter K. A. Turkson, Prefect, Integral Human Development

Topic: *Integral Human Development and the Universal Apostolic Preferences: Situating the mission of Jesuit social apostolate within the larger social justice mission of the Church*

H.E Card. Michael Czerny SJ, Under-Secretary, Migrants and Refugee Section

Topic: *Reimagining the role and function of SJES and the social apostolate in the SJ for effective mission with the Church in the World today*

Journey of SJES Secretariat – Video Presentation (Mikołaj Cempla)

Inaugural Address:

Rev. Fr. Arturo Sosa SJ, Superior General of the Society of Jesus

BREAK 10.30 Hrs

SESSION II: 11.00 - 12.30 hrs A Faith that does Justice: Life and Spirituality of Social Apostolate

Moderator: **Ms. Jenny Cafiso** (Canada)

Main Speaker:

Patxi Álvarez SJ, Former Secretary of SJES & Author of *Serving the Poor, Promoting Justice*

Topic: *A Faith that does Justice: History, Life and Spirituality of Social Apostolate*

Ismael Moreno SJ (Honduras), Personal Testimony

Ms. Lisa Connell (Australia), Personal Testimony

Lunch Break

SESSION III: 15.00 - 17.00 hrs Group Sharing

- **15 groups of 13 people each. Methodology:**
- After quick introduction of the group members, every group starts with two sharing of the selected persons – 12 mts each- his/her life story on social commitment
- Personal prayer and reflection on our own stories (20 mts)
- Time for sharing and dialogue (45 hr)
- Final Examen (15 mts)

BREAK 17.00 – 17.30 hrs

SESSION IV: 17.30 - 18.30 hrs Eucharist led by Latin American Conference

Special celebration to remember Fr. Arrupe and ‘Martyrs’

DAY 2 - November 5, 2019 Moderator : Mario Serrano SJ

Theme: To discern the roadmap to implement UAPs in our social ministry

Grace of the day:

Lord help us to hear your call and give us your light to recognise the challenges we face and opportunities we encounter in implementing the UAPs mandated by the Holy Father

8.15 - Arrival at the Aula – Introductions by Mr. Pablo Bernal

8.30 – Prayer led by Canada–USA Conference (30 mts)

SESSION I: 09.00 - 10.45 UAP Mission: Challenges & Opportunities to Walk with the Excluded (UAP-2)

Moderator: **Ms. Julie Edwards** (Australia)

Synthesis of Conf. Reports on Major Priorities, Challenges and the Call to respond
by **Peter Rožič SJ & Mario Serrano SJ**

Main Speaker:

Prof. Jeffrey Sachs - Director, Earth Institute; Director UN Millennium Project & Special Advisor to former UN Sec. General Ban Ki-moon

Topic: *Walking with the Poor and the Excluded: Challenges and Opportunities for Jesuits and partners to bring about Systemic Transformation*

Responses:

Joe Xavier SJ – Director, Indian Social Institute, Bangalore, India

Anold Moyo SJ – Director, Silveira House, Zimbabwe

BREAK 10.45 Hrs
SESSION II: 11.15 - 12.30 hrs UAP Mission: Challenges & Opportunities to Journey with Youth (UAP-3)
<p><u>Moderator:</u> Ms. Vaishali Patil (India)</p> <p>Topic: <i>Challenges and Opportunities to Journey with the Youth today</i></p> <p><u>Main Speakers:</u></p> <p style="padding-left: 40px;">Gregory Boyle SJ - Founder and Director of Homeboys Industries, California</p> <p style="padding-left: 40px;">Ms. Noluthando Honono - A young Law student leader, South Africa</p>
Lunch Break
SESSION III: 15.00 - 16.00 hrs Guided Prayer in 3 Chapels (Lang. groups)
<p>Franck Janin SJ, English – St. Borgia Chapel, Curia (Ground floor)</p> <p>Claudio Paul SJ, Spanish – Curia Community Chapel, 3rd Floor</p> <p>Antoine Kerhuel SJ, French – Canisio Community Chapel</p>
BREAK 16.00 – 16.30 hrs
SESSION IV: 16.30 - 18.30 hrs Group Sharing (Same Groups as on Day 1)
<ul style="list-style-type: none"> • What God is calling us to do, being driven by UAP and how? • Group sharing (3 steps method).
18.30 - 19.30 hrs Eucharist led by European Conference

DAY 3 - November 6, 2019 Day Moderator: Charles Chilufya SJ

Theme: To discern the roadmap to care for our common home (UAP-4) and to find the way to collaborate

Grace of the day:

Lord, help us to hear your call and give us the light to recognise the challenges we face and opportunities we encounter in implementing the UAPs mandated by the Holy Father

8.15 - Arrival at the Aula – Introduction by Mr. Pablo Bernal

8.30 – Prayer led by South Asian Conference (30 mts)

SESSION I : 09.00 -10.15 hrs UAP Mission: Challenges & Opportunities to Care for Our Common Home (UAP-4)

Moderator: **Prem Xalxo SJ** (Gregorian University)

Topic: *Caring for our Common Home: Challenges and Opportunities for Jesuits and their Partners*

Main Speakers:

Dr. Sunita Narain - Environmental activist, Writer, Editor of Down to Earth (CSE), India

H.E. Card. Pedro Barreto SJ - Archbishop of Huancayo & Vice-President, Peruvian Epis. Conf.

BREAK 10.45 Hrs

SESSION II: 10.45-12.00 UAP Mission: A Call to Collaborate

Moderator: **Dani Villanueva SJ** (Spain)

Round Table:

James Hanvey SJ – Secretary for Faith

José Mesa SJ – Secretary for Primary and Secondary Education, EDU-Magis

Michael Garanzini SJ – Secretary for Higher Education

Tom Smolich SJ – International Director, JRS

Mark Ravizza SJ – Delegate for Formation

12.00-12.45 Eucharist Led by South Asian Conference

Lunch Break

SESSION III: 15.00 - 16.30 hrs Group Sharing (Same Groups as on Day 1)

- Continue group sharing as on the previous day: What God is calling us to do, being driven by UAP and how?
- Group sharing (3 steps method).

Theme: To strengthen the existing and to find new opportunities for collaboration and networking

Grace of the day:

Lord, that we may respond your invitation to collaborate in YOUR mission of establishing your reign on earth today

SESSION I: 08.00 - 10.45 hrs Private Audience with the Holy Father in Vatican

8.00 Prayer led by Asia Pacific Conference
 8.20 Moving to St. Peter
 9.15 Private audience with the Holy Father in Vatican

BREAK 10.45 Hrs

SESSION II: 11.15 - 12.30 hrs Networking and Collaboration beyond the Society of Jesus

Moderator: **Annie Fox (USA)**

Main Speakers:

Mauricio Lopez – Executive Secretary of REPAM, (PanAmazonian Ecclesial Network)

Sr. Sheila Kinsey FCJM - Executive Co-Secretary of JPIC Commission UISG / USG
 Coordinator of UISG Campaign *Sowing Hope for the Planet*

Tomás Insua – Executive Director, Global Catholic Climate Movement (GCCM)

Response:

Roberto Jaramillo SJ – President of Latin American Conference (CPAL)

Lunch Break

SESSION III: 14.30 - 16.15 hrs Networking and Collaboration: A New Way of Proceeding in the Social Apostolate

Moderator: **Maria del Carmen Muñoz (CPAL)**

Report from Conferences on Networking - **Ted Penton SJ & Charles Chilufya SJ**

Presenters:

Valeria Méndez de Vigo – Coordinator of Global Ignatian Advocacy Networks (GIAN)

Vijaykumar Parmar & Sr. Ruby Mary Kujur - Lok Manch (Peoples' Platform), India

Chris Kerr - Ignatian Solidarity Network (ISN), USA

Response:

Orobator Agbonkhianmeghe SJ – President of Africa Madagascar Conference (JCAM)

BREAK 16.15 - 16.45 hrs

SESSION IV: 16.45 - 17.15 hrs Guided Prayer in 3 Chapels (Lang. groups)

Mark Ravizza SJ, in English – St. Borgia Chapel, Curia (Ground floor)

M^a Carmen de la Fuente, in Spanish – Curia Community Chapel, 3rd Floor

Victor Assouad SJ, in French – Canisio Community Chapel

SESSION V: 17.15 -18.30 hrs Group Sharing (Same Groups as on previous days)

- **What God is calling us to do to promote this new way of proceeding through collaboration and networking?**
- Group sharing (3 steps method).

18.30 - 19.30 hrs Eucharist led by Asia Pacific Conference

DAY 5 - November 8, 2019 Day Moderator: M^a del Mar Magallón

Theme: To renew and to recommit in the social mission of the SJ by finding ways to spread and put into practice what we have experienced these days.

Grace of the day:

Lord, give us the energy and strength to commit ourselves fully in YOUR mission of establishing Justice and Reconciliation today

8.15 - Arrival at the Aula - Mr. Pablo Bernal

8.30 - Prayer - Africa Madagascar (30 mts)

SESSION I: 09.00 - 10.30 hrs Discerning our Way Forward (Attentive Listening)

Moderator: **Luis Arancibia** (Spain)

Rapporteur committee - Presents the synthesis (25 mts)

Ms. Katleho Khang – Silence / Prayer to assimilate and reflect on the Presentation (20 mts)

Sharing in 15 groups (Same group as on the 1st Day) (40 mts)

BREAK 10.30 Hrs

SESSION II: 11.00 - 12.30 hrs Discerning our way forward in Conferences (Intentional Speaking)

Group work by Conferences on the Way Forward – Conference delegate to lead

Lunch Break

SESSION III: 15.00 -16.15 hrs Concluding Session

Moderator - **M^a del Mar Magallón** (Spain)

Rapporteur Committee - Final synthesis

Mario Serrano SJ – Evaluation

Xavier Jeyaraj SJ - Conclusion and next steps

Short Final Examen – by Moderator

* Participants may visit Gesù and Camarette (Room of St. Ignatius) before the Eucharist

17.30 hrs Eucharist at Gesù (Main Celebrant Rev. Fr. General) –
coordinated by Africa Madagascar

Followed by Prayer at the Altar of St. Ignatius (lighting candle, silence and song) and Prayer
at the Tomb of P. Pedro Arrupe





Promotio Iustitiae, n. 129, 2020/1

Secretary's Welcome and Orientation to the Congress

Xavier Jeyaraj, SJ

Secretary of SJES, 4th Nov. 2019



Your Eminence Card. Peter Turkson, Prefect of Integral Human Development; Your Eminence Card. Michael Czerny, Under-Secretary of Migrants and Refugees section and the former secretary of SJES; Your Eminence Card. Pedro Barreto, Archbishop of Huancayo and vice-president of Peruvian Episcopal Conference; Rev. Fr. Arturo Sosa, Superior General of the Society of Jesus, General assistants, other resource persons present here, delegates from all the six conferences, members from Curia and other invitees, and former staff of SJES, a warm and an affectionate welcome to each one of

you to this long awaited week of celebration of the 50 years of our journey for Justice and Reconciliation: 50 years and beyond.

We have come here at the end of 10 months of preparation in our Social Centres, Provinces and Conferences. These 10 months of preparation in many Conferences have generated new energy, enthusiasm, renewal and a genuine desire to review, renew and recommit ourselves to the social and ecological apostolate. Thank you very much especially to all the Conference and Province/Region delegates who have made this journey a meaningful one. Unfortunately, some of our lay participants who have been part of this journey could not receive the required visa to be with us. Nevertheless, I suppose that is part of our challenging mission. We remember them today.

Who are we?

We are a little more than 200 of us from 62 countries – Jesuits, religious, collaborators, lay men and lay women, young and old – the youngest member being Noluthado Honono from South Africa and the senior most being Rafael Moreno from Mexico. The average age of the members of this Congress is 51. We are from different countries, cultures, languages, religions, socio-political contexts but deeply united because, thanks to the Society of Jesus, we have a common mission of promoting a faith that does justice. This phrase 'faith that does justice' comes from

Fr. Pedro Arrupe whose charism, and especially his experience in Japan, resulted in the formulation of Decree 4 of the GC 32 in 1975.

Where do we come from and where do we want to go?

Although most of us are engaged directly in social ministries, some of us present here while carrying out other ministries try to integrate the social dimension in whatever they do. In fact as Fr. General said in his Jubilee inaugural message ‘our spirituality cannot be understood without this social dimension’, because we are deeply rooted and connected in the same mission of promoting faith - justice - reconciliation in a truly Ignatian way.

Ten months ago, when Fr. General invited us to begin this journey of celebrating the 50th anniversary of the Secretariat he said, “The 50th anniversary is an opportune and historic moment - a Kairos moment... to renew our commitment to the challenging mission of our vocation.” And he went on to say, “It is a moment that must permeate the entire Society of Jesus, all Jesuits and all our partners in the mission that we share with great joy.” In the last 10 months, many of us in our social centres, institutes, provinces and conferences have gone through this process of celebrating this journey, acknowledging the graces received, recognising our failures and discerning the way forward. We are not here just for a one-time mega event and say that we had a wonderful meeting and return to our places to continue the works in the same old way. We are in a midway process. This process needs to continue in a more determined, dynamic and concrete way in each of our Provinces/Regions and Conferences after this Congress is over. This process of discernment does not end here with this mega event.

Why are we here?

First, we are here to celebrate God’s faithfulness in our 50 year Journey. It is God’s faithfulness not our faithfulness. We give thanks for the many graces received, milestones reached, and lessons learnt. At the same time, as Fr. Adolfo Nicolas would say, we also celebrate our failures, because failures invite us to take risks and discern better.

We celebrate Fr. Pedro Arrupe. It is thanks to his prophetic initiative that we have the Secretariat today. This Secretariat established in 1969 exists not merely to coordinate and enhance the social justice works in and through our social centres and institutes but also exists to help the entire body of the Society to promote the faith-justice-reconciliation mission in all our apostolic works. The Secretariat is not merely an administrative office in Rome but it is also a convergence and a melting point of each one of our initiatives and works.

The challenges we face today are quite complex and we need to keep our ‘faith - justice - reconciliation’ antennas wide open. A major challenge for us today is to work collectively as one universal body in a globalised world. How can we network and collaborate with each other and with all those of goodwill who are in a similar mission?

We also celebrate the 57 Jesuits ‘martyrs’, who have sacrificed their lives, in their struggle for bringing justice and equality in each of their places. We will have more on it at the end of the second session today. They clearly listened to the words of GC 32 D. 4, § 46 which said, “Any

effort to promote justice will cost us something. Our cheerful readiness to pay the price will make our preaching of the Gospel more meaningful and its acceptance easier.” We also acknowledge gratefully that some of us live and have chosen to live humbly with the vulnerable in zones of war and conflicts, in a tireless effort to stand for justice and truth.

Secondly, we are here to listen to one another and to recognise the God who is labouring in the world today (*Missio Dei*) to establish the Reign of God. We are here to identify the challenges that all of us are facing and the opportunities that we find. We are here to listen collectively and discern what God is calling us to do in the coming years.

The context in which we are having this Congress is quite important. In the last 2 years we have had 2 very important Synods: one on youth and just a week ago on the Amazon region. In February this year, we received the 4 Universal Apostolic Preferences from the Holy Father after a long process of discernment throughout the Society of Jesus. In the last 6 ½ years of his Papacy, Pope Francis through his words and actions has been echoing the cry of the poor, the cry of the earth and that of the environment, inviting us to find the God who is suffering and dying daily. He invites us to be audacious, to be fearless, and to go to the frontiers. Most of all, we are called to a deep personal, communitarian and institutional conversion. Institutional conversion cannot take place without our personal conversion. In that sense, the social apostolate requires conversion. We all need conversion. We cannot continue the way we live with some small modifications, justifications and compromises here and there. We are called and challenged to a total inner transformation that can come only by the grace of God. The challenges we face today are quite complex and we need to keep our ‘faith-justice-reconciliation’ antennas wide open. A major challenge for us today is to work collectively as one universal body in a globalised world. How can we network and collaborate with each other and with all those of goodwill who are in a similar mission?

Thirdly, we are here to discern together what we want to do in the coming 10 years. What should the focus of our Social Justice secretariat in Rome and our conferences be in the coming years? How are we going to discern and implement the UAPs at every level - in all our ministries, in the Church, with like-minded organisations and with all people of goodwill? Are we ready to let go of our desire for status, prestige and power to work along with others? What could be the unique contribution that we could make to promote a faith that does justice and fosters reconciliation? Will we unite our voices to those of the voiceless, through our direct contact with the poor and the vulnerable?

What do We Plan to do during these 5 Days?

During the morning sessions of the first three days we will listen to inputs, particularly on the 4 UAPs. On the fourth day we shall listen to experiences of collaboration and networking in various contexts. And on the last day we shall look into the future with hope and joy. The program has been designed in such a way that we not only listen to inputs but also pray together, discern, share our inner spiritual movements, dare to dream the improbable, nay even the impossible, and plan together for the future.

You have in your bags 4 publications: The yearbook 2020 with 30 articles, 5 from each Conference, and also some on the UAPs; two issues of the *Promotio Iustitiae* - one in view of the Synod and the other on the Jubilee. In these you will find many articles including 4 from former secretaries and the book of Fr. Patxi: "Serving the Poor, Promoting Justice, A historical overview of the Social Apostolate". You will receive another book entitled, "Jesuit 'Martyrs': Torches of light and hope" later during the day.

Friends, before I end, once again a warm welcome to each one of you. Let us cherish this moment of grace. I also would like to express my gratitude to all of you gathered here and to all those who have worked tirelessly and silently behind the scenes to make this Congress a reality. May God bless each one of us and our ministries abundantly! As in the Spiritual Exercises, let us enter into these 5 days with deep inner joy, freedom, openness and generosity so that they become truly a spiritual journey. Let us be attentive to and allow the Holy Spirit to guide us.

In a true Indian way, I would like to honour our guests with a silk shawl, hand-woven by tribal women in Jharkhand, India. These shawls are not only woven by the tribal women, but the tribals cultivate the silk worms, collect the cocoons, process them, make the thread, and finally weave them into shawls. They are personalised gifts to our guests from our people.

Original in English





Integral Human Development and the Universal Apostolic Preferences: A Setting for the Mission of *Jesuits Social Apostolate*

H.E. Cardinal Peter K.A. Turkson

Prefect, Integral Human Development, 4th Nov. 2019

The invitation letter to me suggests that I should speak on the social justice mission of the Church in the background of Integral Human Development (IHD) and your recent Universal Apostolic Preferences (UAP). So, I will look at your UAP not just from the point of view of Pope Francis, but also from the whole past of the integral human development, its evolution and the development of the concept. I will present the concept and understanding of different Popes, and try to filter up all of those, and that is what we can call the Apostolic Preferences and that is what we/you must do.



Pope Francis says, “The preoccupation with the social development of humankind is a theme which the Church took up and made it her principal concern from her birth. A reflection of the meaning of authentic human life in history and culture found expression already in *Scriptures* and in the *writings of the Church Fathers* and are now taught by the Church’s Magisterium as the *Church’s Social Teachings*. For, we human beings and our wellbeing have been God’s main concern from the beginning!”¹ Hence, this is our task and we must see how we make it happen. Pope Francis refers to the *Scriptures*, to the *writings of the Church Fathers* and then the *Popes*.

1. In Scriptures

Both biblical faith and prophetic faith insist that the fidelity to the covenant joins obedience to God (His Laws) with reverence and concern for the neighbour and the care of creation (cf. Is.24). The two are inseparable. There can be no worship of God without the concern for the poor and concern for nature.

¹ Pope Francis address to the UN in Sept. 2015

The biblical terms which best summarise this dimension of faith are *righteousness* and *right judgment*, (*tsedaqah* and *mishpat*). A key focus of the biblical understanding of justice (*righteousness*) is that *the justice of a community is evaluated by its treatment of the powerless in society*, because of their vulnerability and lack of power. It is only God who hears their cries. (Ps 109: 21; 113:7) and the members of the Community who support them.

But every community is evaluated by the treatment of the powerless in their midst. Thus, the human person is “to govern the world in holiness and justice, and to render judgment in integrity of heart.” (Wis. 9:13).

Continuing with Jesus’s teachings, the institution of Sabbath was not simply for the worship of God, but much more to take care of the needy in the society. And so, Jesus enters into human history to announce the reign of God; and he calls his followers to seek out ways in which God’s revelation of the dignity and destiny of all of creation might become incarnate and real in human history. To this end, Jesus did demand *more* than faith from people: To the people he healed, he said, ‘your faith has saved you, go in peace!’ Jesus also asked for something *more*. He said, “Not everyone who says, ‘Lord, Lord’ will enter the kingdom of heaven, but only he who does the will of My Father in heaven” (Mt. 7:21). So, what is the *more* Jesus asked of his followers? We can see this in the last Judgment: "For as long as you did this to the least of ... you did it to me! (Mt 25:31ff. Cf. James 2:14ff). This is the ‘*more*’ that Jesus asks of us.

Inspired by the ministry of Jesus, the primitive Church and the Churches founded by Paul dedicate themselves to the Word of God, communion (or fraternity) and service to the needy (Acts 2: 44-47). These corporal works of mercy, called *diakonia* in the early Church (Acts 2:44-47; 4:32-35) were handed down by the Apostles, enriched by the Fathers of the Church, and further explored by the great Christian doctors to evolve under the guidance of the Holy Spirit into the Catholic Social Doctrine of today.

2. In the Writings of the Church Fathers

The wisdom and virtues of the revealed Kingdom presented in the sayings and parables of the Gospels, greatly inspired the life of the early Christians, mostly *paroikoi* (1Pt. 1), the resident aliens, but with the support of some well-to-do people.

The early Church Fathers did continue the practice of the Jerusalem Church:

1. Clement of Rome exhorted his faithful saying “Let the strong take care of the weak; let the weak respect the strong. Let the rich man minister to the poor man; let the poor man give thanks to God that he gave him one through whom his need might be satisfied”². What we have (strength, wealth, wisdom, humility, purity) is seen as a gift from God to be used for the body of Christ.

² A. Jaubert (ed.), Clément de Rome, Épitre aux Corinthiens XXXVIII, 2, in *Sources Chrétiennes*, n. 167, Paris 1971, p. 163.

2. Justin the Martyr encouraged wealthy Christians to voluntarily give money to a common fund to help the sick, widows, needy, etc.³
3. In Tertullian's 3rd century Church, Christians made voluntary offerings monthly to feed the poor, bury the dead, and feed orphans, the elderly and even victims of disasters, such as shipwreck.

When in a later period, the generosity of Christians began to wane, some Church Fathers insisted on property as intended by God for all of humanity. Accordingly, sometimes the idea of *private property* was questioned.

- Chrysostom taught, "*When one attempts to possess oneself of anything, to make it one's own, then contention is introduced, as if nature herself was indignant [...]*"⁴.
- Similarly, in the Western Church, Ambrose taught, "*Nature has poured forth all things for men for common use. [...] Therefore, nature has produced a common right for all, but greed had made it a right for a few.*"⁵

Later, during the early persecutions, members of the Christian communities were deeply involved in the provision of social services. And from there gradually prepare us for what would follow.

3. Towards the Magisterium of Popes

These interventions, animated by Christian faith and charity, have continued throughout the centuries with different actors and protagonists: initiatives sometimes from the laity, sometimes from religious orders like yours in what you do through different ministries, sometimes from ecclesial movements, for example, Dutch Christian social movement.

The social doctrine or social tradition has begun but not ended. The growth takes place with the engagement of all the Church members in the social ministry. So, whatever you do consider

So, whatever you do consider yourself as contributing to the ongoing growth of the Church's social doctrine and social tradition. That is why we are glad that all of you are here. Those courageous religious men and women, who founded hospitals and schools all over the world, fulfilled the mission of Jesus, the healer and Jesus the teacher.

yourself as contributing to the ongoing growth of the Church's social doctrine and social tradition. That is why we are glad that all of you are here. Those courageous religious men and women, who founded hospitals and schools all over the world, fulfilled the mission of Jesus, the healer and Jesus the teacher.

³ cf. Iustinus, *Apologia* I, LXVII.

⁴ Iohannes Chrysostomus, *Homelia XII in Epistolam I ad Timoteum* 4 [PG 62, 564].

⁵ Ambrosius Mediolanensis, *De officiis*, 1 Cap. 28, 132 [PL, 16, 67].

These various interventions found official expressions in the *Social doctrine of the Church*, which they nourished, and which was first formulated and taught officially by Pope Leo XIII in the encyclical, *Rerum novarum* (1891).

3.1. Pope Leo XIII and Human Development

Pope Leo XIII examines the misery of workers during the industrial revolution, addressing upfront the emergence of economic systems, some of which value the State at the expense of the dignity and the rights of people. *Rerum Novarum*: reflects the preoccupations of the Church, not only with regard to the evolutions and changes in society, but also, especially, with regard to the misery and great difficulties which afflict people. This has made the Church an authoritative voice in *social justice*.

3.2. Pope John XXIII and Integral Human Development

Pope John XXIII introduces the idea of *integral human development* in the magisterium of the Popes. He said, "A sane view of the common good must be present and operative in men invested with public authority. They must take account of all those social conditions which favour the full development of human personality" (*Mater et Magistra*, n. 65). Accordingly, "No Christian education can be considered complete unless it covers every kind of obligation. It must therefore aim at implanting and fostering among the faithful an awareness of their duty to carry on their economic and social activities in a Christian manner." (n. 228).

Vatican II: *Gaudium et Spes*

Going towards the second Vatican Council, which Pope John XXIII opened, we know the context of the Vatican II to be the profound changes, hopes and anxieties, imbalances, hatred, bitterness, inadequate institutions, doubts etc. (n. 4-10). So, the response of the Vatican II was: Re-affirmation of "*the concept of integral human person*" (n. 61), and repeatedly spoke of the "*integral vocation*" of the human person (n. 11, 35, 57), as a vocation which corresponds to God's will for each person. Accordingly, the document proposed that human "*culture must be subordinated to the integral development of the human person, to the good of the community and of the whole of mankind/humankind*" (GS, n. 59).

3.3. Pope Paul VI and Integral Development

Core message of Pope Paul VI's *Populorum Progressio* is *solidary development of people*, rooted in a *transcendental humanism*, which was suggested by two great people like Jacques Maritain, the philosopher and Louis-Joseph Lebret, the economist. The ideas of both these people were merged together⁶. The *transcendental humanism* places at its Centre *the true meaning of human life* and cultivates the *social significance/meaning of brotherhood among peoples*. Therefore, "*the Development cannot be limited to mere economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man.*"⁷ Thus, overcoming the

⁶ cf. Jacques Maritain, *Integral Humanism*, 1936.

⁷ *Populorum Progressio*, n.14. cf. Economist, Fr. Louis-Joseph Lebret.

mistrust and fear among people, and nurturing the value of *solidarity among nations*, Paul VI calls *Development the “new name of Peace”!*

Going on with Pope Paul VI, the “*Advocate of the Poor*”, as he referred to himself at the United Nations. This was after His visit to India and to Africa. As an “*advocate of the poor*”, Pope Paul VI teaches that ‘*authentic integral development must be well-rounded; and must foster the development of the whole man and every man.*’ (cf. § 5)

Thus, for Pope Paul VI, development must rescue peoples first,

- from hunger, deprivation, endemic diseases and illiteracy.
- from the *economic* point of view, it is active participation, on equal terms, in the international economic process.
- from the *social* point of view, it is evolution into educated societies marked by solidarity and
- from the *political* point of view, it is consolidation of democratic regimes capable of ensuring freedom and peace (*Caritas in Veritate*, [CiV], 21).

3.4. Pope John Paul II and Integral Human Development

The social concern of the Church is directed towards an authentic development of man and society, and it seeks to respect and to promote all the dimensions of the human person, (*Sollicitudo Rei Socialis*, SRS, 1). True development cannot consist in the simple accumulation of wealth and in the greater availability of goods and services, if this is gained at the expense of the development of the masses, and without due consideration for the social, cultural and spiritual dimensions of the human being. (SRS, 9; *Centesimus Annus* [CA], 29)

Thus, it should be obvious that development either becomes shared in common by every part of the world or it undergoes a process of regression even in zones marked by constant progress. This tells us a great deal about the nature of authentic development: either all the nations of the world participate, or it will not be true development (SRS, 17). It will not be inclusive development!

So, for Pope John Paul II, authentic development includes the cultural, transcendent and religious dimensions of human person. It recognises the existence of such dimensions and endeavours to direct its goals and priorities toward the same. (SRS, 46). The development of the whole person and of all peoples, are also a matter of religion... For it depends, above all, on God. (SRS, 47; CA, 29). This will be developed a lot in *Caritas in Veritate*. Every authentic vocation to integral human development must be directed to Christ (CiV, 18). Gradually religion is coming into the concept and talk about development.

3.5. Pope Benedict XVI and Integral Human Development

The starting words of *Caritas in Veritate*, ‘Charity in truth’, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity (CiV, 1).

Two facts articulate the encyclical well:

- a) The whole Church, in all her being and acting - when she proclaims, when she celebrates, when she performs works of charity - is engaged in promoting integral human development.
- b) Authentic human development concerns the whole of the person in every single dimension (CiV, 11).

Benedict XVI reflects on the *Populorum Progressio* on its 40th anniversary with *Caritas in Veritate*. Paul VI focused on *development (progress) of people, solidary development, solidarity and brotherhood*. Benedict XVI focuses on *human development, the development of the human person*. A difference of emphasis due to historical contexts of two encyclicals. Thus, CiV focuses on *concrete person/man (not without people)*; and development is always *human development* that is *integral, solidary and complete/full*.

Therefore, 'social issues' are essentially 'anthropological issues' (CiV, 75). They concern 'the truth about the human person.' The issue is not just liberalism, socialism, capitalism etc. The issue is *the truth about the human person*, which helps against ceding to *some empirical, technological and practical views without values*. Such truth about the human person is related to the *truth of Christ, the love of God, redeemer and source of grace*. Wherefore, "It is the primordial truth of God's love, *grace* bestowed upon us, that opens our lives to gift and makes it possible to hope for a 'development of the whole man and of all men', to hope for progress 'from less human conditions to those which are more human'" ... (CiV, 8).

Thus, the development of individuals and peoples requires new eyes and a new heart, capable of rising above a materialistic vision of human events, capable of glimpsing in development the 'beyond' that technology cannot give. By following this path, it is possible to pursue the integral human development that takes its direction from the driving force of charity in truth (CiV, 77). Otherwise, enclosed within history, development runs the risk of being reduced to the mere accumulation of wealth; humanity thus loses the courage to be at the service of (gratuity) the great and disinterested initiatives called forth by universal charity.

For Pope Benedict XVI, man does not develop through his own powers, nor can development simply be handed to him. In reality, institutions by themselves are not enough, because integral human development is primarily a *vocation*. Therefore, it involves a free assumption of *responsibility in solidarity* on the part of everyone. It requires a transcendent vision of the person. It needs God. Without God, development is either denied, or entrusted exclusively to human person, who falls into the trap of thinking he can bring about his own *salvation* and ends up promoting a dehumanised form of development.

3.6. Pope Francis and Integral Human Development

The very concept of person, born and matured in Christianity, helps in the pursuit of a full human development. Because 'person' means relation, not individualism; it affirms inclusion not exclusion; unique and inviolable dignity rather than exploitation; and freedom not coercion.

So according to Pope Francis, “The Church never tires of offering this wisdom and her work in the world, in the knowledge that integral development is the road of good that the human family is called to travel.”⁸ This we can repeat several times, in the light of what you do. The Church never tires of offering this wisdom, and that is true in all of you.

Pope Francis goes on saying, ‘market by itself cannot guarantee integral human development’. We have ‘a sort of super development’ of a wasteful and consumerist kind, which forms an unacceptable contrast with the ongoing situation of dehumanizing deprivation.... (LS, 109).

Between the Pope who opened Vatican Council II and the Pope who closed it, an idea about the *development and flourishing of the human person* is born. The subsequent Popes developed it to feed into the creation of *Dicastery for promoting integral human development* by Pope Francis.

It is good to see the historical growth from the Pope who opened the Vatican II to the Pope of today, this concept of integral Human development is re-nurtured, and it has grown to what we have today. Therefore, a holistic approach to development of human person covers all aspects of life: social, economic, political, spiritual, cultural, personal, and it extends to all persons, in every age.

Conclusion

In the Social Teaching of the Church, the classic understanding of ‘integral and authentic development’ is rooted in a **relational anthropology**⁹ and in the **inter-connectedness and inter-relatedness of all things**. The human person is created to coexist with others to pursue their common good as an inclusive wellbeing. So, this is how a theology of God’s love, revealed in Christ, as the source of grace, which disposes people to love all human beings, people and nature, is fundamental in under-pinning the development and the humanitarian work of faith-inspired groups like yours!

Original in English

⁸ Audience to the participants in the fiftieth anniversary of “*Populorum Progressio*”, 4th April 2017.

⁹ In Genesis, three levels of relationships are established: God and human; human and others; and human and nature.



To Follow Jesus Accompanying the People on the Road toward a Reconciled World

RP Arturo Sosa, SJ

Superior General of the Society of Jesus, 4th Nov. 2019



Dear participants in this World Congress of the Social Apostolate of the Society of Jesus, thank you for being here; thank you for your commitment to the service of the faith that struggles for the justice of the gospel, in dialogue and collaboration with many persons of different religions and cultures who contribute to reconciliation and peace.

In November 2018 I invited you to meet here in Rome during these days, not just to share precious memories of our past commitments, but to make of the commemoration of the first fifty years of the Secretariat for Social Justice and Integral Ecology a propitious moment, an acceptable time, a *kairós*, to give thanks together for the many gifts received, to discern the steps to take now, and to elect the new or

renewed calls of the Lord in the commitment to the promotion of justice and reconciliation, as we are reminded by the logo of this World Encounter.

For fifty years, we have been in a process tied to important social and ecclesial events, both outside and within the Society of Jesus, that were unleashed by the fresh winds of Vatican II. Now is not the time to offer a detailed list of the events that we have experienced over these years. However, I invite you to bring them to mind in your personal prayer and fraternal sharing during these days. Events like the Conferences of Latin American Bishops at Medellin and Puebla; the Letter from Rio de Janeiro that Father Arrupe wrote about the social commitment of the Society of Jesus; Decree 4 of General Congregation 32; the inspiring synthesis of all this experience that was made by General Congregation 36 when it called us to be “companions in a mission of reconciliation and justice”; or the strong wind coming from the preparation and recent celebration of the Synod on the Amazon which has put in motion a process of deepening the commitment to the life of persons, peoples, and the planet.

These events are associated many times with particular faces that have moved us prophetically. Again, bring those faces to mind during your prayer and sharing during these

days, giving thanks to the Lord for figures like Dom Helder Câmara, Saint Oscar Arnulfo Romero, Rutilio Grande, Franz van Der Lugt, Christophe Munzihirwa, A.T. Thomas, Richard Fernando, Thomas Gafney, or Pedro Arrupe, inspiration and founder of SJES. Following inspiring figures I have convoked an “Ignatian Year” as an occasion to allow ourselves to be moved anew by Ignatius Loyola, wounded in Pamplona in 1521 and transformed by the action of God in Manresa into the pilgrim who blazed the trail that we too have chosen to follow in the service of Jesus Christ and his Church.

Let us take advantage, then, of this special moment in which God is again speaking to us and inviting us to remember, to thank, to discern, and to take audacious, bold, and risky decisions to accompany Jesus and his people at the frontiers, together with the most excluded, poor, and vulnerable.

Taking advantage of this moment to **remember** means to renew our commitment with the best of the past, bringing forward and strengthening our desire to respond to the calls received during years of searching, discernment, and decision-making. We are here to “*hacer memoria*,” to renew and reinforce the faith the demands justice, the dialogue with cultures, the commitment with integral ecology, and to promote our reconciliation with God and with all God’s creation. Remembering, we also recognise our errors and accept our shortfalls, seeking to take advantage of what we have learned from our lived experiences. Recognising our sin and our omissions, we become present to our fragility in need of so much help. At the same time, we experience the mercy that allows us to become “ministers of reconciliation,” contributing to the construction of the future guided by the Spirit.

We are in a privileged moment to **give thanks** to God for his presence, inspiration, and accompaniment, evident above all in the women and men who have given their lives in service of the most poor and excluded persons. We thank God for the gift that God has given to the Church in the commitment of so many martyrs who during these 50 years have handed over their lives for faith and justice. Now is also a moment to thank the Lord for calling us sinners to be servants of the mission of Christ sent to the frontiers.

This is the privileged moment to **discern** the new roads to which the Lord is calling us. We know well that the discernment requires boldness; the audacity to seek what seems impossible, because we count on God’s grace, which is enough for us. Let us take advantage of these days above all to look toward the future inspired by what we have learned in the past and urged forward by the challenges of the present in this Church that seeks renewal under the inspiration and guidance of Pope Francis.

Let us take advantage of this **kairós to remember, thank, and discern** the call of God in the light of the Universal Apostolic Preferences, 2019-2029, of the Society of Jesus, the Amazon Synod, the invitations given us in the magisterium of Pope Francis and the most committed social movements and institutions.

Permit me a personal note. This anniversary of the Secretariat for Social Justice and Integral Ecology is an occasion to thank the Lord for his presence in my own life through the commitment to the struggle for justice derived from the impulse of the faith. I have just

I have just completed 53 years since entering the novitiate of the Society of Jesus at Los Teques, Venezuela. My vocation, formation, and apostolic mission in the Society of Jesus have been marked and nourished by what we call “the social apostolate.” This World Congress is for me an opportunity to express gratitude for that experience while at the same time being confirmed in the centrality of this dimension of the mission of the Society of Jesus today and in the long run.

completed 53 years since entering the novitiate of the Society of Jesus at Los Teques, Venezuela. My vocation, formation, and apostolic mission in the Society of Jesus have been marked and nourished by what we call “the social apostolate.” This World Congress is for me an opportunity to express gratitude for that experience while at the same time being confirmed in the centrality of this dimension of the mission of the Society of Jesus today and in the long run. The Society of Jesus – we read in the Formula of the Institute of 1550 – was “founded chiefly for this purpose: to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine”¹. To fulfill this objective today as followers and companions of Jesus of Nazareth is only possible becoming

incarnate, like Him, in humanity crucified by the sin of the world and, together, contributing to overcoming the causes of the oppression of human beings and mistreatment of the environment.

I reiterate, then, my invitation to each of you, and to this important group of persons gathered here, to call to mind and express gratitude from the depth of the heart:

- First, to God, and then to God’s Church, because with Vatican II He invited us to renewal by returning to the original sources, a process that led to the foundation of the Secretariat whose 50 years now bring us together;
- To the innumerable Jesuits and to men and women companions in the social apostolate. As pioneers they had to live through difficult situations surrounded by criticism, misunderstanding, and caricatures. Because in the midst of so much adversity they remained faithful to the cause of the most poor and vulnerable;
- To Father Arrupe, to whose intercession we entrust this World Congress. From an authentic “*sentir con la Iglesia*” he trusted his intuitions and, in the midst of suffering and incomprehension, with audacity and generosity, helped to renew the mission of the Society of Jesus, giving us a priceless and exhilarating example of creative fidelity;
- To each of the previous secretaries of the SJES – Francisco “Paco” Ivern, Michael Campbell-Johnston, Henry Volken, Michael Czerny, Fernando Franco and Patxi Álvarez – for their commitment and leadership, now in the hands of Xavier Jeyaraj. All of them have counted on generous persons for support in an immense work with scarce resources, deserving our sincere recognition and thanks;

¹ Formula Istituti, 1550.

- To all the Conferences of Major Superiors, provincial delegates, directors of works and social centers, who have taken up in different parts of the world leadership in promoting the justice that is rooted in our faith;
- To all the works, in all areas of the apostolic labor of the Society of Jesus, that have incorporated social concern and integral ecology as a fundamental dimension of the mission that they carry out;
- To so many persons, lay and religious, with whom we have experienced being part of a single apostolic body whose shoulders have borne this daily commitment for 50 years. Without all of them, without each of you, the ground would not have been broken, nor the seed planted, nor the fruit harvested. It is clear that the present and future leadership of this mission falls on you and on those who, following the road we have begun, will be innovative successors in a mission that becomes each day more complex and more urgent.

I want to invite you to make this World Congress a **moment of spiritual renewal**, seeking, as the universal apostolic preferences indicate and Pope Francis insists, to deepen our relationship with God in order to show that path of new life. Drinking from the font of the gospel, and guided by the lights offered by the apostolic preferences for the next decade, let us open our minds and hearts to the signs of the times through which the Lord shows us how He is acting in our history and moves us to collaborate with Him, with one another, and with others.

One of the most important lessons of the discernment in common of the universal apostolic preference was to understand that they do not tell us what we should do, but how we should live in what we do. The apostolic preferences are vital orientations that lead us to grasp life and mission as integrally united; they lead us to seek convergences and integration among the many ways in which we carry forward our collaboration in the mission of the Lord, avoiding the temptation to “sectorialise” dimensions that are necessarily present in what we are and do.

Discernment that is inspired by grateful memory and that looks to the long run can be enriched by what Ignatian spirituality, with exquisite originality, calls the *examen*. I heartily recommend rereading the Letter on the Social Apostolate of Father Peter-Hans Kolvenbach of 24 January 2000. I remember the following paragraph:

“At the same time and paradoxically, this awareness of the social dimension of our mission does not always find concrete expression in a vital social apostolate. On the contrary, the latter manifests some troubling weaknesses: There seem to be fewer Jesuits available and less prepared for the social apostolate, while those already in the field are sometimes discouraged and scattered, somehow lacking in collaboration and organisation. Factors external to the Society are also weakening the social apostolate: The times are marked by unforeseeable and very rapid socio-cultural changes, not easy to read and even harder to respond to effectively (e.g., globalisation, the excesses of the market economy, drug traffic and corruption, mass migration, ecological degradation,

outbreaks of brutal violence). Formerly inspiring visions of society and broad strategies for structural change have ceded to scepticism or a preference, at best, for more modest projects and restricted approaches. Thus the social apostolate risks losing its vigour and momentum, its orientation and impact.”

As input for these days I dare to offer to you ten points about which we can examine ourselves with transparency and courage:

- 1) The spiritual dimension of our commitment with social justice and integral ecology: How much does our personal social commitment and that of our works bring us closer to God and point out the pathway to God?
- 2) The role of personal and group discernment in our life-mission: How much are we discerning, personally and institutionally, the mission to which we are invited by the Spirit who acts in history?
- 3) Collaboration among Jesuits, laymen and laywomen, other persons and institutions: To what extent do we take collaboration with other parts of the body as something normal and necessary in our work? To what extent do we build fraternal and horizontal relationships among all?
- 4) The place of women in our social institutions and priorities: What role do women play in processes of discernment and decision-making for our life-mission? What place do they have among the priority challenges of a world that marginalises women and a Church that is reluctant to recognise their co-responsibility in the leadership of the community of the followers of the Lord Jesus?
- 5) Networking: How much are we working in networks: among us, with other apostolic works of the Society, and with other institutions that from their own identity contribute to the growth of the Lord’s reign?
- 6) Closeness with the poor as a constitutive dimension of the path of redemption opened by Jesus of Nazareth: How close are we with the poor and excluded? To what extent are we effectively disposed to move our lives and work in that direction? How does closeness with the poor condition our way of viewing the world and our sensitivity in facing the situations that we live?
- 7) Our intellectual work. The Society of Jesus has since its birth been associated with spiritual depth, closeness with the poor, and intellectual comprehension of human processes. The discernment that leads us to choose the actions to carry out needs intellectual depth. Do we accompany our social work with the reflection and research that are demanded by the complex global world that confronts us?
- 8) Strengthening the leadership of the poor and excluded: What place in our social plans is occupied by the most excluded groups (migrants, women, youth, and the vulnerable of our societies)? Are these people only objects of our mission or, on the contrary, are we opening spaces where they are subjects who have leadership of the processes of liberation?

- 9) Local and global advocacy: Are we concerned about going beyond direct service to develop advocacy processes that can change structures of exclusion and produce the greater and more universal good?
- 10) The commitment to eradicate abuse within and outside the Church as a necessary dimension of the transformation of the unjust structures of society. How great is our sensitivity to sexual abuse and abuse of conscience and power in our institutions, in the Church, and in the whole web of social institutions? Have we developed appropriate strategies to detect, respond, and avoid all forms of abuse? What is the place of the promotion of “a culture of safeguarding” in our struggle for social justice?

No doubt the exchange of these days will bring up other issues for the *examen* and especially new lights for the future of our social apostolate. The best way to commemorate this 50th anniversary of the SJES is to imitate Ignatius Loyola who took to the road, leaving the past behind, learning to be guided by the hand of the Lord and putting all his trust in Him.

The mission of the Secretariat of Social Justice and Integral Ecology is not to make social and ecological issues the particular mission of a specialised part or group of the Society, but rather to promote social and ecological commitment in the whole body. For that reason, there are people present here who are involved in different apostolic activities of the Society of Jesus. All of us are pledged to social and ecological commitment as a profoundly spiritual experience. Social and ecological action are lived in an experience of intimate union with the Trinity who contemplate the world and, out of love, send the Word incarnate in history to redeem it through the promotion of justice, the care and protection of the common home, exercising the ministry of the reconciliation of all things in Christ.

Let us ask, through the intercession of Pedro Arrupe and our martyrs, to reach the openness of heart and mind that are needed to take advantage of this *kairós*, and through the mediation of our Mother Mary may we become ready to be placed with the Son.

Thank you very much.

Original in Spanish
Translation Douglas Marcouiller, SJ



A Former Secretary of the SJES Writes about the Amazon Synod

H.E. Card. Michael Czerny, SJ

Under-Secretary, Migrants and Refugee Section, 4 Nov. 2019

Congratulations to my third successor Fr Xavier Jeyaraj and his co-workers for organising this magnificent celebration of the Secretariat's 50 years, and thank you for this opportunity to share something of what I have learned and been thinking. I want to highlight the current experience of the Church and the Amazon Synod in relation with the Universal Apostolic Preferences of the Society of Jesus.



Our Mission Today

I am speaking about the Church of today – particularly since 13 March 2013 when our companion Jorge Mario Bergoglio, who participated in the 32nd General Congregation (1974-1975) as a delegate, became Pope Francis.

What I have learned from Pope Francis is that “pastoral” means much more than “parochial”. Yes, the sheep whom we find in our flock today require humble, energetic, courageous and self-sacrificing care. But many are lost in the peripheries, some have turned away from safe pastures. They are poor and imperilled. In the manner of a field hospital, the Church needs to go out and be among them, and we their ministers should have the smell of the sheep upon us.

In September 2018, at a meeting with Jesuits in Vilnius, a young Jesuit asked Pope Francis what he most hopes for from the Society of Jesus. Francis replied:

What we need to do today is to accompany the Church in a profound spiritual renewal. I believe that the Lord is asking for a change in the Church... Fifty years ago, Vatican Council II clearly said that the Church is the people of God (*Lumen Gentium* 12). I feel that the Lord wants the Council to make its way into the Church. Historians say that for a Council to be applied, it takes 100 years. We are halfway there. So, if you want to help

me, act in such a way as to carry on the Council in the Church.¹

Vatican II sought to explain and apply Church teaching to the very changing circumstances of the modern (post-World-War-II) world. To comprehend and do “pastoral” in the fullest possible sense seems absolutely crucial.

A very intense experience of Pope Francis implementing Vatican II and carrying out reform, is the recent Synod on the Amazon. Let me correlate its results² with the four apostolic preferences³ of the Society of Jesus.

The Synod was called to identify and spell out new paths for the Church and for an integral ecology. With the very active guidance of the Holy Spirit, the Synod concluded by articulating and giving direction to four interconnected dimensions of conversion as the basis of those new paths.

The first and most important conversion is **pastoral**, requiring a spirituality of listening (§ 20). The pastoral mission of the Church is its very nature: Samaritan, merciful, in solidarity (§ 22). This conversion corresponds clearly to the Society’s second preference: *To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice*. It also speaks to the third preference, *to accompany young people in the creation of a hope-filled future*. For a lot of youth nowadays, the general culture has hidden the Church; no longer do they proceed into faith via catechism and rituals from an early age. Instead, if they meet the Church at all, it is likelier to be when joining with believers who share their urgency about society and the environment, and so the social apostolate is crucial for reaching out to youth.

The Synod was called to identify and spell out new paths for the Church and for an integral ecology. With the very active guidance of the Holy Spirit, the Synod concluded by articulating and giving direction to four interconnected dimensions of conversion as the basis of those new paths: Pastoral, Cultural, Ecological and Synodal.

The second conversion is **cultural** in both senses, inculturated and intercultural. You can’t engage with people if you don’t engage with their culture, and you can’t engage with their culture unless you respect them deeply. It is very important for the Church, wary of the power of neo-colonialism (§ 81), to embrace ecumenical, inter-religious and inter-cultural dialogue (§ 24) with clear processes of inculturation (§ 56). We recall two great intuitions of GC34, that our mission can only be

¹ Pope Francis, Meeting with the Jesuits, 23.9.2018 (Author’s translation. Original in Italian and French only)

http://www.vatican.va/content/francesco/it/speeches/2018/september/documents/papa-francesco_20180923_gesuiti-vilnius-lituania.html

² *Amazon: New paths for the Church and for integral ecology*, 26.10.2019

http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20191026_sinodo-amazonia_en.html (indicated by § and the paragraph number). Chapter IV, § 81

³ Letter of Father General promulgating the Universal Apostolic Preferences on 19.2.2019.

achieved in dialogue with culture (Decree 4) and with other religious traditions (Decree 5).⁴ The Church reaches out to other traditions almost as a matter of course, not so much to talk as to listen, to pray and especially to do together.

The Amazon Synod, according to Pope Francis, is an offspring of *Laudato si'*. Accordingly, the third conversion is **ecological or environmental**, and it coincides with the fourth Jesuit preference: *To collaborate in the care of our Common Home*. Decree 20 called for a treatment of the ecological crisis, and the resulting *We live in a broken world* (1999) presented ecology as challenging Christian faith, spirituality and justice, besides being a public and scientific movement. Happily, the Synod articulates the socio-environmental dimensions of evangelization (§§ 74-79) and urges a social approach to ecology, “which must integrate justice into discussions about the environment, to hear both *the cry of the earth and the cry of the poor*” (§ 66 quoting *LS* 49). Caring for the Amazon also requires fair, solidary and sustainable forms of development.

Finally, the fourth conversion is **synodal**, going towards horizons of deeper communion and inclusive participation. Its roots reach back to the first council of Jerusalem, described in chapter 15 of the Acts of the Apostles and possibly in chapter 2 of Paul's letter to the Galatians and running through all the Councils through to Vatican II. It was to make conciliar deliberation a regular feature in the life of the Church that St Pope Paul VI instituted the Synod of Bishops. A synod is a consultative assembly, convened by the Pope or a bishop, to advise on a particular topic of interest to the local, regional, or universal Church. It requires a process of involvement, reciprocal listening, dialogue, consensus and communion, prayer and spiritual discernment. This takes much from the Society's first apostolic preference, *To show the way to God through the Spiritual Exercises and discernment*. “Community discernment makes it possible to discover a call that God makes clear in each particular historical situation” (§ 90). Over the past four Synods in Rome, the methodology has been developing, for instance in greatly increased preparatory listening that reached an impressive 87,000 people in the Amazon. Both Fr. Giacomo Costa and I experienced the Youth and Amazon synods, and Giacomo has produced a powerful account of modern synod practices – these occasions are a harbinger of the more engaged and vital Church.⁵

Let me conclude with an inspiring appreciation by St Pope Paul VI, addressed to our 32nd General Congregation and repeated by Pope Benedict addressing our 35th, an appreciation which I hope inspires you, too, and gives both light and energy to the important deliberations of this 50th Anniversary Congress.

Wherever in the Church, even in the most difficult and extreme fields, in the crossroads of ideologies, in the front line of social conflict, there has been and there is

⁴ “The inculturated proclamation of the Gospel and dialogue with other religious traditions as integral dimensions of evangelization” (Decree 2, § 15)

⁵ *The 2018 Synod and the gift of young people* <https://www.thinkingfaith.org/articles/2018-synod-and-gift-young-people> and *Synod for the Amazon: New paths for the whole world* <https://www.thinkingfaith.org/articles/synod-amazon-new-paths-whole-world>

confrontation between the deepest desires of man and the perennial message of the Gospel, there also there have been, and there are, Jesuits.⁶

And the Synod concludes with a prayer that we can make our own: “May the full life that Jesus came to bring into the world (cf. Jn 10:10) reach everyone, especially the poor, and contribute to the care of our common home” (§ 120).

Original in English



⁶ Paul VI, *Address to the 32nd General Congregation of the Jesuits*, 3.12.1974, repeated by Benedict XVI, *Address to the 35th GC*, 21.2.2008.



A Faith that Does Justice: History, Life and Spirituality in the Social Apostolate

Patxi Álvarez, SJ

Former Secretary of SJES & Author of 'Serving the Poor, Promoting Justice', 4th November 2019

I was asked to share with you some key elements about the history of the Social Apostolate and about the spirituality that has nurtured and sustained this Apostolate. That is what I will try to do in the next half an hour.

For many years, in several circles in the Church, the Social Apostolate has been considered a mere secular activity. It might be true that many Jesuits in this Apostolate have been working in secular activities, but they have required the help of the Ignatian spirituality in a very real and practical way.

In fact, the Social Apostolate has needed a strong spirituality, so as 1) to live with hope with victims, who continuously face failures and betrayals and seem to have a very dark future; 2) to overcome crisis, so frequent when we live with excluded people; 3) to confront temptations; and 4) to respond to new challenges.



The history of the Social Apostolate is amazingly dynamic and has transformed the way we Jesuits live our faith today. This is what GC 34 (1995) said to the whole Society:

- GC 34, D 2, § 1: "Our service, especially among the poor, has deepened our life of faith, both individually and as a body: our faith has become more paschal, more compassionate, more tender, more evangelical in its simplicity".
- GC 34, D 3, § 1: "As fellow pilgrims with them (the poor and those committed to justice) towards the Kingdom, we have often been touched by their faith, renewed by their hope, transformed by their love".

We can honestly say that the Social Apostolate has turned to the springs of spirituality. The history of this Apostolate cannot be truly understood without the spirituality of Saint Ignatius.

It has allowed to look at reality with new eyes, discovering in social events and situations the action of God giving life and bringing hope, asking us for a special commitment of our lives to the poor and the victims. There is a long thread that links Saint Ignatius to those Jesuits and lay companions involved in the Social Apostolate today.

It is considered that the Social Apostolate began together with the Social Doctrine of the Church in 1891, when Pope Leo XIII published the Encyclical “*Rerum Novarum*”, about the situation of the workers. From then on, it has evolved considerably in these nearly 130 years.

There have been two main drivers of this evolution: first, history itself, as the Social Apostolate is completely linked through discernment to the changes and characteristics of social situations, and second, the Spirit, that has been inspiring all the responses of the Jesuits in this period.

I am going to select five significant moments in the history of this Apostolate that will allow us to trace back the origins of some of the important spiritual intuitions of our present. I will speak about *Action Populaire*, the worker priests’ mission, Social Centres, Fr Arrupe, and finally about ecology and justice in a global world.

1) **Action Populaire:**

The European societies at the end of the XIX century had already experienced the consequences of two strong revolutions, the French revolution and the Industrial revolution. Both brought deep social, political and economic transformations. Societies changed dramatically and became overstressed. A new social class was born, the working class, exploited, poor, tempted by Marxist revolution and abandoned by the Church.

By this time some Jesuits were already involved in serving this working class, though in a limited way. They wanted to protect the workers. GC 24 was held in 1892, right after the Encyclical *Rerum Novarum*. In Decree 20 strongly recommended the creation and support of associations—especially groups of workers—to encourage their education and development. Jesuits had to facilitate the spiritual care of the workers and the poor and to provide Spiritual Exercises to help them grow in piety and charity. It also warned Jesuits not to become involved in economic or political matters.¹

In 1903 Fr Desbuquois and Fr Leroy published the first copy of the magazine *Action Populaire*. They sought to communicate, in a clear and practical way, the Social Doctrine of the Church to the clergy and lay people. They tried to engage Catholics. They reported on the work of country houses, trade unions, gardeners, workers hostels, credit institutions, as well as the importance of social education for women. Articles were often written by those carrying out the works, which allowed them to broadcast the possibilities of Social Catholicism to an enormous audience.

¹ John W Padberg, Martin D. O’Keefe and John L. McCarthy, *For Matters of Greater Moment. The First Thirty Jesuit General Congregations*, Saint Louis, Institute of Jesuit Sources, 1994, p. 487.

Fr. Desbuquois primarily wanted to engage with the clergy. He organised sessions on social issues in the dioceses, as well as trade union events and events for women, already foreseeing the importance that women would have in the world of work. His aim was not to create alternative associations, rather to help grow existing ones and contribute to the formation of new similar ones. Fr Desbuquois remained as director of Action Populaire until 1946, when he was 77. He passed on the tradition of communicating the Social Doctrine of the Church, as well as his precision and practical spirit. These characteristics would become a fundamental point of reference and a model for the Society to follow in its future work.

Action Populaire was accompanied by many other similar initiatives in different countries in the Society. They gave the Society a way of engaging with the workers: help workers' associations grow, contribute to their formation, teach them and the clergy the Social Doctrine of the Church, and make research, especially practical.

2) **The Workers' Mission:**

During the Second World War many French workers were sent to Germany to contribute to the war effort of the Nazi military. This contingent of workers lived in labour camps and many of them died. Among those workers there were also priests. A few went voluntarily and undercover, sent there by their bishops. The best-known case was that of Fr. Henri Perrin, a Jesuit, who wrote a diary during his time in Germany, published in 1945.

He organised "friendship groups", small communities for workers to help each other.² He discovered his love for them: "All around, there are workers... Sometimes they have gestures of men, a look, a movement, a behaviour, a smile... They have delicacies that are close to being a prayer. They cannot know how much I love them..."

Once the war ended, the experience of those "worker priests" spread from France to other countries, such as the Netherlands and Belgium. They lived as workers without distinguishing themselves openly from their colleagues.

There was also Father Joseph de Lorgeril SJ³, who worked in a factory full time. He made a private vow to be until his dying days, "'a poor man with the poor', a worker with the workers", expressing these men's profound motivations. This experience opened the door to a new form of priesthood.

In 1944 ten French Jesuits wrote to their provincials proposing the creation of "teams of worker missionaries". The goal was to introduce Christ to the masses and, to this end, to live among them. Their request was accepted, and provincials began to send Jesuits on missions with the workers.

For the ecclesial authorities preceding the Second Vatican Council, it was almost impossible to understand their experience. The conception of priesthood as a spiritual activity and the

² Entry "Perrin" in *Diccionario Histórico de la Compañía de Jesús*, Madrid, Universidad Pontificia de Comillas, 2001.

³ Entry "Lorgeril" in *Diccionario Histórico*, *op. cit.*

fear of workers' organisations and their Marxist elements made it impossible to perceive the value and importance of this endeavour. In 1959, the Holy Office asked the Archbishop of Paris to gradually and prudently end this activity. In the Society orders came from Rome in 1953 that the experiment of working in factories was to end.

A few years later, in 1962 Fr. Jacques Sommet SJ wrote a letter to the French Bishops explaining why the Society supported the Workers' Mission. He expressed that it was typical of the Society to send its members to difficult situations where the spiritual needs were more urgent. These were the conditions in the working world. He pointed out that the Society felt itself summoned to accompany the workers and, by sharing lives and becoming close to them, to give their lives Christian meaning.

The Jesuits resumed their initiatives with workers, developing this during the pontificate of Paul VI. It would be called the *Workers' Mission*. They would be accompanied by other Jesuit companions in Spain, Belgium, Holland, Germany and Italy.

The Second Vatican Council would rehabilitate this option, acknowledging the way of life of these men, placing it alongside the many ways in which priests embodied their priestly ministry.

A profound mysticism inspired the worker priests from the outset of the ministry. Experiencing this mysticism was not only essential to begin this apostolate, but also to remain in it. Égide van Broeckhoven SJ deserves a special mention. From 1965 he was employed as a Jesuit worker in four different companies. In December 1967 he died in a work accident. He was only 34. He left his diaries. There we can read his personal journey, a true spiritual, mystical process.⁴

In the experience of incarnation, the worker priests shared the sufferings, miseries and hopes of the labouring class. Side-by-side they experienced the value of a poor life and of fraternity, participated in struggles for their rights and contributed in relief societies that had been established. They abandoned their privileged status to become members of the working world.

3) Fr Janssens and Social Centres

In 1946, once the II World War was over, *General Congregation 29* was convoked. Fr Janssens was elected. In Decree 29, this Congregation asked "that as soon as possible some 'centres' for social research and action [were] to be established in each province or region" (§ 1). It requested for them enough resources, with experts and subsidies. It also asked the provincials to send "one or even more fathers to devote all their energy to this social apostolate" (§ 1). There was a call to train workers and their leaders, adapting the most suitable means for each place (§ 2). It also required all priests—"even those dedicated to spiritual ministries"—to exercise this apostolate "by explaining the social teaching of the Church, by guiding the souls

⁴ They are collected in Égide van Broeckhoven, *Journal de l'amitié*, Bruxelles, Lumen Vitae / Foyer Notre Dame, 1972, and Égide van Broeckhoven, *Journal spirituel d'un Jésuite en usine. Du temps des études au temps du travail*, Paris, Desclée de Brouwer, 1976.

of the faithful towards social justice and social charity, and, finally, by establishing social projects" (§ 3).

Fr. Janssens stuck to the social program put forward by this Congregation during his generalate, in a determined and systematic manner, leaving a lasting mark on the Society.

Fr Janssens addressed all Provincials on the social apostolate in 1949. This was the "Instruction on the Social Apostolate", a true cornerstone in history of the Social Apostolate. Fr. General wanted to deal with the people in the ordinary classes who, although they had the strength to earn a living, could not provide for themselves and their families because of what he called "the imperfection of the social order" (§ 6).

It did not focus primarily on alleviating the deprivation suffered by the poor, but on transforming the social order. Fr. General continued to insist on the need to train Jesuits in a "social-mindedness", to better understand the Doctrine of the Church (§ 8). In reality the desire was for Jesuits to experience a change of heart.

He demanded that "certain Fathers of suitable talents, industrious, and of reliable and strong character, should be trained in theoretical and practical studies... and those of the highest type". He asked these Fathers to establish a "Centre of Information and Social Action" – social centres – in their provinces to spread the Social Doctrine of the Church "by publishing books..., by conferences, lectures", according to the needs of each region. *Action Populaire* was a model. These Fathers had to have first-hand experience of working and living alongside the workers (§ 15). It was crucial for them not to be directed only at the most well-off and educated, so as to "prevent our Society from justly being classified with the rich and the capitalists".

The Instruction was a true Magna Carta for the social apostolate. All this happened in decades when the Society grew significantly, from roughly 29,000 in 1946; to 36,000 in 1964. His influence on the generations that joined the Society during those years was very relevant.

In another letter, a few years later, he made a difference between "social service" and "social action". The first consisted in serving the poor, providing food, clothing, education, health... "Social action", by contrast, had to do with the transformation of the unjust economic system, which was producing workers who lived in misery. It was a deeper action, "aimed at organising economic and social life anew."⁵ Therefore, social action preferentially targeted the transformation of structures, this being a "more universal good", as he would say.⁶ It was about defending human rights.

⁵ Manuel Foyaca, *Visita social de la América Latina. Instrucción. Carta memorial a las provincias de México*, Mexico City, Buena Prensa AC, 1958, p. 26

⁶ *Ibid.*, p. 5.

By 1966 there were 23 social centres throughout the Society, in which 165 Jesuits worked.⁷ This number grew during the next decades in Arrupe's and Kolvenbach's times.

These centres tried to focus on structural change. They got involved both in social action and research. This was their main target and contribution. They try – because many still exist today – to offer a greater good, which is more divine, because being more universal. The horizon of justice already appeared, and together with it the defence of human rights. There was a new understanding of the social apostolate.

4) Fr Arrupe:

Fr Arrupe was elected in GC 31 in 1965, at the end of the II Vatican Council. There was a need

“I remember well my expulsion from Spain, my work with the Puerto Ricans in New York, with the poor in the ‘Settlement’ in Tokyo, with the sick and dying in Hiroshima after the atomic bomb, and when they took me to Yamaguchi Jail, accused of being a spy. These experiences are still very much alive in me and influence my way of seeing and thinking.”

- Fr. Arrupe

of an *aggiornamento* in the Church and the Society. Arrupe was the right man for such a change. He was a charismatic man, with remarkable leadership skills.

He also lived many experiences of closeness to the poor. He once wrote: “I remember well my expulsion from Spain, my work with the Puerto Ricans in New York, with the poor in the ‘Settlement’ in Tokyo, with the sick and dying in Hiroshima after the atomic bomb, and when they took me to Yamaguchi Jail, accused of being a spy. These experiences are still very much alive in me and influence my way of seeing and thinking.”⁸ Fr. Arrupe attributed a

good part of the crisis of faith in the world to the existence of poverty. He said, “We cannot deny that the growing influence of atheism in the Third World is essentially linked to the social context in these countries.”⁹

Soon after GC 31, he felt that the Society required more profound changes. This was the responsibility of GC 32 (1975). The most important decree for us is Decree 4.

This Decree established that the mission of the Society is “the service of faith and the promotion of justice”. In the expression “promotion of justice”, the word promotion entails a planned strategy. The term justice includes social justice, that is, socioeconomic or distributive

⁷ Ricardo Antoncich, *Apostolado social: sector y dimensión apostólica*, Conferencia de Provinciales Jesuitas de América Latina, no year given, p. 16. The eleven Latin American centres were located in the Antilles, Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Mexico, Paraguay, Peru and Uruguay.

⁸ Pedro Arrupe, “Experiencias de pobreza / inserción. Entrevista con el P. General”, in *Promotio Iustitiae* No. 13, 1979, pp. 71-78, p. 74.

⁹ Pedro Arrupe, *Hambre de pan y de Evangelio*, Santander, Sal Terrae, 1978, p. 158.

justice;¹⁰ but it is also an expression of the justice of the Gospel, which requires a commitment in favour of the poor.

The cause of justice committed everyone, since it should be “the concern of our whole life and a dimension of all our apostolic endeavours.”¹¹ The union between faith and justice was to be the integrating factor of all the Society’s ministries.¹²

The text emphasised the need for structural transformation, as part of evangelisation itself. All Jesuits were invited to be in solidarity with the poor (§ 48) and to participate in “the lot of families who are of modest means” (§ 49). It also included a mystical vision of the poor: “we will have the opportunity to help them find, at the heart of their problems and their struggles, Jesus Christ living and acting through the power of the Spirit” (§ 50).

The Society made a comprehensive and corporate commitment to social justice. The promotion of justice had to become a constituent and guiding dimension of the life and work of all Jesuits and all the Society’s institutions. Social justice acquired religious status.

Fr Arrupe became a persevering and sharp promoter of decree 4. It was about our faith, and about justice. It was also about the poor. For him, the poorest were “a guiding principle”.

He supported the Workers’ Mission, insertion communities and social centres. He asked large educational institutions to convert into this mission. He founded the Jesuit Refugee Service, short before his stroke. He wanted Provinces to respond to the needs of the refugees, a new phenomenon at the time, which has proved protracted. He also supported *Fe y Alegría*, which was growing in Latin America as an education service to the poor.

Martyrs arrived as a cost for serving this mission. Arrupe knew this would happen beforehand.

With Arrupe, social justice was not any more a special ministry in the Society, but a dimension of our mission, that had to be introduced wherever Jesuits and their institutions were present. It had to change our way of living and our alliances. It had to respond to new urgencies and needs. It would touch and modulate our faith. This commitment would bring a cost in lives and a loss of influential friends. It has proved true.

5) **Justice in a Global World:**

Since Fr Arrupe’s times, the world has changed dramatically. Arrupe could already see a global world. But this has become much truer ever since. Today everything is connected, and most local situations are influenced by global dynamics. Most apostolic challenges have become global apostolic challenges.

¹⁰ It had been included in the Social Doctrine of the Church by Pius XI in *Quadragesimo Anno*, § 88, putting it in relation to social charity.

¹¹ CG 32, D. 4, § 47.

¹² CG 32, D. 4, § 76.

Perhaps the most striking example is the environmental crises. We have to address it locally, but it is a global challenge. Yet, something similar happens to issues like poverty and global inequality, migrants and refugees, the situation of the labour, and so on.

Everything is connected in the world, but we need to add: this is a broken world. These two characteristics of connectedness and brokenness of our world today are calling us to develop new ways of responding to global apostolic challenges:

- Keeping up the horizon of justice, that is, a universal horizon, without resigning ourselves to local, small, comfortable answers. As Ignatius did, we need to keep alive the global perspective and the desire to do something universal. If we want to do so, advocacy will be required, which needs preparation, deep research and the credibility that only stems from being close to the victims of our world.
- Collaborating broadly among Provinces, Conferences and apostolic sectors seeking more profound and creative ways of responding. Today this collaboration is taking place through networks. Networks that go beyond apostolic sectors and focus on apostolic challenges, crosscutting provinces and ministries. This is especially important today.
- Working on reconciliation. Reconciliation today is preventing us from dividing the world between the pure and the wicked. It is calling us to build up “bridges between rich and poor and establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests”. (GC 35, D 3, § 28). Bridges that bring together human beings from diverse origins, creating links of solidarity and compassion.

Key elements in this work for reconciliation are then, first, bringing people together in this divided and distressed world. Second, creating new realities, new ways of including the marginalised, of empowering the poor, of producing, consuming and living.

- Today justice cannot be understood only as social. It is linked to the ecological crisis. We need to address both questions at the same time. As Pope Francis says, we live a complex crisis which is both social and environmental. There is a need of an ecosocial justice that is our challenge today.

In this history of the Social Apostolate we have been able to see that we are inheritors of the spiritual intuitions of our predecessors. We need an interior knowledge of reality, which entails research and reflection. We support and strengthen organised poor communities. Living with the poor has become one of our most important sources of joy, hope and commitment. We look everyday for a more universal good, longing for justice in a broken world. Especially some of you know well that this can bring you to give your lives and you are ready to do it, as our Master Jesus did. We still discern continuously new challenges and needs, offering what we find most convenient at a given time. We believe that God is at work in collaboration, in networks and the efforts to create bridges and contribute to reconciliation. Our spirituality today is based on that of those that lived before us. We are grateful to them.

I finalise here. We have inherited a beautiful history of the social apostolate. Based on the spirituality of St Ignatius, with the continuous inspiration of the Spirit. A true gift from God that has changed our lives, bringing us closer to the poor and their causes, transforming the way we live, pray, serve and hope.

Ad Maiorem Dei Gloriam!

Original in Spanish
Translation Nils Sundermann





Testimony - 1: How to Nourish our Social Apostolate with Hope

Ismael Moreno Coto, SJ

Director of ERIC-Radio Progreso, Honduras, 4th Nov. 2019

Any reference I make to my life as a Jesuit these past 42 years inevitably refers to the mission of faith and justice, and to friendship with Jesuits in my province, in the Mexican province and in many other provinces, with whom I have shared this journey of a whole life of gift from God and of encounter with the poor from the social apostolate. Nothing could be more beautiful for my life than to have received this gift of defending the human rights of the most defenseless and oppressed people, and to do so in the name of God and from my fragility as a Jesuit. So many experiences of friendship come to my mind with many people with a rough face and tanned by the sun and the anguish of moving forward in life in the midst of multiple adversities.



I come from a country that in the eyes of the media, but also for various sectors of influence in the world, including the Church, is practically non-existent. It is not just a discarded country, as the Pope would say, but a non-existent one. I call it the country *etcetera* because it is not only difficult to find on a map, but even knowing of its remote existence, it is not even named. For that reason, I thank the organisers who give me this voice to speak about my experience of Faith and Justice, because that is how I name this Honduras, which needs to see, hear, approach, accompany, protect and defend it. And with it, millions of voices that squirm between ungrateful death and the desire to live. That is why they flee their land, wherever it may be, because they cling to the life that is taken from them in their homeland.

Many people ask me: where do you find hope in the midst of an impoverished and miserable country, non-existent and abandoned to the crumbs of the rich, the remittances and the government of the United States. I do not hesitate to say that it is precisely from the reality of my country and Central America where I find food for my hope. And this is so because the more anguish and closed paths I find in the struggle to defend life and the rights of the poor, the more I need to feed on faith in the God of Life. In the midst of violence and death, even threats, is when I receive more life, and my faith is stronger in my reality as the bearer of the

Lord of Dawns, which makes us dawn just when the path is darker and darker. The more ungrateful the reality, the more longing for God I experience.

But I also nourish my hope in the memory of the martyrs. They are many, they are many. In these 42 years as a Jesuit I have known and been friends with dozens of women and men, simple and strong, thinkers and activists, believers and non-believers, academics and above all social, political and environmental fighters, who were murdered for their convictions, for their love and commitment to justice. With several of them I shared the table and the embrace, the word and the look, with several of them I debated and fought, several of them questioned me, incriminated me for my tepidity in my ideas and in my insecurities. And they killed them. I can mention many names. Today, 30 years ago, six of our Jesuits and two lay collaborators were shot to pieces by machine guns. And it is enough for me to name Berta Cáceres. That night of her murder I could have been with her, but something stopped me, and I reproached her because she had summoned me so inopportunistically. "I have many things to do where you are," I bluntly told her. And they killed her. She pushed me, questioned me, respected me, and encouraged me in times of discouragement. Martyrs have a known face, I knew them in their fragility, as imperfect human beings. But I met them ready to give their lives. Their memory does not leave me in peace, and they feed my dreams and my days, and refer me to Jesus of Nazareth.

I am also nourished by the hope of the generosity of the communities, which are very masters of their poverty, made up of families that enjoy our visit and where we are food for their lives.

...a great number of lay men and women who, inspired by the spirituality of the Society of Jesus, dedicate their entire lives and risk their comforts until they give them up for work not always understood by the Jesuits themselves, and for a salary through which they will never make a fortune. And yet they do so with enthusiasm and joy.

If necessary they stop eating to enjoy watching us eat their food loaded with simplicity and at the same time with love and gratuity. Not a few times I have come to one of the homes, and the family offers me the best bed for my rest, and for them, sleeping that night in discomfort becomes a blessing because their happiness is precisely in seeing that their visitors are comfortable and rest in peace. This generosity is neither bought nor sold, it is priceless, and I will never find it in the market. And it calls into question our practices and norms of community hospitality. I have been terribly

embarrassed when one of those families who displayed all her generosity arrives in my community, and finds the frown of fellow Jesuits, for whom the mere presence of "strange people" destabilises their daily comforts. That contrast between the generosity of poor families, and the coldness of our community spaces, becomes an attack on the generosity to which our vow of poverty calls us and our historical mission of faith and justice.

I am nourished by the hope transmitted to me by my work team, made up of a great number of lay men and women who, inspired by the spirituality of the Society of Jesus, dedicate their entire lives and risk their comforts until they give them up for work not always understood by the Jesuits themselves, and for a salary through which they will never make a fortune. And

yet they do so with enthusiasm and joy. They strive day by day to scrutinise the dynamisms that produce inequality and violence, and envision an alternative proposal to the neoliberal model, from the perspective of the poor. In the midst of threats and when dangers lurk, a guitar or a rhythm of bachata, merengue, cumbia or salsa, many of the problems are alleviated by the tropical rhythm. And after the relief, they return to the burden of an apostolate that falls in love and challenges daily.

The Jesuit community, in the midst of its often gloomy environments, continues to be a source of hope, when I think that in these specific communities a mission is incarnated in men of flesh and blood, with their austere lives and their calm spirituality and proof of the ups and downs of reality. It is in these community conditions that it is time to confess the faith that nourishes hope, from the hopeless realities of aging men, tanned by years of service, often with burdens of bitterness. It is hope in the sober and strong daily spiritualities of our communities, so in need of new airs and new frontiers, of lay embraces and dreams to discover what GC-34 told us: communities of solidarity. It is the friendship of a community that is expressed in a specific place, but not reduced to it, because the Jesuit community is first and foremost friends in the Lord scattered throughout different territories and countries. After all, it is a community that is fully open to living and searching with many women and men with whom we share the same mission.

I cannot fail to say in this personal experience that this falling in love with the apostolate inserted in the clamorous realities of peoples, prepares one for not a few condemnations, both in the society of those who are well placed, as well as within the Church and also within the Society of Jesus itself. The social apostolate, in general, leaves one exposed to the suspicious gaze of institutionality, not only of the well-established powers of this world, but of the very institutionality of the Society of Jesus. As one gets deeply involved in this apostolic mission, one experiences not a small dose of the marginality that our people experience when they are cut off from the places and positions where decisions are made. We Jesuits are often suspected of heterodoxy, imprudence and being political and religiously incorrect. Something of that air that, without deserving it, reminds us of a certain Jesus of Nazareth, not well seen and accepted by the established powers of his time. This trait of suspicion towards what we are and what we do should never be lacking in our mission. It is distinctive of our life and of our contribution to the Society and to society.

To live and celebrate life and the struggle for the kingdom from that trait of marginality and to awaken certain suspicions because of our lack of calculation and friendship with the poor, always suspicious of the well situated world, will always be an unequivocal sign of being in the place from where God, the Lord of Dawn, continues to invite us to continue the cause of Jesus of Nazareth, and to risk sharing with him, from our condition as sinners, the fate of the poor of the earth.

Original in Spanish
Translation Fr. Robert Hurd, SJ



Testimony - 2: It was God's Work, It was Never Mine!

Lisa Connell

Delegate for Social Ministries, Australian Province

Good morning everybody. I would like to express my gratitude for the opportunity to share with you my journey in the social apostolate.

Today, I stand before you as a white, middle-class woman, well-educated and with tremendous opportunity afforded to me throughout my life. A loving upbringing in a Catholic family where the Church and spirituality were always key. Yet there was always a 'gnawing' within, that this privileged environment did not 'belong to me' or was a 'right' I was entitled to: it was a 'gift' to be shared with others. I sensed at a young age that while I had been 'educated', I didn't really 'understand' the world, that there was something deeper to explore. I was desperate for something called 'wisdom', but also wanted excitement, adventure and to change the world for the better!



So, as a young 18-year-old woman, I set off on adventures to many far-away places. I worked as a volunteer in Aboriginal communities - I cleaned toilets, did laundry and cooked (very badly)! Once I completed my nursing training, I was 'off' again to work as a nurse and researcher in PNG, Uganda, Iraq and Kashmir, Pakistan and Afghanistan. Having a personality that sees opportunities, rather than obstacles, enabled me to say 'yes' to these invitations.

Within all these countries, I was plunged into a world where western focus on 'efficiency', 'productivity' and rational decision-making was seriously challenged. I entered a different world where all was relational and immense suffering and everyday survival was the reality of life. I spent much of my time listening and wondering if I was part of a political economy where my lifestyle came at the expense of others.

It wasn't all 'smooth sailing'. On numerous occasions, I was threatened for questioning corruption and held/detained at borders in Iraq and Pakistan. At the age of 21, I had an accident in Papua New Guinea which resulted in significant head injuries. The physical

healing took a year, but it took longer to recover brain processes, such as memory, speech and analytical capability. Having access to excellent healthcare and a determined personality, enabled me to recover well. I realised how privileged I was.

My journeys always led to experiences that challenged and inspired me. Moments of desolation were associated with feelings of fear, inadequacy and the realization I couldn't 'fix' the deeper issues. I was still very much in the Western mindset of 'outcomes' and 'impact' and never really understood the value of accompaniment. This sense of hopelessness and despair was overwhelming at times. Young children died in my arms because I couldn't get them to a hospital quickly enough. In Uganda, 40% of women I treated in the ante-natal clinic were HIV positive. Rabies, TB and meningococcal outbreaks: it seemed never-ending. I began to realise there was a 'much bigger picture' to this injustice and suffering and while I could do the best I could, I had to 'hand it over to God' as this is where the real work began and probably when I felt most consolation. It was God's work, it was never mine.

Where was God in all of this? Sometimes God was difficult to see amidst the fear, suffering, frustration and other times God was clearly present - in the people and in each 'moment'. Wonderful moments of consolation came from singing and dancing with various communities. I taught dancing to the young nurses in the Ugandan Hospital compounds in the evening; Elton John music blared out, followed by the drums when the sessions turned into local Ugandan dancing sessions. Patients suffering from AIDS, arose from their beds and joined in the fun. The nuns kicked up their heels and joined in the dancing. In the midst of all this death: there came a need to find sense/joy in the present moment and in our relationships in the here and now.

This sense of hopelessness and despair was overwhelming at times. Young children died in my arms because I couldn't get them to a hospital quickly enough. In Uganda, 40% of women I treated in the ante-natal clinic were HIV positive. Rabies, TB and meningococcal outbreaks: it seemed never-ending. I began to realise there was a 'much bigger picture' to this injustice and suffering...

Working alongside the nuns in Uganda was a privilege. Their stories of amazing courage during Idi Amin and Obote's regimes were astounding. They cared for anyone who needed help despite numerous threats from different factions. I remember thinking that these women were the real 'feminists' of the world. Their strength, capability, faith and humour inspired me!

I sat with amazing Afghani Muslim women who taught the local children in secret during the Taliban regime, knowing they would have been killed if discovered. They said to me, 'the children are our future' - this is why we did it.

I prayed and worked with religious communities, yet it was never consciously to bring the Gospel to the poor, or for the greater Glory of God or to bring about the reign of God. I never understood that language and still struggle with that today. I felt that having humility, joyfulness, openness to God and compassion was enough - God and the Holy Spirit can then

work as they need to. I began to explore more about my faith and teachings, particularly those associated with liberation theology and preferential option for the poor

It is really only recently that I have explored the concept of 'solidarity' in depth and reflected upon Mary at the foot of the Cross – she couldn't change the outcome, relieve Jesus' suffering, and was at risk – but there She stood.

Further studies in management, leadership, theology and yoga and a PhD in human-trafficking all led me to roles including Director of Mission in various organisations and my current Delegate for Social Ministries in the Australian Province role. In many ways, joining the Jesuit community, felt like coming home.

In conclusion, I am grateful for the opportunity to learn from and to be inspired by those people and communities that invited me in to work and live alongside them. I am also very grateful that I can serve in a leadership capacity within the Jesuit Social Ministries and to continue to say 'yes' to God within the Social Apostolate.

Thank you.

Original in English





UAP Implementation Roadmap: Society's Priorities, Challenges and Calls - A Synthesis of Conference Reports

Peter Rožič, SJ & Mario Serrano, SJ

Conference Social delegates, Europe and Latin America, 5th Nov. 2019



What priorities, challenges and calls do the six Jesuit Conferences report and convey to the Social Justice and Ecology Secretariat (SJES)? This article lays out the recommendations based on the aggregated responses from round the world on the social apostolate of the Society of Jesus. The qualitative survey results capture the most important issues coming from the ground, bottom up. Mario Serrano SJ and I present them at this SJES Jubilee Congress as a discernment roadmap towards the implementation of the Universal Apostolic Preferences (UAPs).

Method. In early 2019, the SJES sent out three sets of questions to the six Conferences in order to prepare materials to contemplate the reality of this world at the SJES Jubilee Congress. The survey consisted of a set of questions as a reaction to what we do in terms of gratitude we sense, calls we hear, challenges we face and responses we could give. We aggregated the results and we found main lines and trends. This survey has

its limitations as it could neither provide results based on a large scale in-depth analysis nor use a particular theological or social-science method. We can rather consider it as a sapiential reading or report-based contemplation.

Questions. The first set question was the following: "Which are the priorities of the Social Apostolate in your Conference? Which communities of people are we working with? What are the major social challenges for the next few years?" The second set was: "How is God calling the social apostolate (SA) in your Conference to implement the UAPs? How to define the Roadmap to implement them in SA?"

Aim. The purpose of this presentation is to give a humble insight to these questions.

The People and Communities We Work with:

There are thousands and thousands, almost impossible to name them all. There are (very) many and various people we serve and work with. And we are grateful for this. We serve these communities based on their local needs. As the needs correspond to the specific realities around the world the way we address them vary significantly. In this variety, however, we might ask ourselves a question: Could it be that in this variety we are called to a greater focus and alignment?

Internal and External Challenges as Priorities

The main *external priorities* we found in the responses are the following, with the first two standing out in particular. The most present in our Justice and Reconciliation activities is the preference to serve the excluded. Here, the question of migrants and refugees comes up strongly in the sense of social service, advocacy, and more. The work as such the Jesuit Refugee Service (JRS) was highly present in the results. The second group of priorities based on challenges that are external to our teams is the safeguarding of our Common Home.

A few other priorities came up as well - actions that we are, or would like to be, engaged with. They include:

- forming the youth: thousands of our activities deal with young people and these seem to be a priority for the future.
- protecting children and the youth from any types of abuse,
- accompanying the women and strengthening their leadership,
- responding to (natural) disaster.

Finally, we foster and capacitate collective leadership: we do not want merely to empower a Jesuit or a collaborator to be a hero leader, isolated in leadership. On the contrary, there is a need for collective leadership. How do we lead as a team? How do we lead as a community? In this regard, how can we further provide alternatives to social service, economics, and political situations to promote justice?

Internal Challenges and Priorities. There are priorities we uncovered by looking at the challenges stemming from our internal capacity (or the lack thereof).

- Networks: We would like to construct and further develop our networks. There are many. Some are born and some die everyday. We need construction and structure within and across these networks, connecting them better to our various sectors (education, higher education, communication, formation, vocation promotion, etc.). The aim would be that people from different sectors truly collaborate despite the diverse frameworks that depend heavily on countries and regions (and their legal requirements).
- Jesuits decreasing: The number of Jesuits is falling very rapidly on average, yet differently in different provinces. This is a strong challenge.
- Apostolic body: How do we grow as the apostolic body? There is a need for formation of both our Jesuits and our collaborators.

Proposed Responses

The survey results suggested the following responses to the challenges just presented:

- God is our best ally: Let us do this with the Lord, let us count on the Lord. It sounds obvious. In fact, this is the work of the Lord.
- Conversion:
 - Time: It appears in all reports that we need conversion and renewal. We need a spiritual conversion.
 - Depth: We need to take time to deepen the UAPs. Our work for justice grows from our faith in the Lord, responding to the cries of His poor. Conversion is possible only through a real encounter with God, which also means encountering the poor. The Social Apostolate can only grow if our faith in the Lord is growing.
 - Encounter: Conversion is possible through a real encounter with God, and thus the poor. We will never encounter God if we do not encounter the poor.

Following the suggestion of taking time and going deep in our conversion and encounter, a strong suggestion emerged: to pray and to practice discernment and spiritual conversation and exercise. Moreover, to grow in the practice of humility, hope and joy (as the Pope invites us in his apostolic exhortation on the joy of the Gospel). It is also important we practice the integrity of our apostolic body. What we preach needs to be aligned with who we are and what we say.

UAP Implementation Roadmap

The survey and its proposals allow us to better imagine and contemplate a possible roadmap on how to better implement the UAPs. We learned that **the UAPs have given us a new language**. This is a new language for us. It is fresh and useful and we found it on our own through discernment. UAPs provide a new perspective from the point of view of God, the excluded, the youth and our common home. In this sense, UAPs are a sign of time for our social apostolate. This is a sign we received and need to fully embrace.

The main suggestions on *how to implement the UAPs* in the next 10 years are the following:

1. **Raise Awareness:**

Know the UAPs by heart. How could we raise awareness if we do not know them? How can we pray and teach them if we do not know them? They are our new language. Then, once we know them by heart, we need to inspire every single Jesuit, collaborator, Community and work through them. The UAPs are there to inspire us and we should disseminate them creatively so there can be fruit.

2. **Provide Resources and Clarity:**

We need resources and clarity about what we want to do and how we want to achieve it. We need to designate persons, means and processes for the UAPs. Designate persons and institutions responsible for the implementation of UAPs. This would include:

- Mission persons and institutions for UAPs;
- Define clearly their roles, responsibilities, benchmarks, milestones and deadlines;

- Provide them with resources.
- Another invitation is to participate in Province apostolic planning and Social apostolate/action planning. Many Provinces currently work on this.

3. Training:

- We need training and formation. Look at the picture (on the slide). The Pope is being trained by a woman. A Jesuit himself being trained. All of us need it.
- We need leadership and specific training resources on specific UAPs. For example, we can mention Discernment and apostolic planning techniques adapted for Social Apostolate, Solidarity learning with the marginalised and the youth; we would like to gain more knowledge on the changing nature of poverty and migration, Eco-education and eco-research; Sustainable development; and so on.
- Internal capacity building: We need to take time and resources to do exercises. And after doing exercise we will succeed.

4. Reach across Silos:

Last but not least, we would like to strengthen our internal networks and benefit from stronger ties among them: for example, links between social apostolate, Jesuit formation, (higher) education, communication, vocations, development and more.

Original in English





Promotio Iustitiae, n. 129, 2020/1

UAP 2: Challenges and Opportunities for Jesuits and Partners to bring about Systemic Transformation

Prof. Jeffrey D. Sachs

Columbia University, USA, 5th Nov. 2019



Thank you for your unique leadership and guidance and your role in the world of accompanying the youth and the poor and caring for our common home. These are profoundly important challenges and missions right now and you inspire and help a lot of people and you inspire us and so I am very grateful.

I am going to speak briefly about United Nations perspective on these issues, the Sustainable Development Goals (SDGs). I want you to know about them more because they are wind in the sails for your work; they are globally agreed objectives to fight poverty, to promote education, to protect the planet. Like all of us in this line of work, as it were, they are fragile, they are hard but they are universally agreed even if not implemented.

So, we have at least the awareness of governments that they are responsible though they are generally not properly accountable. They have signed these goals and it is important that we hold them to account and make sure that the efforts are made to implement them.

I start with a remarkable statement of President John F Kennedy in his inaugural address 1961. Because, I think it defines our fundamental reality in the modern world. He said, "The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty, and all forms of human life." (JFK, January 20, 1961)

We are at the balance - A powerful world, powerful enough to end poverty in our time, to save millions of lives each year from disease to ensure that every child gets an education, and at the same time, we are powerful enough to destroy the planet.

When President Kennedy was speaking, he was of course thinking of Nuclear weapons. But today we are destroying the planet environmentally with devastating consequences ahead for 100s and millions or billions of people unless we change course.

I am an economist and I want to tell you that the economics is not the fundamental problem in that the world is rich and productive, of course extraordinarily unequal. But we have the resources and the technologies in this world now, not in the future and not in some mythical utopia but in the present to end all extreme poverty, easily have every child in school, easily have healthcare for every person on the planet, easily to move to a safe zero carbon energy system.

Every year production now is about one hundred trillion dollars. If you add up the outputs across the world economy. That is a lot of money. If you divide by the 7.7 billion people on the planet, it comes to 13 thousand dollars per person. At that average level of income, there is no reason for poverty in our time; there is no reason for exclusion from basic needs. In other words, we are living in an era where all these exclusion is a matter of choice, not a matter of immorality, an unethical behaviour, and lack of discernment by our governments and by the publics and by the elites. It is not because we lack the means or it is too expensive, or we do not know how to do it. We are rich, we are technologically sophisticated, and we are not achieving the basic humanity, that we have promised time and again even in the official level such as the universal declaration of human rights.

I think Isaiah had it right, 2400 years ago when he said, "The law will go out from Zion,... they will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore." (Is. 2: 3-4)

We spend one and half trillion dollars just on weapons each year. These 1.5 trillion dollars a year will solve every one of our problems. That is for weaponry of course to destroy and to kill. I will show you estimates that were actually incurring costs roughly 10 times that if you add up all the costs of violence on the planet.

Our challenge today is sustainable development. This is a fundamental concept again one that has been adopted by all the UN nations that means that our economies should be prosperous, socially inclusive, and environmentally sustainable. So, we say the triple bottom line of economic, social and environmental objectives. The idea of sustainable development is a holistic approach.

It is an integral ecology. It is to combine the economic, social justice and the environmental sustainability. It is the universal commitment. It is not fulfilled. Pope Francis has issued the most powerful statement about integral ecology and sustainable development in *Laudato Si'*. It is a wondrous encyclical, as you know very well. My mind it can be taught, not only in theology, or ethics, or environmental courses, it can be taught in science classes, it can be taught in diplomacy in public policy.

Because it is a holistic vision of how we can move forward. One of the things that Pope Francis says so powerful is that "interdependence obliges us to think one world with a common plan." He made that statement on September 25th 2015. This is my poor camera taking this picture

that morning. Sonia and I were sitting in awe, watching Pope Francis speak to the world leaders. When he concluded his speech, the world leaders adopted the sustainable development goals.

I understand you have four universal apostolic preferences to learn, also learn 17 sustainable development goals along with them. Though you Jesuits could learn all 169 targets, I will spare you of that. However, I would like you to learn all 17 seventeen sustainable development goals. Because these goals cover the gamut of the economic, social and environmental objectives.

A group of them is economic: SDG 1 - Ending poverty; SDG 2 - Sustainable agriculture; SDG 3 - Universal health cover; SDG 4 - Universal access to education at least through the secondary school level; SDG 6 - Universal access to safe water and sanitation; SDG 7 - Universal access to renewable energy; SDG 8 - Decent jobs and end of child labour and an end to all forms of modern slavery; and SDG 9 - Sustainable infrastructure. These are the basic economic objectives.

The social objectives: SDG 5 - Gender equality, SDG 10 - Reducing income inequality, and SDG 16 - Justice for all.

Then the environmental goals are especially in SDGs 11, 12, 13, 14 and 15. Sustainable cities where we call the circular economy, which means clean up after yourself. If you are a company, do not release toxics into the environment.

I just got an email from a colleague of mine in Delhi this morning; the air quality index is at 450 this morning. He can hardly breath, He is trying to be stable after an asthma attack. It is unbearable. How we are treating ourselves with this kind of pollution. We think that is economic progress, for people not to being able to breathe their own air. It is a tragedy. A complete misconception of what economics is about. To build polluting factories that take millions of lives per year in air pollution when you could have a clean energy instead.

SDG 13 is to fight climate change, SDG 14 is to protect the marine environments, and SDG 15 is to protect the terrestrial ecosystem like the Amazon.

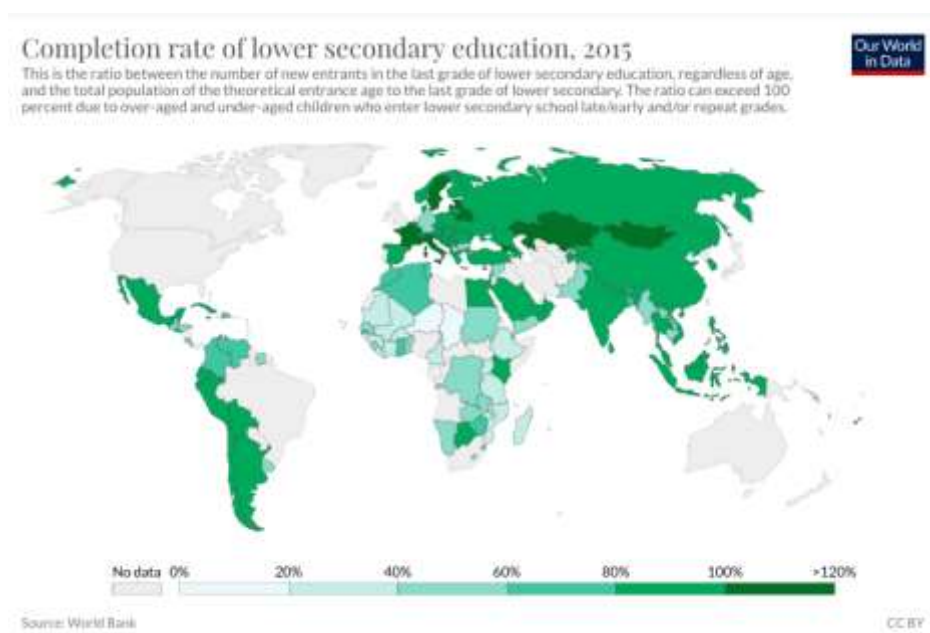
And SDG 17 is a core Jesuit mission, its partnership, a partnership for the world. You nearly invented globalisation several centuries ago; certainly, a globalisation of education and awareness and social mission and SDG 17 is about that kind of partnership.

The SDGs fundamentally are about human rights. And I think this is important. The whole world, all the governments signed in 1948 the universal declaration of Human Rights. We call it the moral charter of the United Nations. It is a wonderful document. If only we realised but the idea of the sustainable development goals in many ways are to realise these rights. Because these are not just nice things to do. These are rights. The right to social protection, the right to food, the right to health, the right to education. These are rights that have been recognised for decades. But, they are not being honoured and observed for hundreds and millions and sometimes billions of people.



This is a map of the under five mortality rate in the world. It is the number of children dying before their 5th birthday for every one thousand born. What you can see is that the biggest crisis in the world is in sub-saharan Africa and in South-Asia. This is the vast proportion of the under five mortality.

Almost every one of those deaths is preventable or treatable. Children die in large numbers essentially of poverty. They do not have access to the medicines, the child birth is not safe and attended. They do not have access to the vaccines, mosquito bites them carrying malaria and there is not the 80 cent dose of anti-malaria medicine anywhere available. There are not community health workers to be attending to the community. Therefore, children die. This year five million children will die under the age of five. Almost all in the low-income countries. Almost all from causes completely preventable. It is shocking how we co-manage this world. Unbelievable.



This is a map of education. The completion rate of even the lower secondary level. What you see, for the developing countries, which are the ones that are coloured in the map. Again, the real crisis is in sub-saharan Africa. It is a little bit hard to tell from this map but the proportion of an entering cohort of young people that will finish upper secondary education in sub-saharan Africa is about 20% only.

In our world economy today without a high school degree, there are essentially no jobs, that are nor utterly degrading, dangerous and poverty stricken. So, children need schooling. How we have to say this in the 2019 is beyond me. But, most children, the vast majority of children will not finish upper secondary education in sub-saharan Africa.

In other parts of the world, again in South Asia it remains a crisis too. Of course, the environmental devastation is shocking and hitting us harder and harder every year draughts, extreme hurricanes, floods, forest fires, air pollution that claims an estimated five million deaths per year, a premature mortality from air pollution and so on.

	SDG Target	Current Situation in SSA
Neonatal Mortality	12/1,000	27.2/1,000
Under-5 Mortality	24/1,000	75.9/1,000
Maternal Mortality (Africa)	70/100,000	542/100,000
Upper-Secondary Completion	100%	27%
Public Spending on Health	\$110 per capita (LICs)	\$8.10 per capita (LICs), median
Public Spending on Education	\$110 per capita (LICs)	\$23 per capita (LICs), median

These sustainable development goals include targets and this slide which I leave for anyone that of course who wants to look in detail, you have the slides with you, show that the situation again in sub-saharan Africa is mortality far above the minimum prescribed levels rather I would say maximum mortality rate prescribed levels under the sustainable development goals. If upper secondary completion rates have to be 100% well currently, there are about 27%.

If maternal mortality is to be no higher than 70 women dying in pregnancy related deaths out of every 100,000 live births in sub-saharan Africa, it is shockingly 7 times higher than that, 542 deaths for every 100,000 births. Shocking. And so forth. What is required to achieve these Sustainable development goals? Well, the main thing that is required is care – that we care to do it, and that we care to do it on a global scale. I am an economist so I naturally look at the money issue and the challenge for the poorest countries is that health care and education cause money. Infrastructure requires resources.

Sometimes governments are trying, often governments are trying but they are impoverished because they also collect very low revenues. Because, there is massive tax evasion and cheating by major international companies that is ubiquitous. The companies do not pay taxes. They evade the taxes, they hide the taxes in tax havens that are created by the rich countries. If you work for the US, UK and Switzerland, we would not have so many tax havens. These are created as a matter of policy not just an accident.

Well, I like the picture of the road in Raphael's stanza of the school of Athens, because

...there is massive tax evasion and cheating by major international companies that is ubiquitous. The companies do not pay taxes. They evade the taxes, they hide the taxes in tax havens that are created by the rich countries. If you work for the US, UK and Switzerland, we would not have so many tax havens. These are created as a matter of policy not just an accident.

Aristotle on the right had something wise to say about solving problems like this. He talked about three kinds of knowledge that are needed. *Episteme* - Scientific knowledge, *Techne* - Technical know how and *Phronesis* - Practical wisdom - the moral virtue of knowing what to do. I can tell you that the epistemic and the technical knowledge are at hand to save the lives of millions of kids I would ask Sonia what to do, she would give a checklist, literally a checklist. Because that is what we used in deploying community health workers. It saves lives. We could save millions of lives by training

community health workers and local communities provisioning them with anti-malarials and with vaccines, with other basic equipment.

Our lack is *Phronesis*. It is the practical wisdom. To say we must get this done. I don't have to convince you of this. We have to convince the world of this. How can we have a world where we have 263 million children of school age not in school? And 5 million kids dying every year before their 5th birthday? It is unimaginable except that is the way it is. And we need to solve that problem. For me the key moral principle is the Universal Destination of the Goods or the preferential option for the poor.

You are reviewing 50 years of your work in discernment and social justice. And 52 years ago one of the great Encyclicals was issued. I am sure was a spur to the Society's own work. *Populorum Progressio* was a remarkable encyclical. It was the encyclical about the newly independent nations and the international responsibility to help poor countries especially after 100 years of colonial rule and 400 years of slavery.

And so, Pope Paul VI made wonderful statements, but I particularly love this statement:

"Everyone knows that the fathers of the Church laid down the duty of the rich towards the poor in no uncertain terms as St. Ambrose put it. 'You are not making a gift of what is yours to the poor man. But you are giving him back what is his. You have been appropriating things that are meant to be for the common use of everyone. The earth belongs to everyone not to the rich'", said in 380 AD. When there wasn't so much to go around.

Now, there is enough to go around without question. More than enough. This morning Mr. Bezos had 110 billion dollars in his bank account. Bill Gates had a 100 billion dollars in his bank account. The top 15 richest Americans have 1 trillion dollars of net worth. And 5 million kids are dying because they are too poor to stay alive. It is an utter tragedy and absurdity that we have a world that is so disorganised as this.

I work with the International monetary fund last year to calculate how much more spending is needed to achieve these Sustainable Development Goals in the developing countries. We looked at 57 developing countries and estimated the total incremental costs. It is about 500 billion dollars a year more that should be spent on health and education and infrastructure. 500 billion is not a small amount of money. But compared to 100 trillion, it is not a lot of money. It is actually a half of 1% of the world output would be enough to solve the problems of poverty and infrastructure for the poor. A half of 1%. Since, the rich world is a half of the world economy it would be about 1% of the advanced economies. It is shown here as 0.9 of 1% of the advanced economies. So, it is not tithing. It is 1%. And that would do it. However, to get that 1%, it isn't easy I can tell you. I know you know. Now, increased domestic tax revenues in the poor countries could cover some part. Therefore, we estimated that there is a gap of about 350 billion dollars per year needed to ensure universal health, education, water, sanitation, energy services, and basic infrastructure. Again not a lot of money.

SDG 17 on partnerships describes steps that should be taken for example increase development aid, closing tax loopholes, mobilizing new forms of finance, long-term debt cancellation – something that Pope John Paul II championed especially in the Jubilee year and something that we need again now. I give you few examples. To save 5 million lives per year probably requires only about 40 billion dollars of well-directed extra spending. That would be one-half of 1% of the net worth of the world's billionaires. That would save millions of lives per year, what you would do you would invest in primary health services mainly in Africa and in South Asia. Ending extreme poverty would be about 20% of a day's global military spending.

Providing universal access to education is also about 40 billion dollars per year. Solving the climate crisis by moving to renewable energy is estimated to cost about 1 trillion dollars a year. That is 1% of world output to save the planet. Another bargain of our time.

There is a peace index produced each year, which estimates the cost of war and violence. The estimate this past year was 14 trillion dollars lost to wars, military spending and violence. That is 11% of the world GDP in the measures that this study uses. So, that is remarkable. If we cut the violence, we would have 10 times enough to solve the other problems.

Pope Paul VI again in *Populorum Progressio* made an Isaiah recommendation. He said, I am quoting, "We asked world leaders to set aside part of their military expenditures for a world fund to relieve the needs of the impoverished peoples."

I like to call this an Isaiah fund. Because I think, Isaiah had the idea early on. "What is true for the immediate war against poverty is also true for the work of national development. Only a concerted effort on the part of all nations, embodied in and carried out by this world fund,

will stop these senseless rivalries and promote fruitful, friendly dialogue between nations.” In this wonderful encyclical Pope Paul VI says that the development is the new name of peace. I would like to say that Sustainable Development is the new name of peace for our time. Because, I think that this is really the point that if we move to sustainable development, we would also move to peace because so many of the underlying reasons of conflict and violence are about desperation.

Also about insatiable greed especially of my country the United States, which is insatiably greedy country except nothing is insatiable, we just need a little bit of discernment if you can help to understand better, may be the president needs a lot of discernment but in any event we really need a change of heart.

Because, the US is a 20 trillion dollar economy. The average income is 65,000 dollars per person. We feel bad though because we have the billionaires that are taking up so much of the proportion of our income. And then, unfortunately the US is very greedy and very violent as well and this is a big part of our problem.

There is a table I use in order to show all the different ways by which we could raise the funds. There is official development aid, there is cuts in military budgets, there is taxing carbon, there is putting a wealth tax on billionaires, there is a taxing financial transactions, there is a taxing offshore bank accounts, and there is a taxing the big tech companies like facebook, there is a luxury taxation, there is debt relief. We do not have to go through these numbers except to say there are many ways to raise the needed resources.

There is no short of resources. We are only trying to raise much less than 1% of world output to solve these problems. But it is hard. Because we live in a time of very radical greed, an institutionalised greed. This is our biggest problem. The Aid is supposed to be 0.7 of 1% of the income of the rich world – just even less than 1%. But, we don't even get the 0.7, we get half of the 0.7 on an average. In the United States it is half of that. It is 0.15 of 1%. If the US gave what it is supposed to give, it would be another 100 billion dollars a year to solve these problems. Instead, the US is spending 30 billion dollars on Aid and 700 billion on the military. Can you imagine? It is grotesque.

This shows the number of billionaires in the last 20 years has increased 5 times, and their wealth has increased 7 times. One, a 10 trillion dollars of wealth of 2200 people. Please call your neighbour billionaires. Yes. Tell them to help. Because this is really the problem. I live in New York City. There are a lot of them in our city. They are hard to find by design. But we have to keep up the message.

I am a part of a campaign to have the world to put on at least 1% wealth tax on our billionaires. That would raise a hundred billion dollars a year, which would be enough to provide health and education for every child on the planet. Next year I understand, Pope Francis will launch a new mission on Education. He is planning to invite world leaders to help promote SDG 4 and global education. I think, given the Society's profound and historic role on education, this is a great opportunity, something extremely important.

There will be some meetings at Pontifical academy of Social Sciences leading up to this initiative. I am also working with UNESCO, which is the UN Agency responsible for education. I think, we have to make education – the 2020 Education year. We must insist to the world that we cannot have 260 million kids out of school. That is a tragedy, unimaginably wrong-headed. We have to end that.

There is also a very interesting SDG-4 target, Target 4.7. It says, “By 2030, ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture’s contribution to sustainable development.”

That sounds like a Jesuit target to meet. I have been involved in an initiative of a number Jesuit Universities to instil a sustainable development curriculum, deepen the curriculum in the Universities. I am working with Fordham University on this, which is just around the corner from where we live. Wonderful University. I hope that this effort will include all 170 Jesuit colleges and universities around the world.

I think, there is a tremendous opportunity here also to teach sustainable development to young people everywhere and to the students that are in the Jesuit universities. I direct finally to mention a network of Universities around the world called the Sustainable Development Solutions Network.

We have about one thousand member institutions now. It is under the auspices of the UN Secretary General. I want to make this network available to all of you. Wherever you are working there is a university that is part of our network that can help to work on solar power or public health or other activities.

I would really like nothing more than to partner or support your efforts in any way in the years ahead to get University students or training courses or faculty to do research or the epidemiology or other data collection that could be useful for your efforts.

Let me close here by saying once again what an honour it is to be with you and thank you so much for including us.

Original in English



Response to Prof. Jeffrey Sachs: Walking with the Excluded - Call for a Multi-Dimensional Response

A. Joseph Xavier, SJ

Director, Indian Social Institute, Bangalore, India, 5th Nov. 2019

I am grateful to Prof. Jeffrey Sachs for lucidly presenting his ideas on walking with the poor and the excluded, especially in the context of 2030 Agenda for Sustainable Development Goals. I admire his passion and commitment to transform the lives of millions of poor in the world, especially those chained by the cycle of poverty and deprivation and living in the developing countries. I also agree with Sachs that the future of survival is a matter of choice, and a matter of ethics. A society that is not built on ethical principles will continue to perpetuate a broken humanity. How can we heal this broken world? While I find the response of Sachs interesting, I feel it is limited in scope and does not address the complexities.



The Rich Countries must help the Poor Countries

Sustainable goals call for universal action to build 'The Future that we want'. The fundamental questions are what we want to change and how do we make these changes happen. Sachs argues that to honour the pledge made by world leaders – Leave No One Behind¹ what we lack is practical wisdom. To abolish poverty, meet human needs, end the violence of social exclusion, ensure the global peace, and protect the planet, Sachs propagates 'aid economics'. He proposes that the global community, especially the rich countries must help the poor. He contends that unless these poor countries are helped to break the iron grip of poverty, development is not possible, and SDGs will remain as unfulfilled promises. He argues that there are no magic bullets and what is required is a 'big push' through aid economics. Basing

¹ <https://www.undp.org/content/undp/en/home/sustainable-development-goals.html>

his arguments on the data provided by IMF, he calculates the financial gap as US \$ 350 billion per year and this could be generated through additional tax revenues @ 0.3 per cent of global GDP. For Sachs, this is possible, practical and ethical and for him, it is a matter of paying back to the poor what is theirs. This argument looks sensible and gives me a lot of hope. However, it raises some critical questions.

Is it all about Economics?

While I agree with the principles and ethics of aid economics, my reflections go beyond economic perspective. I find it extremely difficult to contain this discussion within economic parameters. Is walking with the poor and the excluded all about economics? In 1975, the Jesuits articulated the intrinsic relationship between faith and justice as inseparable dimensions. The promotion of justice was declared a central part of the Society's mission and a concrete response to an unjustly suffering humanity. The call was to rebuild the broken relationship with oneself, with the other, God and environment (GC 34). In 2016, Fr Arturo Sosa, the General of the Society of Jesus, in his letter on the Universal Apostolic Preferences² nuanced this understanding to present context and said, "We are called to walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice".

The idea of walking with the poor is a powerful image as it views the development of the poor in a multi-dimensional perspective than looking at it only from economic perspective and worse still from aid economics viewpoint. The ministry of reconciliation demands conversion, at the individual and collective level, that sees the world from the eyes of the excluded. It cannot be merely reduced to making an offer or financial support through taxes. No doubt, the poor need resources to address their basic needs. However, the poor cannot be reduced to economic measurements and terminologies. Walking with the poor cannot be just an economic agenda; it is political, socio-cultural and spiritual.

No doubt, the poor need resources to address their basic needs. However, the poor cannot be reduced to economic measurements and terminologies. Walking with the poor cannot be just an economic agenda; it is political, socio-cultural and spiritual.

Walking with the Poor is Political

The era of distinguishing and critiquing political parties based on their ideology is a bygone scenario. Ideological differences between right, centre and left are thin. All dominant political parties are fundamentally seen to be upholding anti-poor ideology and favouring neo-liberal agenda, though they might vary in degree on some specific agenda. In this muddled scenario, out of desperation, people mandate different political parties to govern a country on a round robin basis, every time with a sense of hope and soon to realise that things do not change.

² <https://jesuits.global/en/documents/send/8-uap-docs/63-universal-apostolic-preferences>

The poor are losing hope not just in political parties and governments but in governance. There is a virtual collapse of public institutions, service sectors, bureaucracy and judiciary. Human rights and civil society spaces are targeted, demonised and decimated. Space for freedom of expression is shrinking and voices against the ruling junta is scuttled and termed as anti-nationals. Majoritarian politics, which portrays the minority as the 'other' and enemy is thriving. The rulers consciously promote conflicts by dividing the citizens based on religion, caste, creed, language etc. There is a nexus between the governments and corporations in exploiting natural resources and depriving people of their sustenance and livelihood. If governments are condemned for corruption, most of the corporations are known for loot and there is an unholy alliance between the two. Looted money is thrown back to the poor as doles to garner votes during elections. There is a huge disconnect between GDP growth and development of the poor. Despite reduction in poverty, inequality is on the increase. In other words, accumulation of wealth in the hands of a few is fast growing. Every day new millionaires are popping up. To maintain the status quo and to scuttle the radical voices of the poor the Governments are investing in fudging data and engage in disseminating false propaganda. This is efficiently done by capturing media, especially social media. The oligarchies have found their strategy to continue to remain in power through control over media and technology.

Politics is participation. While we should hold the governments accountable to honour their commitment to SDGs, the real political question is how the poor could become participants of the SDG processes and outcomes. From being receivers of aid, the poor must become active players in the planning, implementation, evaluation and monitoring of SDG goals and indicators. Only then aid economics will be sustainable.

Walking with the Poor is Socio-Cultural

In 2015, Amartya Sen and Jean Drèze wrote in a book – *An Uncertain Glory: India and Its Contradictions* that India is stinking, comparing evidences among South Asian countries. Despite higher level of GDP growth in India the sanitation was a major concern. Poor sanitation facilities led many to open defecation. However, in Bangladesh despite poor GDP mark, the people had much better sanitation facilities compared to India.

United Nation, in collaboration with NITI Aayog, the Policy Commission of India, prepared baseline report in 2018 on SDG India Index. One of the claims made in this report is that the government has built millions of toilets, with financial assistance from World Bank, which have improved the sanitation of the poor and consequently health status (SDGs 6 and 3). Last November I had visited a few villages in Gorakhpur district, Uttar Pradesh, the biggest state in India with over 40 per cent of people living in poverty. I found a newly constructed small rooms adjacent to many houses. In the wall, it was written '*Ijjat Ghar*' which means dignity house. Those houses were uniformly numbered. I inquired with the villagers what those small rooms were. They told me that those were toilets and were built by the government under *Swachh* Bharat (Clean India) scheme. Out of curiosity I asked them, "Don't people use them?" The villagers said that they are used to store fodder for animals. They also told me, "How could we defecate close to our house?"

This is the cultural mindset of the people, which the Nobel Laureate Abhijit brings out with evidences in his book *The Poor Economics*. My point is that mere data on aid and constructions of toilets are good but not good enough, unless the logical end is realised. When caste, religious, ethnic, patriarchal prejudices etc are deep rooted in a society, aid economics alone will not lead the communities into sustainable development. There is a need for comprehensive approach.

Beyond structural perspectives, Abhijit Banerjee and Esther Duflo, the Noble Laurates argue why policies fail from another valid standpoint. In their book on *Poor Economics* they highlight “three Is” problem: ideology, ignorance, inertia. They argue that this problem plagues many efforts to supposedly help the poor and gives us an idea of why policies fail and why aid does not have the effect it should (Abhijit Banerjee and Esther Duflo 2011).

Walking with the Poor is Spiritual

In October 2019, delivering a lecture titled ‘Between Encounters and Dreams’ at Indian Institute of Management, Bangalore (IIMB), Balkrishna Doshi³ said, “Today, we have become materialistic and technologically oriented. Technology has taken over our spiritual content – the intangible one – where there was reverence, inquiry and an attitude to do things. We think it is progress, but we are forgetting that progress is connected to something higher and not just restricted to material progress”. He decries, “One of the essentials we had was the gift of intuition, thinking about reverence, togetherness, humility and concern for others... I don’t think they are there anymore”.

Often, the poor are equated only as the needy and vulnerable. Yes, they are. But they also have something to contribute to the world. Love for the nature, concern for the needy, reverence to the divine, sense of detachment of materialistic world etc., are very much part of their being and living. Many of them believe in future sustenance, not because they have their barrels full, but believe that God, nature and neighbours will provide. They would go to the extent of feeding the hungry of today not knowing whether they would have their food for tomorrow. Despite being economically poor, their spiritual strength, resilience and ability to live with minimum are dimensions that need to be part of sustainable development discourse. The poor could very much tell us the ‘Future we want’. As much as the poor need resources of the rich, the rich and the wealthy nations have much to learn from the poor. From a merely materialistic outlook, sustainable goals must be driven by radical love for the poor and vulnerable and the spiritual quest of salvaging the entire humanity. The rich and wealthy are in need of change.

The Call today

The Jesuits and partners are called to understand the poor and walk with them in their ‘complexities, vulnerabilities and richness’. We need to be neither admirers of the poor nor have pity on them. The question is how we accompany the poor so that they could make

³ Balkrishna Doshi is the architect of IIMB and at the age of 92 works on affordable housing in India.

informed decisions, access new opportunities and technological benefits and hold the governments accountable and be the subjects of their destiny.

In building a sustainable and humane world, we need to recognise that global North as well as South have unique gifts to offer. It cannot be a one-way track of the rich 'giving' to the poor. There has to be a space for dialogue between the local and global. The global and local, states and citizens and rich and poor must listen to one another. To walk with the poor the sustainable development goals must be tweaked to embrace a multi-dimensional approach in planning, implementation, evaluation and monitoring where the poor are active participants of the processes. A bottom up approach is necessary for sustainable development.

Original in English





Response to Prof. Jeffrey Sachs: Walking with the Poor Begins with Sensitivity to Their Condition!

Anold Moyo, SJ

Director, Silveira House, Zimbabwe, 5th Nov. 2019

On a Saturday afternoon, in 2008, I was doing some shopping for my community (by then a student at Arrupe College) in the local supermarket. There was not much I could pick from the shop as it was mostly empty. As I was moving around, I saw people rushing towards the bakery section of the shop. Bread had just been delivered, and people rushed to pick. As people were picking, the shop attendant came to put a sticker displaying the price of the bread. As soon as he left, I saw a few people returning the bread they had just picked, because they could not afford even one loaf, even if they needed the bread. I felt my heart sinking!



The year 2008 was the height of the economic crisis in Zimbabwe, the country from which I come. The country had been experiencing hyper-inflation in the past couple of years leading to 2008. By the end of 2008, the country had repeatedly set and broken the record for the highest inflation rate since the dawn of mankind. Inflation was over a million percent. There were acute food shortages, fuel shortage and living standards plummeted. This shortage explains the rush for the bread scene, something unimaginable of course in many parts of the world.

That image in the shop remained with me for quite some time. And it struck me just how affected I was by that experience. It is that experience, and many other similar ones, of observing the plight of the people, that inspired me to seek to engage myself in the social apostolate. At Arrupe, we were like a social island, protected from the suffering that was around us. That created an existential tension in me and my other brothers, because our own

lives as Jesuit scholastics were relatively comfortable, yet we were being formed to be in solidarity with the poor. I am grateful for that dissonance, for that tension, for it alerted me to something that is important if we are to be serious about ending poverty, and that thing is sensitivity. If we are to walk with the poor, we need to first be sensitive to their plight. We must be affected deeply enough by their condition to not have the option of ignoring them.

In the Gospels, we learn of how much compassionate Jesus was. One such instance is the miracle incident of the feeding of the 5000 (multiplication of the loaves and fish): "When he saw the crowds, he had compassion on them, because they were helpless, like sheep without a shepherd (Mt 9: 36). His compassion could not allow him to have the disciples send the people away to fend for themselves. He instructed that they be fed. In his interpretation of this miracle, Pope Francis says, "the parable of the multiplication of the loaves and fish teaches us exactly this, that if there is the will, what we have never ends". Where the disciples saw scarcity, Jesus saw abundance. An American Protestant theologian, Walter Brueggeman, describes the economy of scarcity being run by fear and comparison, while God's Kingdom runs on the economy of abundance. To response to each other's needs, we need to disabuse ourselves from the myth of scarcity.

This, I think, is at the heart of what Prof. Sachs is communicating, that is, if the world, particularly the rich nations and rich people, felt any compassion towards the poor, and had the will to change the poor's condition, they will realise that they have the capacity to end poverty within a short space of time. That realisation imposes upon them the moral imperative to do so. There is enough to go around. We just need to set our priorities right. In his flagship book, "The End of Poverty, Economic Possibilities for Our Time" published in 2005, Prof. Sachs observes that it only takes a little contribution to free the poor from extreme poverty and get their first foot on the ladder of development. It is way cheaper for the rich to end poverty and more expensive for the poor to do so on their own.

Prof. Sachs proposes the scaling up of aid as a key strategy for ending poverty. What development aid does is to jump-start the process of capital accumulation, economic growth and raising of household incomes. Aid will enhance other resource mobilisation efforts by developing countries for investment in economic and social rights (health, education, agriculture, environment), as expressed in the SDGs.

Now, most of us here are aware of the debates around the "A" word. We can easily spend the rest of this conference debating on whether aid works or not and under what conditions it does, and even then we will leave this room without coming to an agreement. And I will certainly spare the Professor from the details of a spirited and heated argument we had on his book in my tutorial class at SOAS in London some six years ago when I was studying development. But he should be assured that the book was thoroughly read by the students.

Rather, let me speak to what I believe, from the experience of my work in the field of development and policy advocacy in Zimbabwe (which I have strong reason to believe is representative of much of Africa's experience), to what I believe is the main challenge we ought to tackle if we are to lift the poor from poverty. Because I believe that the best way to walk with the poor, the excluded, is to walk them out of their poverty and exclusion.

Closing the “financing gap”, as Prof. Sachs suggests, is indeed needed, because poverty must be tackled from multiple dimensions. However, while there is no single magic bullet to ending poverty and social exclusion, there is one essential gun from which to fire the many bullets, and that is leadership. Without good leadership, no amount of aid will end poverty. Without good leadership, no sound social and economic policy will end poverty. Leadership, I maintain, is the single most important factor in determining the development path of a society.

In much of the developing world, and in Africa in particular, that is the major challenge we ought to confront in order to unlock the vast potential that the continent has. Within the social context I am familiar with, genuinely walking with the excluded demands that we help create leaders who have what I call an encompassing interest; leaders who have a broader social imaginary. What we have in a country like Zimbabwe are leaders whose exercise of their leadership startlingly militates against the very concept of development. I would like to believe that many leaders know what they ought to do, the policies they ought to adopt to bring about economic and human development. But why don't they do so? Narrow interests, narrow social imaginaries. This is not an attempt at simplifying complex social realities. Many

Within the social context I am familiar with, genuinely walking with the excluded demands that we help create leaders who have what I call an encompassing interest; leaders who have a broader social imaginary. What we have in a country like Zimbabwe are leaders whose exercise of their leadership startlingly militates against the very concept of development.

factors account for the reasons why it is taking so long to end poverty, and we are not in short supply of theories that attempt to explain this: from modernisation theories, to dependency theories, from world system theories to pointing fingers at neoliberalism, and so forth. My argument is that whatever solution is proposed by any of these theoretical approaches, it will not do much to end poverty if those in power, those with the power to make decision, have no genuine willingness to end poverty. So many leaders are only interested in protecting their own political and economic interests, at whatever cost. This is one of the key

reasons why good policy sometimes never gets implement successfully, because those who feel their interests threatened by the introduction of a policy will do all it takes to sabotage it.

A quick illustration based on my work! We implement several livelihood projects around the country. In our relating to local government structures, we encounter a lot of hurdles. We have to report our presence and activities to various persons and offices, and many times be accompanied by government officials when carrying out these activities to ensure that we do not sensitise people with the “wrong” ideas. We experience many frustrations, yet our intention would simply be to help people neglected by the same government. What this demonstrates are institutions and a leadership that is primarily interested in the perseveration of its own interests and nothing much else.

At Silveira House, we have just begun a three-year project on leadership development for political leaders at different levels of government, and particularly the MPs. The project seeks to capacitate leaders in various aspects that relate to their work. Quite a substantial amount

of the budget will go towards paying MPs and the other leaders allowances for them to attend the workshops and seminars, and many will not attend if you don't pay them, and yet this is for their benefit and for the people they ought to serve. Narrow interests!

Our Call

What then is our call today as far as working with the excluded is concerned? Our call, as Jesuits and partners, I believe, is not just to espouse and experiment on some other grand theory in social/political philosophy, in development, or economics. Our call is to ground leaders, to situate them in the reality of the lives lived by the poor. Our project is an Ignatian one, it is to create space for an encounter, for those in power to encounter the poor and be affected by their plight. Our mission is to ensure that the powerful are converted by the weak and the poor. It is only then that leaders can broaden their interests and social imaginaries and make them more encompassing.

In carrying this out, we have a powerful spiritual exercise and Ignatian tool, whose power we may not have full appreciation of as far as its social relevance is concerned. This spiritual exercise is what Ignatius asks we do at the beginning of a meditation/contemplation; the Composition of Place. One places oneself in the scene he/she is contemplating and then attends to the thoughts and feelings that arise. The Trinity itself engages in a similar exercise in the Spiritual Exercises, the Father, Son and Spirit gaze down upon the people of the earth, observing all they say and do. They situate themselves in the context. They are touched by what they see, and they respond.

To form good leaders, we need to form leaders who are attentive, attuned and are present to the people they ought to lead. We ought to develop their capacity to engage in a constant imaginative gaze on the poor, so that they can constantly ask, what can we do to save the poor? That question can only come from someone with an encompassing interest, a leader who would have transcended their own self-interest for the common good. For such a leader, even the little resources that his/her poor country generates on its own can go far in helping end poverty. It is important that we bring leaders to such a level of engagement.

Conclusion

As a way of concluding, I will recall what I found myself saying in August when I was addressing a group of provincial political leaders in Harare in a workshop we had organised for them. I noted to them that in their offices hangs the picture of the president. I asked if that was the person who inspires them in their public service. Then I challenged them by saying, "if what inspires you are the ordinary people of this country, why can't you hang a picture of ordinary Zimbabwean on your wall instead?" We say out of sight out of mind. If the poor are not in our mental sight, we will not think of them in the programmes we draw and implement. They should provide us with the inspiration to work for a better world. Walking with the poor begins with sensitivity to their condition.

Original in English



UAP 3: Testimony of a Journey with Young in Los Angeles

Gregory Boyle, SJ

Founder Director of Homeboys Industries, California, 5th Nov. 2019



Thank you very much. It is an honour to be with all of you and in your presence these days. It has been a privilege of my life for over 33 years to work with gang-members, to walk with them in Los Angeles. There are 120,000 gang-members in Los Angeles county or 11,000 gangs and about 15,000 folks walk through our doors every year. We are trying to reimagine their lives and to contour up an image of their tomorrow. To be truthful, not many of these gang-members actually know what a Jesuit is.

My office is a kind of glass-enclosed one and I can look out into the reception area. We have 6-10 tour-groups a year from all over the world coming to see Homeboy Industries. I was sitting there one day and talking to a homie, as we say to a gang-member, and this tour-group just landed in front of my door. It was one of those observer and founder in his natural habitat. The tour is being led by a guy named Gilbert, who has a loud voice, and he says, "This is

Father Greg Boyle, he is the founder of Homeboy Industries, and he is a Ju-Jitsu priest." So, I gave my best moves.

All of us are invited to create a community of kinship, such that God in fact might recognise it. We are invited from this aula eventually to imagine a circle of compassion and imagine that no one stands outside that circle. To that end we are invited to dismantle the barriers that exclude. So we stand out at the margins as we have been invited with young people who have been excluded. The only way that the margins get erased, is if we stand out at them. And we looking under our feet and we see that they are being erased because where we are decided to locate ourselves. We stand in a particularity with the poor and the powerless and the voiceless. We stand with those whose dignity has been denied and those whose burdens are more than they can bare. Everyone in this aula has had the exquisite privilege to be able to stand with the easily despised and the readily left out. We get to stand with the demonised so that the demonizing will stop and we get to stand with the disposable so that the day will come when we stop throwing people away. And all the while we create a community of kinship where we belong to each other. No kinship no peace, no kinship no justice, no kinship no equality, no matter how singularly focused we may well be and those worthy goals they cannot happen unless there is some undergirding sense, some exquisite mutuality that we are connected.

In Los Angeles, a gang-member represents the most disparaged, the most despised, and the most demonised population. Homeboy for all these years has stood out at the margins and folks will occasionally accuse us of wasting our time at the margins. But the prophet Jeremiah writes: in this place of which you say it is a waste there will be heard again the voice of mirth and the voice of gladness and the voices of those who sing. So, you stand out at the margins and other voices get heard. That is as it should be. The original covenantal relationship has God saying to God's people, "As I have loved you so must you have a special preferential care and love for the widow, orphan and the stranger". God has identified these subgroupings of the poor, as a way of suggesting that these are the folks who know what it is like to have been cut off. And because they have suffered in exactly this way, God thinks these are the people who happen to be our trustworthy guides to lead the rest of us to the kinship of God. So, we don't go to the margins to make a difference, we go to the margins so that the folks at the margins make **us** different.

Every gang-member that walks into our office comes with what psychologists would call a disorganised attachment. You can't calm yourself down when you have never been soothed. They come in with huge burdens of chronic toxic stress and they are looking for the first step in transformation, which is a safe place to land. And then they find themselves resilient, born of a community of tenderness that holds them. For they all come with three kind of pieces. Either they are despondent or traumatised or mentally ill or a combination of all three. For nobody has ever met a hopeful young person who joined a gang. It is about a lethal absence of hope. If you cannot image your future then your present is not compelling for you. If your present does not compel you then you won't care whether you inflict harm and you won't care whether you duck to get out of harm's way.

Every gang-member who walks through our doors comes hugely traumatised and damaged. If you don't transform your pain then you will continue to inflict it and transmit it. A great number of gang-members walk through our doors with mental illness issues and so we are invited to infuse hope in folks for whom hope is foreign. We are invited to help heal and create an environment where healing can happen for the traumatised and the damaged. We are invited to deliver mental health services in a timely and culturally appropriate way. We are invited to create a place, a community of tenderness, where you can replace the damage with a palpable sense of being cherished.

If what they say is true that a damaged young person will damage others then a cherished person will find his way to the joy there is in cherishing others. They come to us, they are received, and they find rest. And they are returned to the truth of who they are, that they are exactly what God had in mind when God made them. As the Buddhists often say: "Oh, nobly born, remember who you really are." So, they are reminded of their own unshakable goodness and dignity as human beings and then they become that truth and then they inhabit that truth and no bullet can pierce it and no four prison walls can keep it out and death cannot touch it because it is huge.

Homeboy Industries was born during the time I was a pastor in the poorest parish of the city of Los Angeles, Dolores Mission, nestled in the middle of two public housing projects that had eight gangs, all at war with each other. We were in the place of the highest concentration of gang activity in Los Angeles according to the Los Angeles police department. I buried my first young person killed because of the sadness of 1988 and I buried my 231st before flying to Rome. So, we have done a lot of things. We have many programs. We deliver a lot of services from tattoo removal to job training to therapy to case management. But, all of that is secondary to the sense of being cherished and how powerful that is and how tenderness is the scaffolding that holds the place together.

We have become a sort of reliant society especially with young people thinking that it is about message and so if it is about message then it is about messengers but I think it is really about witness.

We have about 350 volunteers at Homeboy, mainly tutors and teachers. We also have 47 volunteer therapists including 2 psychiatrists, 43 volunteer doctors who help our medical team remove thousands and thousands of tattoos. So, if anyone starting to regret that "SJ" you have, see me afterwards. I remember a woman who came to me, she was very insistent, and she said, "I have to volunteer here at Homeboy Industries." I said, "Why do you HAVE to volunteer here at Homeboy?" "I believe I have a message these young people need to hear." I said, "Do me a favour. The minute you lose that message, I hope you come back to us." Because we don't want your message.

You don't go to the margins to make a difference. You go there so that the folks at the margins, the widow, orphan and stranger make you different. If you go to the margins to make a difference then it is about you. You will burn out and you will find yourself depleted. If you go to the margins to be reached by those at the margins, then it is about us and it is about eternally replenishing work. It is about delighting in the people at the margins.

Years ago I had a former gang-member in Houston. After a talk, he came up to me and he was working with gang-members in the streets of Houston, a former gang-member himself, and he kind of pleaded with me and said 'how do you reach them?' meaning gang-members. I said, "For starters I think you have to stop trying to reach them. Can you be reached by them?"

And suddenly you turn on its head what is meant to happen in our service at the margins. You don't go to the margins to make a difference. You go there so that the folks at the margins, the widow, orphan and stranger make you different. If you go to the margins to make a difference then it is about you. You will burn out and you will find yourself depleted. If you go to the margins to be reached by those at the margins, then it is about us and it is about eternally replenishing work. It is about delighting in the people at the margins. Then something unique happens. It is not about saving lives or rescuing people or fixing them, it is about creating a community where the palpable experience tenderness.

Every gang-member who walks through our door comes barricaded behind a wall of shame and only tenderness can scale that wall. The great Jean Vanier, the founder of the L'Arche community movement, talked about tenderness as the highest form of spiritual maturity. For indeed it is true that only the soul that ventilates the world with tenderness has any chance of changing the world.

I remember years ago, there was a homie, a gang-member named Luis, we all called him Lulu, he was a gang-member lived in the projects, in my parish, but he also sold crack cocaine and then he became his own best costumer. I tried to convince him to get help and go to a rehabilitation center and finally he agreed and I drove him up to a place north of Los Angeles and deposited him there. Thirty days later, his younger brother, also a gang-member, also addicted to drugs, did something gang-members don't do. He put his gun to his head and killed himself in front of his girlfriend. Gang-members are more likely to walk into harm's way and hope to die in enemy territory. But he took a more direct route. I called Lulu at the rehab and I told him about it. He was devastated. I said, "I am going to come and pick you up for the funeral but I am going to drive you right back." He said, "I want you to. Because I like how this feels, Recovery." So I went to pick him up and he gave me a big *abrazo* (hug). He got into the car and he told me he had a dream the night before. In the dream he and I were in a room, just the two of us. It is completely dark, no light, no windows no illuminated exit signs, no light creeping under the door. It is just black and we are silent but he knows that I am there. Suddenly in the darkness and in the silence, I reach into my pocket. I have a flashlight, I aim it steadily at the light switch on the wall, and Lulu knows that only he can turn that light switch on. He is grateful that I have a flashlight and so with great trepidation he walks towards the light switch following this beam of light. When he gets to the light switch, he takes a deep breath, flips the light on and the room is flooded with light. He is sobbing in the telling of the story and he says in a voice of remarkable discovery, "The light is better than the darkness." He didn't know this to be the case. Our temptation in our service at the margins with young people is to turn the light switch on for them. All we can do really is to own a flashlight and know where to aim it.

All of us are called to be enlightened witnesses, people who through kindness, tenderness and focused attentive love return people to themselves. And in the process we are returned to ourselves, which is why it is exquisitely mutual for us to walk and journey with young people who have had to carry more than I have every had to carry. Every single one carries a shame and a disgrace that is huge. Every single one carries a trauma that reaches back to their earliest childhood. Every single one inhabits a kind of place of paralyses that can only be met with our tenderness.

In the Acts of the Apostles, they have a singular line that is kind of odd, which simply says, "An awe came upon everyone." It suggests that the measure of health in any community may well reside in our ability to stand in awe, at what the poor have to carry rather than stand in judgment, at how they carry it.

I was giving a talk to 600 social workers in Richmond, Virginia, and I had two homies with me. The first one to get up was a guy named José. He was 25 years old, a gang-member who had been to prison, tattooed but he also had a long stretch as a homeless man and an even longer stretch as a heroin addict. He gets up and he says to the 600 social workers, "I guess you could say that my mum and I didn't get along so good. I think I was six when she looked at me and said, 'why don't you just kill yourself? You are such a burden to me.'" The 600 social workers audible gasped. Then he says, "It sounds way worse in Spanish", he said to them and they laughed. He continued and said, "I guess I was nine when my mum drove me down to the deepest part of Baja California. She walks me up to an orphanage, knocks at the door and a guy comes to the door and my mum says, 'I found this kid'. She left me there for 90 days until my grandmother could find out where she had dumped me. My grandmother came and rescued me. My mum beat me every single day of my elementary school years with things you could imagine and a lot of things you couldn't. Every day my back was bloodied and scared. In fact, I had to wear three T-Shirts to school every day: first T-shirt because the blood would seep through and the second T-Shirt you could still see it; finally, the third T-Shirt you couldn't see any blood. Kids at school made fun of me: 'Hey, fool it's a hundred degrees. Why are you wearing three T-Shirts?'"

José stops speaking, so overwhelmed with emotions. He seems to be staring at a piece of his story that only he could see. When he could regain his speech, he says through his tears, "I wore three T-Shirts, well until my adult years, because I was ashamed of my wounds and I didn't want anybody to see them. But now I welcome my wounds. I run my fingers over my scars. My wounds are my friends. After all, how can I help heal the wounded, if I don't welcome my own wounds?" *An awe came upon everyone.*

The measure of our compassion lies not in our service of those on the margins but only in our willingness to see ourselves in kinship with them. For the truth of the matter is this, if we don't welcome our own wounds, we may well be tempted to despise the wounded.

It is not about message and it is not about messenger. It is about walking in this journey with young people who have carried more than I have ever been asked to carry. Every single person who walks through our doors at Homeboy Industries comes laden and burdened,

stories filled with terror, torture, violence, and abuse of every imaginable kind. If their stories had been flames, you had to keep your distance otherwise, you get scorched.

Through it all, it is not about what we say but it is about how we stand. It is about taking seriously what Jesus took seriously: inclusion, nonviolence, unconditional loving kindness and compassionate acceptance. The young people, who carry more than the rest of us who cannot contour up an image of what tomorrow might look like, can see in us people who are willing to walk with them. And pretty soon everyone ceases to care whether or not we are accused of wasting our time at the margins. "In this place of which you say it is a waste... there will be heard again the voice of mirth and the voice of gladness... the voices of those who sing." (Jer. 33: 10-11).

Thank you very much.

Original in English





UAP 3: Testimony of a Young Student Leader from South Africa

Noluthando Honono

Student of Law, South Africa, 5th Nov. 2019



Twenty-five minutes is a long time for someone who is from a generation that can effectively communicate a message in under 140 characters. However, I am glad we have this time because this is an important conversation that needs in depth exploration.

Challenges and opportunities are often viewed as mutually exclusive, two separate concepts that are almost contradictory. I have found that this is not always true because challenges often offer an opportunity to find solutions and opportunities often offer challenges related to the decision making process. These challenges could be financial, moral, academic, or any other aspects.

It is in light of this that the disconnect between the Church and the youth is not surprising. This is in respect to the institutional hierarchy of the Church. It is largely because, in the effort to encourage greatness in the youth, there is little to no acknowledgement of the challenges that opportunity brings. In the bid to encourage greatness, important psychological challenges are missed.

We are a generation of young people who are very conscious of things such as mental health and a refusal to acknowledge these problem from the older generation, often accompanied by ignorance makes reaching one another difficult. This links very closely to many of our questions on spirituality.

As young Catholics, we are often tasked with asking critical questions about our faith. We are tasked with asking questions about spirituality and religion and whether these two things remain in line with one another in principle.

We have to question the structures of the Church about several questions of common good.

1. The position of the Church on abortion. What protections does the Church offer young women who keep their children even when they do not have the means to care for

them. What prenatal and postnatal care, do we offer as those who propagate the ban on abortion, especially in the consideration of the Church's view on artificial contraception.

2. What protections does the Church offer to the LGBTQIA+ community, in theology, in preaching and in the daily functioning of the Church? What does the Church say on the level of prejudice this group is treated with and can we be complacent in being complicit with those injustices?

We often have to grapple with understanding that many of our duties are not compatible with our talents and interest. Often making decisions based on duty because of the urgency and importance of those duties. A concept that often limits our ability to reach our greatest potential, an illustration that often opportunity comes at a cost to us.

As young women, we question the very masculine nature of the institution that is the Church. We ask questions of transformation, seeking to find ways to respond to the patriarchal identity of the Catholic Church.

...the disconnect between the Church and the youth is not surprising. This is in respect to the institutional hierarchy of the Church. It is largely because, in the effort to encourage greatness in the youth, there is little to no acknowledgement of the challenges that opportunity brings.

With all this being said, we are gifted with a unique opportunity in this conference

1. To listen. To listen with the intention to pay attention.
2. To acknowledge that there is no leadership deficiency in young people, there are just limited platforms to practise it.
3. To allow us, to dream through our own eyes. Eyes that are not marred by your experiences but in colour through the eyes of youth and inexperience.

We are at a time when young people mobilise with 140 characters at a time and rally behind hashtags that seek to progress our agendas, we are definitely capable and able to lead.

I challenge you to engage us honestly and critically, to answer the questions that make you uncomfortable so that through discernment we may explore and address the contradictions of the Church. We are at a critical time where young people make the comparative between our spirituality and the institution that is the Church. For many, if required to choose - remember this - we will choose spirituality.

Lastly, do not treat the Vatican like Hollywood and its inhabitants like celebrities because they set the tone and as such they cannot be disconnected from the ground in which they ought to function.

Original in English



UAP 4 - Caring for our Common Home: Challenges and Opportunities for Jesuits and their Partners

Dr. Sunita Narain

Centre for Science and Environment (CSE), New Delhi, India, 6th Nov. 2019

The world, our world, feels as if it is at its **worst - lowest place** today. It cannot get worse, we would think. Your Secretariat some years ago called it 'we live in a broken world'. It is that and more. It is younger, meaner and more unequal and this, is at a time when we are faced with a truly worst crisis of an impending climate change catastrophe. The crisis needs us to understand that we are living in an inter-dependent world. And that we cannot deal with the climate crisis unless it recognises the need for inclusion, justice and cooperation.



This seems so unreal today. It is almost as if the very word, *justice*, has become so unreachable; that its very discussion makes us naive or idealistic.

This is where you know and I know we all need to stand differently. Believe in the seemingly impossible we must dare to hope. Not only because we have to, but because we know that it is possible to build a kinder, and a caring world. To do this, we need to understand the reality and then the opportunity. This is what I want to discuss today.

First, our reality of inequitable economic growth that is making the ecological crisis worse.

Think about how our world changed drastically in the early 1990s – on the one hand we had the great symbolic changes of our century -- the fall of the Berlin Wall was the end of fascism and then the collapse of Apartheid regime was the end of racism. Huge changes, we witnessed in our lifetime.

It is also in the 1990s that the world moved several steps towards economic globalisation – framing trade rules that would allow free and unfettered commerce, through WTO. It also

agreed that not only was the world one in terms of trade, but also the adverse impact of this growth would go beyond national boundaries. It came together to work on various agreements – from climate change to biodiversity – so that global rules could be agreed up on, how we would cooperate to live in this inter-dependent world.

Today, the rules of global trade - which were made by the then rich to get richer at the cost of the poor people and their environment - are not working for the so-called rich as well. In the past 25 years, globalisation has indeed linked markets, opened up trade and made some in the world much more affluent. Today, this same globalisation, is at the core of the anger and insecurity of the rich world – from Brexit to the growth of the ultra-right movements in the world. It is the revenge of the rich, who did not get richer. It is the revenge of the educated; the well-off who believe they are entitled to more and that this is being taken away from them by “others”.

Also, ecological globalisation, the counter to economic globalisation failed.

Trade won over climate; consumption won over emission control. The success of economic globalisation showed up in the balance sheet of emissions: the carbon dioxide emissions of the rich who gobbled up imported goods, made in far-away countries by discounting costs of labour and environment. The world did not decrease CO2 emissions. Let us be clear about this. It exported its pollution and continued with its consumption. It is no wonder that our Planet is fried.

The fact is that globalisation has increased inequity. This is at the core of the problem today. This is also the core of climate change – ultimately, if emissions are linked to economic growth, then the question is how this growth will be shared between people and between nations. Economic and ecological globalisation are about making rules that benefit people and the Planet, not in ways that some get richer or that we blow up the Planet. This is what we need to work on in the present world. But this demands a change in the narrative. For too long, the two discussions on growth and climate change have been separated. For too long, we have been told that we cannot discuss the issues of equitable growth and equitable allocation of the carbon budget. This is what needs to change.

We have all been willing participants in this makeover. It just seemed so benign. We thrived on the growth of the social media. We became creatures of this new game in town - we vented our anguish and then vented our hate on this new platform. We crossed the line between public civility and brutality, and into bestiality so quickly that it should worry us. Indeed, shame us.

Markets and Media

This globalisation of markets is combined with another major development in the past 25 years – the unexpected but marvellous growth of the Internet. This connected people, but

more importantly, it has brought the marketplace into our space. Connected cyberspace. Connected consumers.

We have all been willing participants in this makeover. It just seemed so benign. We thrived on the growth of the social media. We became creatures of this new game in town - we vented our anguish and then vented our hate on this new platform. We crossed the line between public civility and brutality, and into bestiality so quickly that it should worry us. Indeed, shame us.

So, next years of development it is important to rethink the question of states, market and society. We have dismembered the state; grown the market and believed that we have empowered society. We believed that people would be modulating voices over market. They were the check.

However, we forgot to ask – **which society is being empowered and for what?** Therefore, slowly, the circles closed – state-market and aspiring consuming society merged. Became one. Anyone outside this circle stopped getting counted. They are being slowly erased.

Reality of Climate Change

This is where we must discuss the other reality. Across the world, there are signs of an impending catastrophe. The poor, particularly farmers, are already hit. They have little defence mechanisms to provide support. They are also angry. They have every right to be.

This is not about the poor. The deluge is coming. We will all be hit. Climate change is a great equaliser – like the air pollution, my city is dealing with. We cannot combat deadly toxic air pollution unless we build a mobility system that works for the poor and the rich; we cannot reduce pollution unless we provide clean energy to the poorest, in this case, poor women who cook using biomass and damage their lungs and also pollute the same airshed of the SUVs.

When it comes to climate change, the legacy is the problem. Not just in terms of the carbon dioxide, which is already in the atmosphere. No, the real legacy is the fact that our world agreed to an agreement on climate change that was not equitable - this meant that there was no real cooperation and the poor did not reduce their emissions, because the rich were intransigent. Today, we have no real answers to wean us away from the fossil economy. If the world had accepted the need to share atmospheric space, it would have shared and it would have reinvented growth.

Will grow Insecurity

There are two interlinked – economic and ecological: linked to the growing the desperation of the poor and the insecurity of the rich.

One, is linked to the way we have grown business. Quite simply, it is labourless growth – it brings wealth to some (increasing inequality) and worse does this without jobs – not just for the poorest, but also for the middle-class. Unless we recognise that the source of employment is in the economies of the poor; the informal and in the opportunity of building livelihoods from the land, the forests, we will not succeed.

Two, climate change is adding to economic stress of the poorest in the world. They are victims of climate change – they are not responsible for the stock of emissions in the atmosphere. But they are hit, rather hit badly.

We need to understand what this existential crisis means in the lives of people, already living on the margins of survival. It is a matter of record that every extreme weather event – flood or drought or sheer poverty – forces people to migrant looking for work. It pushes them out of their homes – sometimes this is temporary and sometimes re-location becomes permanent. But now, climate change with its extreme weather events is like the last straw breaking the camel's back.

So, today's interconnected world has simultaneous jeopardies – one it transports climate-altering carbon dioxide emissions from one country to the global atmosphere and two it transports global news at the speed of mobile telephony. The push and the pull will only increase in this context.

The question is what will be our response to this induced and hastened migration? Already immigration is defining politics of many countries (including Italy). In India, we are discussing how to count 'outsiders' and we do not know what we will do once we have counted them. The 'immigration' narrative is real and already we are doing a really bad job in handling our response – both in words and action. It is egging on fear and insecurity; bitterly polarizing communities and feeding the nationalist brigade.

This is also not to say that migration is bad. The fact is cities and countries have been made because of people who have left homes and settled to build new prosperity.

But it is reaching tipping points. In India, we have no idea of the numbers of people who are now migrating – short and long term – because the last census was a decade ago. Nevertheless, it is clear from the sheer number of illegal and unauthorised settlements that are now springing up in cities, that the number of new settlers is large. It will put strain on how we manage in our cities; it will turn politics into vile discourse of the outsiders. Therefore, this is where we are.

So, with all this, where can we hope for change? Can we really dare to hope?

1. Imperative

One, I see change – I see hope – in the sheer imperative. We must, because we have to. In my city, again, we know air pollution is a great equaliser. Unlike polluted water, where the rich can opt out – drink from bottles – they (we all) have to breathe the same air. Air purifiers will not be the answer. Clean air will mean finding ways in which the poorest can move to the cleanest energy which even the rich cannot afford today. It is the same with mobility. Today, only 20 per cent of Delhi is rich enough to own and drive a car. But the miniscule we have used up the airshed and the road space – it is polluted and congested. Where is the space for the remaining 80%? Without planning for their needs, we cannot get our right to breathe. It is as simple as that.

It is the same with climate change – the rich need the cooperation of the poor if we want emissions to be kept somewhat in control.

2. Dissent

The opportunity is to understand and to celebrate the new **dissent** – where the poor are saying, “Not in my backyard”. We must recognise that across the world, the environmental movement is based on the idea that people do not want something bad in their vicinity: Not in my backyard – NIMBY. Ordinary people, but with power, because they are part of the voting middle-class take up these issues because they affect their lives. There is also a downside to NIMBY – if it is not in my backyard, then whose backyard should it be allowed? This is not an issue that is asked or answered. However, it must.

In this decade as well, the struggles for the control over resources have intensified. In every nook and corner of my country where land is acquired, or water sourced for industry, people are fighting even to death. There are a million pollution mutinies. I see this in many countries of the world, where the poor are saying that they depend on the land, the forests and the water they have in their vicinity for their livelihood. They know that once these resources are gone or degraded, they have no way ahead. This is the environmentalism of the poor.

It is different from the environmentalism of the rich. Because when urban and middle-class India (as across the world) faces environmental threat it does not stop to ask: In whose backyard then? We forget that the more we consume, the higher the cost of collection and disposal, which we cannot afford. We look for band-aid solutions. In middle-class environmentalism there is no appetite for changing lifestyles that will minimise waste and pollution.

NIMBY by the poor and less powerful is different and potentially more powerful

Take the village in Kerala, which said that they do not want garbage dumped in their village. They said, ‘Thiruvananthapuram, the state capital, has polluted its land and water.’ They have lost all the way to the Supreme Court, yet, not a single truck of garbage has been allowed in the village for the past 5 years. So, the city has had to rework its garbage management – it now segregates; recycles and even grows vegetables on rooftops. It has to. Otherwise, its front-yard will be full of garbage.

The environmentalism of the poor, on the other hand, will force us to ask that development will have to be reinvented, so that it can do much more with less. It is simple. If we cannot mine under all forests; or build dams on all rivers as we please; or build polluting thermal power stations in homes of people; then there are limits to growth as we know it. We can grow, but only if we do it differently. Not business as usual, but business unusual.

It will demand we reduce our need and increase our efficiency for every inch of land we need, every tonne of mineral we dig and every drop of water we use. It will demand new arrangements to share benefits with local communities so that they are persuaded to part with their resources for a common development.

It will also demand looking for economic growth in natural resource sectors like agriculture,

fisheries and forestry to deliberately provide employment and livelihood options for millions of people – not build economies, which are jobless but growing.

3. Combatting Climate is about Land/Forests

This is also where the two agendas intersect – inclusive development and climate change. If we can improve our management of land and water, we can shave off the worst impacts of climate change. We can build wealth for the poorest and improve livelihoods. Moreover, by doing this, we mitigate greenhouse gases, as growing trees sequester carbon dioxide; improving soil health captures carbon dioxide and most importantly, changes practices of agriculture and diets which reduce emissions of greenhouse gases.

However, we cannot plant trees – indeed grow trees – unless we give the poorest, who live in the land the right to its benefits. We build their economies. We cannot protect waterbodies, unless communities get ownership and control over its management. **The rights agenda then is the climate agenda.**

In all this, deepening or democracy is at the core. It does not mean the charade of democracy we practice today. It means listening; acting and not polarising opinions. Most importantly, it will mean us to come outside our bubbles – the social media and news media platforms that are making us live within what we like; and not to engage with what we don't.

Therefore, in the coming years, we have to also ask deliberately and insistently – which society are we talking about. The poor or the rich? Electoral democracy is not proving sufficient to represent the poor; it is delayed in response; politicians can polarise and win. It helps but not enough. This is also part of the development challenge – deepening and strengthening democracy not just for the social connected but for all.

Conclusion:

Sustainable development is not possible if it is not equitable. Growth has to be affordable and inclusive for it to be sustainable. However, not all this will happen, unless we articulate that the environmental challenge is not technocratic but political. **We cannot neuter politics of access, justice and rights and hope to fix environment or indeed development. This is our opportunity – our duty to hope. The way to build secure, less polarised; much less angry societies – for the young to live their dream.**

Original in English



UAP 4 - My Synodal Process: From Listening to Pastoral, Cultural and Ecological Conversion

H.E. Card. Pedro Ricardo BARRETO JIMENO, SJ

Archbishop of Huancayo – Peru, 6th Nov. 2019



I thank God for having inspired our remembered and very beloved Father Pedro Arrupe Gondra, SJ, to prophetically create the Social Justice and Ecology Secretariat (SJES). Fifty years have passed since that decision, made as a body by the Society of Jesus, in the service of the Church's evangelising mission in the field of social and ecological justice. For sincere faith in Jesus Christ promotes justice.

"The personal credibility (of Father Arrupe) was characterised ... by his authenticity, his inner unity, his simplicity, his transparency ... which (for many) was more convincing than his words ..." (Cfr. Arrupe fundamental - Jesuitas Ecuador).

In the homily at Father Arrupe's funeral, Father Peter-Hans Kolvenbach, SJ, said: "Neither misunderstandings nor criticism subdued his eagerness for justice, to serve the poor, especially when false interpretations led to abuse of his directives. Where is the Society of Jesus going? They asked him, and Arrupe answered simply: *'Where God takes it.'*"

Considering these statements, I cannot fail to express, with gratitude, my appreciation of the similarity between Father Arrupe and our beloved Pope Francis. Their attitudes are similar: the centrality of Jesus in their lives, their love for the Church, their generous dedication, their perseverance in the faithful fulfillment of God's will. Their likeness is seen also in the clear and firm decision to reform the Church according to the guidelines of the Second Vatican Council, their strength and joy despite misunderstandings and destructive criticism from those assuming the role of the Pharisees and scholars who stayed close to Jesus in order to hinder and unsettle those who followed him with a good heart.

Now, without digressing any further, I will share with you my synodical process as a Jesuit from the time I entered the novitiate of the Society of Jesus in the city of Lima (Peru) on May 31st, 1961.

A QUESTION AND A DESIRE before entering the Society of Jesus

I was born a hundred metres from the Parish of San Pedro and San Pablo (Jesuits) where I was baptised. Two experiences marked my life as a teenager and started a process of conversion that has persisted over time and put me on the path to God, "Creator of heaven and earth" in order to "collaborate in the care of our Common Home".

The first is related to the urban environment of Lima's city centre, where I lived until I was sixteen years old. I was not in touch with nature. However, the short but meaningful family walks in the centre of the country remain in my memory. Breathing the clean air, listening to the harmonious noise of the rushing river water, the singing of the birds, the abundant vegetation and contemplating the blue sky with the radiant sun brought joy to my spirit and broadened my horizons.

The second experience was crucial to starting in me a process of listening, discernment and action that continues to this day, in a growing and sustained way. The Holy See, in 1942, entrusted the Society of Jesus with the pastoral care of the Apostolic Vicariate of San Francisco Javier, in northeastern Peru.

When I was fifteen years old, as a student at the Colegio de la Inmaculada in Lima (Jesuit), I had the opportunity to meet the missionaries who worked in the Amazon. They appeared in white robes and long beards - typical of that time - accompanied by three Indigenous Amazonians with painted faces, a crown of colorful feathers and dressed in simple clothing. From the very first moment I was struck by their way of dressing, acting, thinking and speaking.

I valued the life given by the Jesuits to these brothers and sisters of ours, unknown and invisible to urban society, in which I lived. I was left with a question: who are they? And a desire nailed to my heart: why not dedicate my life to serving these brothers and sisters, so different from me and in need of help?

I consider that, in those adolescent years, the Society of Jesus and the Indigenous Amazonians showed me the way to God, brought me closer to the poor and guided me in my youth. During that time, the fledgling desire to collaborate in the care of our common home and of those who live in it was kindled in me.

I never imagined participating in a Special Synod for the Amazon Region, hearing the testimonies of indigenous brothers and sisters as teachers in the care of our common home.

I engaged with these adolescent episodes (the search for the will of God, contact with nature and with Amazonian communities) as separate experiences. Today I try to live, in an integrated way, according to the three dimensions that Pope Francis details in his *Laudato Si'* Encyclical - with God, with our brothers and sisters, and with our natural environment.

A DECISION OF SERVICE in my life as a Jesuit... and as a Bishop

At the age of 17, I expressed to the Provincial Father my desire to join the Society of Jesus. Among other things, I was surprised by a question he asked me: "If the Lord wills you to be in the Society of Jesus for the long term, where would you like to work as a Jesuit?" I responded immediately: "In the Apostolic Vicariate of San Francisco Javier!" I could see that the Provincial Father wrote down in a notebook what I had told him.

Six years later, when I finished my studies in Philosophy, I received a brief letter from the Provincial in which I was assigned to work as a "*maestrillo*"¹ in the Apostolic Vicariate of San Francisco Javier. The news pleased me and confirmed that the Provincial Superiors had granted my initial desire to work in the Amazon.

I began my theology studies with the certainty of returning to the Apostolic Vicariate of San Francisco Javier. When I finished my theology studies, I was ordained as a priest in 1971 and, very soon, the Provincial indicated to me that I should go as a spiritual director to our College in southern Peru. He told me that it would only be for two years and that later I would go to work in the Amazon jungle, as was my wish. In the end, it was ten years. My dream continued to be nothing more than a dream; for the next twenty years, new assignments put off the possibility to serve as I had originally desired.

Then, without warning, the Provincial asked me if I would agree to be on the shortlist that the Society of Jesus was going to present to the Holy See for the new Bishop of the Apostolic Vicariate of San Francisco Javier. I told him "Yes!" because I was sure I wasn't going to be chosen.

¹ Translator's note (TN): *maestrillo*, the diminutive of *maestro* - teacher

After a long time - I had forgotten the matter - the Provincial called me to tell me that I was the new Bishop of the Apostolic Vicariate of San Francisco Javier (Jaén - Peru). On November 21st, 2001, my appointment as Bishop was made official.

You can imagine my awe and wonder at this appointment. The Lord has his ways and they do not coincide with ours. I had never imagined being a Bishop. Once the initial shock had passed, I perceived that God had confirmed my decision and my desire to serve in the Amazon. Thus, I determined that until the end of my life I would accompany the Awajún-Wampis communities in northeastern Peru. Once there, I was able to rediscover the exuberant nature of the Amazon along with the human, cultural and spiritual wealth of the indigenous peoples.

I cannot fail to express, with gratitude, my appreciation of the similarity between Father Arrupe and our beloved Pope Francis. Their attitudes are similar: the centrality of Jesus in their lives, their love for the Church, their generous dedication, their perseverance in the faithful fulfillment of God's will.

BREAK WITH MY DECISION to serve as bishop in the Amazon to become Archbishop in the Peruvian Andes, where I now reside

After two and a half years as a Bishop in the Apostolic Vicariate of San Francisco Javier, I was appointed Archbishop of Huancayo (3,250 masl) in the centre of the Peruvian Andes. It caused a painful break with the dream I had fostered since my adolescence. I remember how I spent three Christmases in Villa Gonzalo, an Awajún-Wampis community, accompanied by the Jesuit Manuel García Rendueles (now deceased), who lived there.

At my inauguration as archbishop on September 5th, 2004, a group of indigenous people came all the way to Huancayo. I will never forget this gesture of friendship.

Right at the outset, in my new headquarters, socio-environmental issues were the focus. La Oroya, one of the most polluted cities in the world, is home to a Polymetallic Foundry, whose toxic fumes were having a severe impact on people's health. It was in this context that I had to act immediately, because the lead blood levels, especially in children, were well above the maximum allowed by the World Health Organisation (10 micrograms of lead per decilitre of blood). The final straw was a hematological analysis (November 2004) indicating that 99% of children under the age of six who lived in old La Oroya had an average of 40 micrograms of lead per decilitre of blood. This constituted a true crime against people and the natural environment!

DESIRE OF GOD AND OF THE CHURCH ... Archbishop and Cardinal

In May 2011, I was elected president of the Department of Justice and Solidarity of CELAM. This appointment made me broaden my understanding of socio-environmental issues.

In 2013, with the appointment of Pope Francis, there was an opening up of new ecclesial perspectives. In April of that same year, I was invited by Mauricio López, a layperson of

Ignatian spirituality, to participate in an assembly of the Amazonian Ecclesial Network of Ecuador that was held in the Vicariate of Puyo.

The experience was impactful in every sense. Bishops, priests, the itinerant missionaries, members of male and female religious orders, and indigenous lay people attended. It reminded me of my own personal motivations for the Amazon and its peoples.

Suddenly the idea (rather, the intuition) came to me to create a Pan-Amazonian Ecclesial Network (REPAM). At first, it appeared to be impossibly complex. However, we dared to risk, and we developed a proposal for an immediate timeline for that same year - 2013 (Puyo in April; July in Lima and October in Manaus). The result was to form a Commission (Cardinal Claudio Hummes, the layperson Mauricio López (former president of the World CLC), Alfredo Ferro, SJ; Peter Hughes (Columban) and myself, in order to organise a meeting in Brasilia that would take place in September of 2014.

Already in Brasilia, Pope Francis sent a message to those who participated, encouraging us to form the Pan-Amazonian Ecclesial Network - REPAM. This message changed the program of the assembly. REPAM was created by Pope Francis. We set out to develop by consensus a founding charter, the vision and mission, the axes of work, and the executive team.

In March 2015 in Rome the REPAM was introduced in the Sala Stampa in the Vatican and, a few days later, on March 19, the DEJUSOL-CELAM had a thematic forum at the Inter-American Commission on Human Rights (IACHR) where the REPAM was presented.

In May 2015, the general assembly of CELAM unanimously decided to host REPAM and appoint me as its representative within the new Amazonian organisation.

Over a period of two years, national networks of REPAM were organised, consolidating its role as a new way of carrying out our evangelising work in the Amazon.

On October 15th, 2017, Pope Francis convened a special Synod for the Amazonian region to be held in October 2019. The proposed theme was: "Amazonia: New Paths for the Church and for an Integral Ecology".

Preparations took place during 2018 and REPAM was responsible for their oversight. The synodal process was launched in an organised and effective manner. More than 45 territorial assemblies and other thematic forums have been hosted that have enriched the contributions of the indigenous and *riberaño*² communities. As such I was able to participate in some of them, such as in Lethem (Guyana), where the Jesuits accompanied an indigenous community. It was an unforgettable experience that allowed me to relive my initial dream to serve the Amazonian peoples. In an undeserved and unexpected gift, Pope Francis appointed me Cardinal of the Catholic Church in the Consistory held on June 28th, 2018 in St. Peter's Basilica (Rome).

² TN: *riberaño*; riverside dwelling communities in the Amazon



CONVERSION, CONVICTION, COMMITMENT: Fruits of the Amazonian Synod

This is about a conversion to a spirituality of listening to God, to the "others", those who are invisible to society, whom Pope Francis called "custodians of creation", in Puerto Maldonado (Peru). It is about experiencing a process of returning to "love first", purifying the initial motivations and accepting the "new paths for the Church and for an Integral Ecology" centered on Christ, from his cross and resurrection.

It is the conviction from a grace received "without doubt, or the possibility of doubt" that spiritual discernment is synodality as a pathway to finding God and accompanying the poor, the young and learning from them, especially from the Indigenous Amazonian people with their ancestral wisdom, and to live humbly.

It is the commitment to "Serve only Christ and the Church, his spouse, under the Roman Pontiff" and that "love ought to show itself in deeds more than in words" so as to "love and serve in all things", working together in the care of our Common Home.

*Original in Spanish
Translation Nils Sundermann*



UAP Mission - A Call to Collaborate: Round Table with Apostolic Secretaries, International Director of JRS & Jesuit Formation Delegate



Dani Villanueva SJ - Moderator

First of all, I would like to thank the organisers for assigning me the “easy task” of bringing the secretaries to speak as one voice. I am sure it is going to be a very interesting discussion. We have a panel that offers us five different angles on the Jesuit mission, we wanted to bring their voices in this moment of our communal discernment in order to know where the different secretaries, the Jesuit Refugee Service and the General Councilor for formation see opportunities for collaborating with the social apostolate. So hopefully when we finish this panel we will have more ideas of the areas or venues for collaboration between the social apostolate and the rest of the apostolate of the SJ. Yesterday we listened to Jeffrey Sachs very excited about the sustainable development goals and in a similar fashion we are very excited about our Universal Apostolic Preferences (UAPs). Father General has said many times that they are not an strategic planning but it is really a call to conversion, they are not a prioritisation or selection of topics, they are actually an orientation for our apostolates in the following years, that’s why our panel today is going to answer in two different rounds. First, they are going to talk about how they are facing the opportunities that the UAPs are bringing to them and their apostolate. And in the second round, much more specific, from their perspective, what are the opportunities for collaborating with the social apostolate that they see in the UAP implementation phase, that we are starting little by little (I think regarding the UAP we are in that age between awareness rising and implementation). So we have five

angles, we have Tom Smolich, the International Director for the JRS, I got to learn that you are also Delegate for refugees of Father General. We have also Mark Ravizza, General Counselor for Formation. With us is also James Hanvey Secretary for Faith, José Mesa, Secretary for Pre-secondary and Secondary Education, and Michael Garanzini, Secretary for Higher Education. They are going to have five minutes to answer the first question, how they are facing the UAP, and then we will have another five minutes specifically about venues of collaboration with the Social Apostolate. We shall use both Spanish and English.

Tom Smolich SJ - International Director, JRS

Good morning to everyone; thank you for this opportunity. I want to begin by saying that I come to you as someone who is better on the action side than the contemplation side of life; if you hear my words from this angle, I hope you will understand what I will be saying!

In anticipation of the UAP, many of us in JRS were speculating what else other than migrants and refugees would even make the cut; we were quite confident that we would be one of the priorities for the next ten years. So when the UAP letter came out, it felt like a downgrade.

For those of us who are frequent flyers, it felt like we had been in first class and were now being brought to our middle seat in Row 38. We were not a priority anymore; we were lumped together with the excluded people. Being honest with you, I felt downgraded. I felt a bit hurt, wondering where all this is going, and how do we as JRS fit in.

Of course, being more active than contemplative, I didn't really read the letter saying that the apostolic priorities were not ended. We were caught up in our sense of what does this mean for us.

The General's second letter in April was actually more helpful to appreciate what was being asked of us. In that letter, the distinction between the Priorities and the UAP was clearer. (Let me note that the UAP have been called different things in different languages, and there was initially a lack of precision in terms of what was being said).

In April, it became clear that what the discernment was asking us was something different. Let me quote: *the UAP are orientations not priorities. A priority is something which is regarded as more important than others; a preference is an orientation, a sign post, a call. Preferences are not just about doing but about being; they involve our entire life.*

That was the beginning of my conversion to begin to understand what we are being asked to do. The first time I heard Father General talk about the UAP was in a meeting soon afterwards, and that's when I really began to get it. I understood that it was an experience that he and the Council had had, that had been confirmed by the Holy Father, and was being presented to all of us. So in a sense, my own orientation to the UAPs began changing and, I would say by extension, JRS's orientation started changing as well.

JRS is probably like any ministry: we are always involve in planning, we are always in the midst of doing things, we don't start all over again. One of the things we are working on now is the revision of our overall strategic framework; we are asking ourselves how to incorporate the UAP into this process.

We had a regional directors' meeting last week in Bilbao, and Joan Rosenhauer, Executive Director of JRS USA (and present here), specifically asked where climate change fits into the revision. I was pushing back. And then I thought no, we really need the UAP to begin to influence the way we talk and understand our mission, and our response to climate change.

So that's where we are: understanding that this is a call that is inviting us to a different place and beginning to figure out the best way to answer that call.

Mark Ravizza SJ - Fr. General's Delegate for Formation

Thank you very much for the invitation to talk about how our men in formation are receiving the UAPs. I would like to build a bit on what Tom was talking about. As we talk to our young men (and I'm also referring to lay men and women in formation) we try to contrast two different ways of thinking about the Preferences. The former Preferences from Father Kolvenbach were in some way similar to corporate goals. They specified static ends towards which we wanted to focus our resources: Africa, China, the Roman Houses, Migrants and Refugees, and the Intellectual Apostolate. One of the important things about these Preferences is that they reminded us of universal needs that might not be part of our daily life and mission. Often times I ask people in formation: how much of a difference did these Preferences make to you? And for many they didn't have much impact on their daily life. But the new preferences are completely different. They are not a static ends, but a dynamic means. They are really a spiritual path, and an invitation to be guided by the Spirit. Let me explain.

...the path of the Preferences requires that every person, every community, every apostolate has to go through that same process of discernment and listening that we went through here in Rome: to ask yourself, in your local context, who are the poor, the displaced, the people on the margins that are crying out? Who are the young in search of meaning and God who are turning to us? Where the earth is degraded, exploited, and asking for care?

When we were discerning the Preferences, one of the things we realised was that the process that we went through to listen to the Spirit was as important as the outcome itself. For when we were discerning the preferences what happened very quickly was that three cries emerged: the cry of the poor, the cry of the young, and the cry of the Earth. If you think about the Preferences, the structure is very simple. The first Preference tells us how to walk the path, how to listen to the Spirit through the Exercises and discernment in common; the other three Preferences give us people and places that we must listen to. This is a process that needs to be embodied not just at the highest level of the Society, but at every level, in each of our local contexts. Thus, the path of the Preferences

requires that every person, every community, every apostolate has to go through that same process of discernment and listening that we went through here in Rome: to ask yourself, in your local context, who are the poor, the displaced, the people on the margins that are crying out? Who are the young in search of meaning and God who are turning to us? Where the earth is degraded, exploited, and asking for care?

We believe that this process is especially important in formation. Why? Because the Preferences are our path for ten years, and the hope is that in ten years' time we, as companions of Jesus, will look completely different. The Preferences, as Tom said, are not just about doing, they are about conversion. They are about what we are "becoming." This has to start not by leaping into action but, as the General said in his Easter letter, by praying and by discerning. So we are beginning our reception of the UAPs in formation by inviting all our communities to prayerfully reread Father General's letter on the UAPs, and then to practice the process of spiritual conversation and discernment in common to share their reactions to the UAPs. The General often says to us: we are learning, we are learning how to discern in common, and we have to do this together. So we are encouraging all our people in formation to begin by learning again how to pray together, how to discern together, and how to hear the cries of the poor, the young, and the Earth in their local contexts. Thanks very much.

James Hanvey SJ - Secretary for Faith

The Secretary for the Service of Faith is relatively new position. I began in September 2019 and although the initial areas have been defined by Fr. General, you can imagine that the remit is quite wide as faith is central to the life and work of the whole of the Society. I have found it helpful to think of the two dimensions of the service of faith: service as building up and developing the life of faith within our communities and works and service as that unique service which faith can render to the world. The two are integral to the life of faith itself for the two great confessions of faith in John's Gospel: 'The Word became Flesh and dwelt among us' and 'God so loved the world that he gave his only Son' make the life of faith a real, active and concrete service for 'the life of the world.' Although belief in Jesus Christ and membership of the Church will distinguish Christians within cultures, it does not separate them from those cultures or the needs of the world. On the contrary, Christian faith entails a deeper commitment to the world – all that is created and especially to humanity. I believe Faith not only brings a unique resource to situations, it also brings a unique freedom for service because it is liberated from calculations of power or benefit. In this context the UAPs are helpful 'sites' of encounter where we meet 'the world' in concrete ways, especially in its most urgent needs and fragilities. As the Spiritual Exercises remind us, 'Love expresses itself in deeds.'

In terms of the UAP, the way in which I would see them is that they are the fruit of a long discernment beginning with GC 31. If you right the way back to 1965 you will find the UAP are present in all the subsequent congregations. So, there is a sort of convergence that comes at this moment. In this sense they are 'sites' of encounter not only with the world in its needs, but with the Spirit already at work and calling to us. This 'convergence' in which you are all participating in your work and projects, opens up the possibility of collaboration in so many different areas.

However, with the exception of the first, could not the UAPs perfectly well implemented without any commitment to faith at all? Wouldn't this be a good in itself? The question then becomes what does Faith have to do with all of this? Indeed, in a number of situations might it not be an obstacle? I think that those two dimensions of faith I spoke about come into play. First, there is the faith which works internally to strengthen and to build the faith of the community, which is necessary so that the community can bear witness in truth to Christ. This

is the source of the community's freedom to be present, even when there is danger to itself and its work, and to endure over time in situations where the suffering and the problems are chronic and there is little possibility of immediate return or success. Faith gives us the freedom and the stamina not to abandon those who have been deprived of economic, social and political power. Often, as I have seen, especially with migrants and refugees, the one thing that they still possess is their faith: not only a source of consolation but agency and resilience. Faith that informs our service has the capacity to work beyond humanitarianism for the lasting good and defense of humanity and of 'our common home'. The second aspect of the service of faith is that precisely because it operates within a different horizon of time and values, it brings resources, ways of seeing and imagining as well as doing, that are transformative. Already, in your work you will have discovered this: faith brings a new and lasting horizon of understanding that the political philosophy, economics, and social theory cannot bring. It brings a new way of understanding who we are, the dignity and the purpose of each human being. The faith which understands these to be grounded not in codes of Human Rights, important and necessary though they may be, or within the political or economic gift of agents to bestow or remove according to their ideological and material interests, is dangerous. It is prophetic, subversive and restorative in situations where these basic conditions have been abused. Faith in action, in conceptual critique and innovation, keeps these windows permanently opened on that transformative horizon for every human being. The other work that faith brings is related to this. It is what I would call the Gospel power of *parrhesia*, boldness, that ability to speak courageously on behalf of the poor, on behalf of those who are voiceless, on behalf of the Christ who is hidden in our midst.

So, these are great things that faith brings, which I think are indispensable and are new and permanently generative in each situation. Often, it may not be immediately obvious; the Gospel reminds us that it is the 'yeast' that allows the bread to rise or the peril hidden in the field. Yet, if you remove it there is a difference - the spirit has been banished and there is another level of deprivation and of death. Faith is the life of the soul and human being deprived of soul are the poorest and most vulnerable of all. All the great religions at their best are nourishment for the soul and therefore of what is genuinely human. There is the recent and extraordinary document by Pope Francis and the Great Imam which shows how we can enter into a genuine interreligious dialogue, with Islam, with other religions, for the good of humanity. What faith teaches us is that the work that we do together for humanity and with humanity is a humanizing work.

But one thing that does preoccupy me is found in the third week of the Exercises. That week is devoted to a contemplation on Christ's passion suffering and death. At the beginning Ignatius draws our attention to the great mystery; he asks us to reflect on 'how the divinity hides itself'. I have a sense that for many people in our world the divinity has hidden itself and they think that God is absent. That is one thing that we need to help with. We also need to say that if the divinity hides itself, we can open our eyes to God's presence and in that form - hiddenness. How can we see how God hides God's self, in what situations, in what people, how God suffers and chooses to be powerless? These are not easy or attractive realities, but it is in them, too, that we will find Christ even though we may not see him. Then, the question becomes, who is this God and what does it mean to have faith in such a hidden God?

José Mesa SJ - Secretary for Primary and Secondary Education

First of all, I would like to express the joy that we feel as a body in the Society on this celebration of your 50th anniversary. I think I speak on behalf of all the schools when I give thanks for the help you have provided to bring us closer to the poor and to understand the social struggles of our times. And because, more recently, you have inspired us to understand and respond to the ecological crisis in our world.

I think I can confirm that, in many parts of the world, we have learned to walk together - you and us - and we are all the better for it. It is true, in times gone by we were divided and were separate sectors, but I think, finally, we are coming to understand that we are part of the same body, we have the same mission, and that we will be better off together than if we work alone or keep to our own patches. So now I want to share with you how we are beginning to address the UAPs - the Universal Apostolic Preferences.

The first thing I would like to say, as others have already mentioned, is that we are in a learning process. If we Jesuits know one thing after 500 years of experience in education, it is that true learning takes time, it is slow, it needs to be given the opportunity to be absorbed. Thus, we have three phases. Right now, we are in the first phase, which is a phase of understanding, comprehending and adopting the UAPs. In these endeavours we have worked with ICAJE (International Commission on the Apostolate of Jesuit Education), and we are beginning to understand these preferences as guidelines and inspiration, which invite us and challenge us to better serve the mission.

As such we are beginning to use the UAPs as a general framework for our global meetings. We are inviting all our schools at local and regional levels to adopt these guidelines alongside the Provinces and the Conferences. Next year we will hold the II Colloquium on Education, in Yogyakarta, Indonesia, which has been framed in the perspective of the UAPs. In the virtual congress that we will hold in January and February, which precedes the Colloquium, we will use the UAPs as the general framework to guide us in our work. At *Educate Magis*, the online platform for schools, we have created a special website to share responses to them and to encourage their gradual implementation.

The second phase is to incorporate the vision of the UAPs in everything we do. With ICAJE we are still deciding how to ensure that they have a real impact on our work in our schools. If we simply turn them into a box-ticking exercise - did this, did this, did this - we will neither understand them nor take the UAPs on as our own. Many colleges will follow suit locally and regionally in accordance with the Provinces and Conferences.

The third phase is called evaluating the Impact of the UAPs in our schools and networks. What is not evaluated is not learned. For this reason, we are going to offer some evaluation formats and tools to see how our schools are responding, what problems they are facing and how we can help each other progress through the UAPs.

In the global meetings programme, we will include these evaluation tools, share results and seek to gradually improve their uptake and guidance. We hope to continue on this path together. I know that there are university professors and college principals here among us,

because these borders between sectors, silos, fortunately, are becoming ever more blurred, and we have come round to the fact that we are parts of the same body with the same mission and the same Preferences. Thank you very much.

Michael Garanzini SJ – Secretary for Higher Education

Thank you very much for this opportunity to speak with you this morning. As the Secretary for Higher Education, I have the job of trying to pull and cajole approximately 205 higher education institutions around the world that the Society sponsors. You know that this is one of the richest resources that we have in the Society and you also know that sometimes these are difficult institutions to access or to work with. They range in complexity from major universities with multiple schools and multiple campuses down to a single faculty serving a small group of students. So it's quite a range of Higher Education institutions that are part of this Jesuit network.

We operate as an Association of regional associations. So, we are a network of regional associations. Each of our Society's regions has an association of higher education and those associations are in various stages of development. Some of them are quite well organised and quite well staffed and some of them are brand new and just developing now so they have different capacities for delivering and for effecting individual institutions. With regard to the UAPs, I have been very surprised at how well people are disposed to these. In all honesty, at first, during the process of deliberation of the UAPs, I thought at first that if we did not have the “intellectual apostolate” specifically singled out that there would be a real rebellion, a minor rebellion, with poor buy-in. This has not been the case. Everywhere I go, people I talk with in higher education are fascinated by them. They feel challenged by them and they feel as if the Society is giving them a real sense of direction.

It's important to say that this is the first time they've felt really called to collaborate and contribute. I do regret that sometimes. I think that Tom has pointed this out. And, some people think that the old priorities are no longer a concern, that we are no longer at work at them. For instance, I am very concerned that we keep developing higher education in Africa, and very concerned that we keep sending very good people here to the Roman Houses, that is, those apostolates that the Church has entrusted to us. We're preparing many of the Church's future leadership here in Rome. I'm very concerned about China. What should we do and how do we approach China? Moreover, the intellectual apostolate in each of those areas is critical for the Church and for the advancement of Catholicism in really important places in the world. This is simply to “give a plug” to the old priorities.

But, the preferences have really inspired people. I think that Mark Ravizza said it very well: the discernment preference is the roadmap and the other three are cries. The other three preferences really tell us where we're going to be looking. I find it interesting that, not long before the UAPs, the higher education institutions through the IAJU, chose six areas that we call priorities. To be in compliance with the preferences, we have determined that we don't need to change or abandon them. We can easily incorporate the wisdom of the UAP's, or the graces of the UAP's, as we reflect on them; educating those at the margins, promoting peace and reconciliation, educating a care for the environment, etc.. For example, we know that

forming faculty and staff leadership is critical in each of the regions. Every one of our institutions wants to work at this. My time is up now... but I might have a chance to talk about this in the next round because I think I'm going to be first.



PART - II

Dani Villanueva SJ - Moderator

Thank you very much. I think that we all agree that never before we were so conscious of being one Universal Apostolic body with a unique and a common mission. The UAP are the perfect framework for alignment and collaboration. They are an opportunity for us to find the potential synergies around the mission that will somehow open up the apostolic opportunities for the future. That is why this discussion is so important and why we wanted to have another round specifically on, from each particular perspective of the universal mission, how do you see your current collaboration and the possible opportunities for strengthening it with the social apostolate. This time, we shall start in the reverse order with Garanzini. Mike, you may start with your sharing for 5 minutes about collaboration of higher education with the social apostolate.

Michael Garanzini SJ - Secretary for Higher Education

So,..... as I was saying... these preferences are now telling us how we need to take care of our priorities in the area of formation of leadership. We have to figure out how to help people that run our institutions become men and women who discern the future of these institutions, as several of these panels have talked about. When it comes to educating at the margins, which was one of our priorities, we have to now think about how to work with our collaborators that are obvious for us in the society, for example, Fe y Alegría, JWJ, JRS, and so on.

When it comes to preparing people for civic and political leadership, obviously, (we talked a lot about it here) we need to think about the fact that everywhere you go in the world people know that Jesuit education has been responsible for producing some of the most powerful people leading the political scene. We have prepared, and are thus somewhat responsible for, putting many of these men and women in the positions they are in. Are we really doing the right job? Are we preparing them for democratic global citizenship? So, while we have got a number of things that we hope to focus on, we need you to help us understand how it is that you see yourself fitting and contributing and how we can work together?

As I said earlier, our institutions are complex that they can be very often difficult to know, especially to know how to assess and access them, how to get inside them. Some of our social apostolate are actually run from inside these institutions. Some are separate and quite independent, like many of your centers, but some centers are inside the institution. We should be talking about collaborations there.

Finally, we're interested in interreligious dialogue, and as I said, in educating for environmental and economic Justice. And, we're interested in advancing peace and reconciliation. We have projects in each of these areas that are collaborations between institutions and among institutions but we need to bring in the social apostolate in a serious way in each of these areas. Thank you!

José Mesa SJ - Secretary for Primary and Secondary Education

I would like to start by saying that, actually, we already collaborate an awful lot. There are many collaborative projects between our schools and the social sector or the social apostolate. At the provincial level, at the regional level... I cannot remember a single meeting where you have not been present, as lecturers, supporting schools in the follow-up process... However, as the question is whether there are other opportunities for collaboration through the UAPs, I would like to point out two.

One opportunity for collaboration is for us to carry out an exercise in collective discernment together, at the local level in the Conferences and at the Secretariat level here in the Curia, in order to identify some projects in which we can work together. At the local and regional level there are already many projects in this vein.

The second potential space of collaboration is to offer each other our respective areas of specialisation and knowledge. You especially have experience working with the marginalised, and also experience in advocacy, which we do not have in schools. This work is sometimes a bit foreign to us, even difficult to understand, due to the institutional environment of our schools. Furthermore, you have first-hand knowledge of social justice and ecological issues. But our schools also have much to offer. Firstly, our experience in the teaching-learning process, because ultimately, as I have been able to hear here, many of you also want to offer a way to learn how to draw ourselves closer to others and the world. We can work together on this.

Ignatian pedagogy is something that we have been employing for several centuries and it can help us all. We work with young people, with future generations. Many are not interested in

faith, justice, and in some cases ecology. But we have an opportunity to approach them and invite them to engage: here we must come together to make an appealing and convincing invitation to young people.

Also our schools have a lot of experience working with the marginalised, not only with the educational branch of the Jesuit Refugee Service, or with Fe y Alegría, but many of our so-called “traditional” schools also have this fundamental mission. Here we can also share a great wealth of knowledge. We could also share the know-how involved in managing and administering long-term institutions. And, of course, the experience of faith education, despite the questions and challenges.

Therefore, we need to realise that we are better off working together as partners serving the same mission through the UAPs. I think this would be a statement to the world. In such a divided and polarised world, it would be a great statement to the world if we could show that we are able to break out of our little circles and silos, and be able to converse, discern and work together.

The second potential space of collaboration is to offer each other our respective areas of specialisation and knowledge. You especially have experience working with the marginalised, and also experience in advocacy, which we do not have in schools. This work is sometimes a bit foreign to us, even difficult to understand, due to the institutional environment of our schools.

Another area where we can work together - as we have in fact already been doing - is global citizenship. Father General has set this task as a priority for us. High-standard education for all is very important, and you have an advocacy approach there. We have institutions like JRS and Fe y Alegría that are actually within both of our scopes. They are in the educational sphere, which is the priority of JRS now, but they also have, and have always had, much to do with the field of the social apostolate and they can help us build bridges and walk together.

So, I hope that in a few years we can show the world that it is possible to work together, and that together we are greater and better.

James Hanvey SJ – Secretary for Faith

As I’m just starting in this new position, which is itself new, I don’t yet have a fully worked out set of proposals or even structures. I have benefited from greatly listening and attending the different sessions of the Congress. This has confirmed the essential dynamism of the Society’s mission and the life of the Spirit which shows us the many ways of ‘hearing the cry of the poor’ and responding to that cry. I really want to hear from you how we the secretary of faith can be of service and how the energy and creative perspective of faith can impact on our commitments. But let me just give a few very tentative and preliminary reflections on this.

1: That faith was central, especially to the poor, the marginalised and displaced, especially refugees, was brought home to me when I was in Oxford. About 6 years ago, together with the Centre for Refugee Studies, one of the Jesuits in the community who doing his research on ‘illegal’ migrants helped to organise a conference on the faith of refugees and migrants.

What really astonished me was how little work had been done on this. There were volumes on rights, economic factors etc. but it seemed to me that little work had been done to recognise the importance of faith for refugees and migrants. Listening to the testimony of those who were migrants as well as those who, out of their faith commitment of those who worked with them and for them, it was so clear that faith was part of their resilience and their strength. It was their faith that gave them a sense of self and belonging to a community even when they experienced the vulnerability to which they were exposed at every level of their existence. Faith was often the only thing that they were still allowed to possess. The rich and the powerful are not really interested in the faith-wealth of the poor. In their faith-life and practice, in the small objects of devotion which they carried – objects which also held their memory of home – they ceased to be a political problem or a statistic. Faith shines the light on every individual face; it carries the sacredness of identity and person. It resists erasure and it cost nothing. It is also the deep well of hope for those whose circumstances might destroy hope.

2: If we buy into a secular narrative, we only see them in categories: political, social, economic. No matter how important and necessary these are for the powerful advocacy that we wish to do, we have accepted a sort of reductionism. We see only the material and not the spirit, not the transcendent destiny that each one possesses; the hope of a life that is worthy of the eternal dignity that each one has and holds secure in Christ beyond all the politico-economic contingencies and hegemonies that seek to remove them from history or reduce them to a ‘faceless mass’, only to be used. If we think our service is better without the vision of faith, then we simply collude with the secular and its well-intentioned but reductive humanism. We make ‘the poor’ poorer by making them serve a category or a narrative which they did not make – which they are not allowed to make.

In the Gospels, Christ never instrumentalises the poor or sees them as a problem. Each poor person becomes an event, a site of revelation of the subversive freedom of God’s compassion, justice and transforming love. In this way, we can see that we do not bring faith, but we are called to be its servants – called to serve a faith that is already there.

3: The gift of faith makes a difference in our world. Because ‘faith’ itself is so often instrumentalised to serve political and social agendas, we have rightly become suspicious of its claims. But the faith which is God’s gift in Christ does not exclude or coerce. Rather, it lives out of a vision of the profound solidarity of all humanity. It respects difference. Faith creates a new space for the common task of human flourishing. Perhaps here we could identify three aspects of the work of faith: First to carry and keep safe the memory of humanity. This is a redemptive work. Second, as I have suggested, faith works against all reductionist philosophies and approaches. Third, against the secular suspicion that faith is a sort of captivity – a suspicion not without some justification in the way faith has been used – that faith, which is God’s gift and distinguishes the human from everything else that exists, is the foundation, advocate and defense of human freedom. This is why religious freedom is such an important right.

These seem to me to be extraordinary values which are nourished by Faith and impact on all our work. They seem to me to be particularly important at this moment in the crisis of our cultures and political systems.

There is another aspect here which has begun to preoccupy me, and I still have to think about. I raised in our first round. In the Spiritual Exercises, we come to contemplate the passion, crucifixion and death of Christ, Ignatius asks us to consider 'how the divinity hides itself.' I wonder if this is not the key to our world? I was struck yesterday and today listening to the discussion and the speakers: maybe our world today doesn't see God because it does not see the poor, the abandoned, marginalised and powerless? Perhaps it is they who are the real masters of the first UAP; they show us the way to God. They show us a God who loves them and delights to be with them; not the god of the powerful, influential, wealthy who dominate our attention and take up all the space with their visibility. The poor ones show us a God who has come to them and dwells with them, has made his home with them. This is a God who cannot be harnessed to another's agenda. This is the God who is the only one worth believing in because this God is not self-reflected creation. If we worship that god, we only worship ourselves in disguise. That god cannot save us but is the measure of how lost we are in an illusion. Here, the poor, the Anawim, have something to teach us. I think there's an important resource here for dialogue or hermeneutic for us to bring to the world from our work. So, these are just some first thoughts on the service of faith.

Mark Ravizza SJ - Fr. General's Delegate for Formation

I have no slides for this part, because I do not want to distract you with any images. I just have one "ask," and I want to try to make it very clear. I said that we, in formation, are beginning to receive the Preferences by beginning to walk a spiritual path of prayer and discernment, listening to the cries of the poor, the young, and the Earth. I trust, and I know from talking to many of you across these days, that you too are beginning in the same way. So here is my ask: when in your process of prayer, spiritual conversation, and discernment you listen to the cry of the young, please do not forget our young Jesuits in formation, and the young men and women who want to work in the social apostolate with us.

I invite you to reflect for a moment on the importance of a mentor. How many of us in this room are where we are today because someone cared about us, and someone invited us to try something we did not imagine we could do? I do not want to embarrass Greg Boyle, but I know so many of us were touched by the power of his words yesterday. But what he didn't say is how Homeboy and Dolores Mission over the years have received innumerable young Jesuits from the novitiate, young guys on regency, young men and women who heard about Greg and who wanted to go and work with him. And those people who go are changed, and I know that you have had similar experiences. So please, as you discern how to move forward in the next 10 years, ask yourselves: how do we intentionally and strategically invite the young men and women whom we are trying to form for the next generation to work with us?

I have three concrete suggestions. First intellectual formation. If you are anywhere near one of our Juniorates, houses of First Studies, or Theologates, please get in touch with the rectors and superiors, and invite our students to be out working with you, and to integrate that

experience into their studies. Invite yourself into their classes to talk about what you are doing because we need more and more integration between what is happening in the classroom and what is happening in the world. Secondly, if you are not near one of our formation centers do not despair. We have men who can work with the social apostolate during the novitiate, during regency, right after ordination for a pastoral year, and during their Tertianship. If you can be proactive and go and say, “this is the opportunity at our place,” that type of experience can change a life. Thirdly, please do not forget those who are not Jesuits. The General has said to me, “you are supposed to be thinking about formation and that does not just mean men in the Society of Jesus, it means all of the young women and men who collaborate together in our mission, the mission of the Lord.” And so please create internships, please think about ways that you can invite a young person during a summer into your work. It is so easy to get focused on the great needs of the people we are serving, but the UAP are trying to invite us to step back prayerfully and reconsider where the spirit is leading us. I have no idea concretely what that will mean in your contexts, but I believe the Lord does. I am excited to hear, if you listen to the Spirit, what you and the Lord will imagine together to shape the next generation of people who will serve the young, the poor, and the Earth. Thank you very much.

Tom Smolich SJ - International Director, JRS

JRS is a bit different from the other offices represented here. JRS is not part of the General’s Council. We are in the same building but down the street from the Curia, and JRS is part of Social Ministries. Allow me to make my reflections as “one of us” in Social Ministry, through two lenses: *Synodal* and *Glocal*.

Synodal:

I think an important piece of whatever Social Ministry means for us going into the future is in the “world” of the UAP. I especially want to thank Michael Czerny, because he gave us the word I didn't have for what I wanted to talk about. His idea of synod or the *synodality* of our being able to come together, to listen to one another and to use his phrase – *that I wind up voting for things that I would never have voted for before the process* – is critical. We in social ministries are at a moment that if we can really listen to where God is taking us and seeing where we are invited to go, we will find ourselves being led in ways and into positions that we have not thought of. So let me approach that *synodality* on three different levels.

1. How could our synodal voice, how could our way of listening and changing and letting the Spirit move us, impact the Sustainable Development Goals (SDG)? This, mentioned on the website is a key potential impact for the UAP, and Jeffrey Sachs in his conversation with us specifically looked at this area. I will make the observation that we, as the Society of Jesus, cannot say and promote something intelligent about all 17 Goals, much less say all there is to say about any one of them. How can we focus our efforts? To me this is a necessity. In this we would model the Amazonia Synod, which talked about a number of issues and through synodality, identified a few as the most important ones.
2. Can synodality help us as Social Ministries, working with other ministries, say *this* is where God is calling us to put our interests and expertise vis-à-vis critical and specific

global movements? As an example, JRS is currently engaging the CRRF (Comprehensive Refugee Response Framework), a UNHCR invitation to governments to implement a different way of engaging forcibly displaced people. A synodality that comes from a real sharing with other partners in the Society could help our contribution in this area. I say this acknowledging that we have to let ourselves be influenced by what the rest of our sisters and brothers have to say even in our own areas of expertise and priority.

3. How can synodality help Social Ministries participate more deeply in regional and local efforts for justice and reconciliation? As an example, the Jesuits West USA Province (my province) has embarked on a process of a year of prayer, asking God how we are invited to move forward as province ministries. We in social ministries have an opportunity as these movements evolved at the local and regional levels to be significant participants, to express our point of view but also to be influenced by what we hear, so that what we are doing, in a sense builds the conversation from that synodality.

Glocal:

My other word to remember is *glocal*. I don't particularly like the word itself, but I think it captures something important about our future. It is what Joe Xavier was saying yesterday about a global reality expressed quite locally. What might it mean for us to become a global organisation that expresses its mission intentionally and deliberately both globally and locally?

I think in structures, so let me bring up two questions on that level which may help us engage the glocal question.

1. Dani Villanueva SJ and I have several conversations on this particular point: the question of identity and networking. Where does "the identity piece" fit? I'm going to use the Jesuit term "governance" and ask the question: how do we as the Society and its ministries lead, manage or "govern" networking processes so that synodality or an experience of really listening to another will take us to a different place? I don't have an answer to that question, but I don't think we can sit back passively and just say whatever happens, happens. That is not good governance.
2. My final question: please look at this, the conference program cover, the cover representing all of our groups. We say we want to respond globally, but I think someone outside of our system would say: *how can you possibly respond globally with all those different organisations, with all those different logos?*

Logos say something to the rest of the world. A logo not for us, the members; a logo communicates something about us to the rest of the world. If we have 7, 10, or 100 logos, what does that say to the world (and to us) about our ability to respond globally? I don't have the answer, but I think it gets at the challenges we face as we respond as the social ministry sector in the spirit of the UAP. Thank you.

*All original in English except José Mesa in Spanish
Translation of José Mesa Nils Sundermann*



Father General's Address to the Holy Father

Rev. Fr. Arturo Sosa, SJ

Superior General of the Society of Jesus, 7th Nov. 2019



Dear Holy Father,

Let me first of all thank you for your time and for agreeing to meet us on this day to share in the celebration of the 50th anniversary of the Social Justice and Ecology Secretariat of the Society of Jesus.

We number 210 delegates, both lay people and Jesuits, from all the provinces across the five continents where the Society of Jesus carries out its mission, the service of Faith and the promotion of justice and reconciliation. Although the majority of those present are apostolically engaged in the social field, some carry out their work in other areas, since the mission of promoting Justice has been entrusted to the entire Ignatian body and is carried

out across all apostolic fields.

Here present is a diverse group, not only due to the variety of apostolic fields in which the promotion of justice and reconciliation is carried out, but also due to the rich composition of lay people and Jesuits. It is important to note that at the previous congress of the social apostolate, held in Naples in 1997, one hundred percent of the participants were Jesuits; in this Congress we make up 63%. The Society of Jesus, like so many other ecclesial institutions, is enriching itself particularly with the presence of women, both through their participation in the field of work, where they are a majority, and for their invaluable contribution to communal discernment, making decisions and consistently implementing them.

We started this Congress, last Monday, November 4th, remembering the many gifts given to us over these 50 years and the generosity of the response, while also acknowledging our unfaithful moments in the mission received. We gave thanks to God for his presence among us, for the mission to which we have been called, for the peoples to whom we have been sent and for the lives given up by our martyrs. We are particularly grateful for the life of Father Pedro Arrupe, to whom we especially dedicate this Congress, for being the great inspirer of the Society of Jesus since the Second Ecumenical Vatican Council.

The most important thing in this Congress is to clearly see the paths forward in the immediate, medium and long term. The Universal Apostolic Preferences 2019-2029 light our way, a mission received from your hands to go forward as brothers and sisters in the ministry of reconciliation in justice.

We are holding this Congress in a profound atmosphere of Ignatian prayer, with moments for reflection, personal prayer and communal discernment. We listen to the cries of the people that we accompany across all continents, we perceive the challenges of each context and we seek to better understand the causes of the vast injustice in order to find more effective ways to overcome them. Like Ignatius of Loyola, we ask to be situated alongside the Son and to march under his banner in this context which is ours to live.

We are joyful to have you with us right in the middle of our meeting, to receive your guidance and advice. For all of us, your teaching is a constant nourishment for a faith that seeks to be embodied in works of justice and reconciliation. You can count on our service and our daily prayers; we also ask for your blessing.

On behalf of all the participants gathered here, I invite Fr. Xavier Jeyaraj, Secretary for Social Justice and Ecology and Valeria Méndez de Vigo to present you with some of the materials prepared and shared with the participants.

Original in Spanish
Translation Nil Sundarmann





Address of his Holiness Pope Francis to Participants of the SJES Congress

Clementine Hall, Vatican, Thursday, 7 November 2019



Good morning, and welcome,

As we are all aware, since its foundation, the Society of Jesus has been called to the service of the poor, a vocation that Saint Ignatius included in the *Formula* of 1550. The Jesuits were to dedicate themselves to “the progress of souls in Christian life and doctrine and for the propagation of the faith”, and to “reconcile the estranged, compassionately assist and serve those in prisons or hospitals, and indeed to perform ... any other works of charity” (*Formula of the Institute*, 21 June 1550, approved and confirmed by Pope Julius III). The *Formula* was not a declaration of intent, but rather a confirmation of a lifestyle the Jesuits had already experienced, and this filled them with consolation for they felt they had been sent by the Lord.

This original Ignatian tradition has come down to our day. Father Arrupe proposed to strengthen it, for at the basis of his vocation was the experience of contact with human pain. Years later he wrote: “I have seen (God) so close to those who suffer, to those who cry, to those

who are shipwrecked in this life of abandonment, that there has been a burning desire in me to imitate him in this voluntary proximity to the derelict of the world, whom society despises" (*Este Japón increíble. Memoria del P. Arrupe*, 4th edition Mensajero, Bilbao, 1991, p. 19).

Today, we use the word discarded, do we not? We are talking about a throwaway culture, this great majority of people left behind. For me, what strikes me deeply about this text is where it originated, where it comes from. From prayer, am I not correct? Arrupe was a man of prayer, a man who wrestled with God every day, and from hence comes this strength.

Father Pedro always believed that the service of faith and the promotion of justice were inseparable: they were fundamentally united. For him, all of the Society's ministries needed to respond to the challenge of proclaiming the faith and, at the same time, of promoting justice. What until then had been a task for a few Jesuits, needed to become a concern for them all.

The Poor, a Place of Encounter with the Lord

Every year the liturgy invites us to contemplate God in the candour of an underprivileged child who came among his own people, but was not received (cf. *Jn* 1: 11). According to Saint Ignatius, a handmaid – a maidservant, a person, a young woman who serves – assists the Holy Family (cf. *Spiritual Exercises*, §§ 111-114). Together with her, Ignatius exhorts us to be there too. I will make "myself a poor creature and a wretch of an unworthy slave, looking at them and serving them" (*ibid*). This is neither poetry nor publicity; Ignatius felt this. And he practiced it.

This active contemplation of God, of a disregarded God, helps us to discover the beauty of every marginalised person. No service replaces "appreciating the poor in their goodness, in their experience of life, in their culture, and in their ways of living the faith" (Apostolic Exhortation *Evangelii Gaudium*, § 199).

Amongst the poor you have found a privileged place to encounter Christ. This is a precious gift in the life of the follower of Christ: to receive the gift of encountering him among the victims and the poor.

The encounter with Christ among his beloved ones refines our faith. This is the case with the Society of Jesus, whose experience with the least ones has deepened and strengthened the faith. "Our faith has become more paschal, more compassionate, more tender, more evangelical in its simplicity" (*General Congregation 34 of the Society of Jesus*, 1995, D2, § 1), especially in the service to the poor.

You have experienced a true personal and corporative transformation in silent contemplation of your brothers' and sisters' pain. A transformation that is a conversion, a return to look at the face on the crucifix, he who invites us every day to stay close to him and to bring him down from the cross.

Do not cease to offer such familiarity with the vulnerable. Our broken and divided world needs to build bridges so that the human encounter allows each of us to discover in the least

ones the beautiful face of our brother, in whom we recognise ourselves, and whose presence, in its poverty, though without words, demands our care and our solidarity.

Following Jesus among the Crucified

Jesus had “nowhere to lay his head” (*Mt* 8:20), dedicated as he was to preaching “the gospel of the kingdom” and to healing “every disease and every infirmity” (*Mt* 4:23). Today, his Spirit, alive amongst us, impels us to follow him in the service of the crucified people of our time.

At present there is an abundance of injustice and situations of human pain with which we are all too familiar. “Perhaps one can speak of a third war, one fought ‘piecemeal’, with crimes, massacres, destruction...” (*Homily, Redipuglia, 13 September 2014*). Human trafficking exists; instances of xenophobia and the selfish search for national interests abound; inequality between countries, and increasingly so within them, and all without a remedy. And I would say growing exponentially.

On the other hand, “never have we so hurt and mistreated our common home as we have in the last two hundred years” (Encyclical Letter *Laudato Si'*, § 53). It is not surprising that once again “the deterioration of the environment and of society affects the most vulnerable people on the planet” (*ibid.*, n. 48).

To follow Jesus in these circumstances involves a set of tasks. It begins with accompanying the victims, to contemplate in them the face of our crucified Lord, and continues in being attentive to the human needs that arise, many times innumerable and unattainable in their entirety. Today, it is also necessary to reflect on the reality of the world, to unmask its evils, to discover the best responses, to generate the apostolic creativity and depth that Father Nicolás so desired for the Society.

But our response cannot stop there. We need a true “cultural revolution” (*ibid.*, § 114), a transformation of our collective gaze, of our attitudes, of our ways of perceiving ourselves and of placing ourselves before the world. Finally, social ills often become embedded in the structures of a society, with a potential for disintegration and death (cf. Apostolic Exhortation *Evangelii Gaudium*, § 59). Hence, the importance of the gradual work of transforming structures, through participation in public dialogue, where decisions are made that condition the lives of the lowly (cf. *Meeting of Popular Movements, Santa Cruz de la Sierra, Bolivia, 9 July 2015*).

Some of you, and many of the Jesuits who preceded you, have begun works of service to the poorest, educational projects, attention to refugees, the defence of human rights and social services in many fields. Continue with this creative commitment, which is always in need of renewal in a society of accelerated change. Help the Church in the discernment which we must undertake today, also concerning our apostolates. Do not cease to network among yourselves and with other ecclesial and civil organisations in order to speak out in defense of the most needy in this increasingly globalised world. With this globalisation that is lopsided, that erases cultural identities, religious identities, personal identities, everything is the same.

True globalisation must be multifaceted. Uniting us but each one maintaining his or her uniqueness.

In the pain of our brothers and sisters and of our common home under threat, it is necessary to contemplate the mystery of the crucifix in order to be able to give one's life to the end, as many Jesuit companions have done since 1975. This year we celebrate the 30th anniversary of the martyrdom of the Jesuits of the Central American University of El Salvador, which caused so much pain to Father Kolvenbach and which led him to seek the help of Jesuits throughout the Society. Many responded generously. The life and death of the martyrs is an encouragement to our service to the least ones.

And Opening Paths to Hope

Our world needs transformations that protect life under threat and defend the weakest. We seek changes and many times we do not know what they should be, or we do not feel able to deal with them; they are beyond us.

At the borders of exclusion we run the risk of despair if we follow human logic alone. It is surprising that so often the victims of this world do not allow themselves to be overcome by the temptation to give in; rather, they trust and cling to hope.

We are all witnesses to the fact that "the lowly, the exploited, the poor and underprivileged" can and do achieve a lot... When the poor organise themselves they become genuine "social poets: creators of work, builders of housing, producers of food, above all for people left behind by the world market" (*Meeting of Popular Movements, Santa Cruz de la Sierra, Bolivia, 9 July 2015*).

Does the social apostolate exist to solve problems? Yes, but above all to promote processes and to encourage hope. Processes that help people and communities to grow that lead to awareness of their rights, to deploy their skills and to create their own future.

May you work for "true Christian hope, which seeks the eschatological kingdom, [and which] always generates history" (Apostolic Exhortation *Evangelii Gaudium*, § 181). Share your hope wherever you are, to encourage, console, comfort and revive. Please open the future, or, to use the expression of a current

Does the social apostolate exist to solve problems? Yes, but above all to promote processes and to encourage hope. Processes that help people and communities to grow that lead to awareness of their rights, to deploy their skills and to create their own future.

scholar, frequent the future. Open the future, inspire possibilities, generate alternatives, help to think and act differently. Take care of your daily relationship with the risen and glorious Christ, and be workers of charity and sowers of hope. May you walk, singing and weeping, so that the struggles and concerns for the lives of the least and for threatened creation may not take away from you the joy of hope (cf. *Laudato Si'*, § 244).

I would like to conclude with an image — we priests in the parishes distribute holy cards, so that people can take an image home, an image of our family. Father Arrupe’s testament, there in Thailand, in the refugee camp, with the discarded, with all that man had sympathy for, to suffer with those people, with those Jesuits who, at that moment, were opening a open in this whole apostolate, asks of you one thing: do not neglect prayer. That was his testament. He left Thailand that day and had a stroke during the flight. May this holy card, this image, always accompany you. Thank you.

*Original in Spanish
Translation by Vatican*





Networking and Collaboration beyond the Society of Jesus – Case 1: The experience of the Pan-Amazonian Ecclesial Network (REPAM)

Mauricio López Oropeza

Executive Secretary of REPAM, Rome, Italy, 7th Nov. 2019



I. Recover and Honour the History:

In this image, we contemplate the hands of God mother who cares, cares for life, also hands who have worked. They are the hands of God the mother who caresses our life and who also shows the traits of tiredness and fragility because of our inability to grasp the beauty of all creation. The first thing we can say about REPAM is that it is the consequence of a long process, born of the paths taken by many others and others before, and its identity is connected with its own history.

"They tore off our fruits, cut off our branches, burned our trunks, but they could not kill our roots".

- Popol Vuh. Sacred Book of the Mayas

REPAM wants, despite its enormous fragility, to honour life and history. There is nothing extraordinary in REPAM's intuition; it is all consequence and convergence. It comes from the Second Vatican Council and its great novelties not yet fulfilled after more than 50 years; from the journey made by the Latin American Magisterium and the steps taken in Medellin 1968, Puebla 1979; Santo Domingo 1992 and Aparecida 2007. We are the fruit of the experience of dedication and of the way we sow ourselves in the reality of missionaries, laity, religious and

bishops who have given their lives for decades in the territory. Among them, the **voices of the martyrs** resound with more force, and of so many unknown testimonies that have been sown forever and make a difference in this Amazon.

Indigenous Pastoral Institutions such as CIMI in Brazil, CAAAP in Peru, among others, which for more than 40 years have made an inculturated option for and with the original peoples. The itinerant team (inter-congregational and inter-institutional experience) that for more than 20 years has sought to articulate Pan-Amazonian diversity. The paths taken by each of the regional institutions that are co-founders of REPAM: CELAM (Latin American Episcopal Council), CLAR (Latin American Confederation of Religious), Caritas Latin America, and the special commission for the Amazon of CNBB (Bishops' Conference of Brazil).

There was an opportune moment that allowed everything to be articulated, a *kairos* (propitious) moment. And in this propitious time it is necessary to begin by asking for forgiveness, as Pope Francis himself has done for a history of shadows for a colonial and colonizing Church, but at the same time recognising the profound lights of a living, sister, prophetic and martyr presence that are our roots.

II. FIVE Keys of a Diverse and Multi-Dimensional Spirituality that help to overcome the fragmented and self-referential vision for the accompaniment of the REPAM to the territorial reality:

- A. Spirituality of Creation:** “And God saw that it was good”. Created by a God who is Father and Mother who made us in His image and likeness out of pure love. To recognise this is to recognise God's footprint in everything "earthly", for this reason absolutely everything is a place of discovery of the Mystery.
- B. Spirituality of fraternity:** The rupture between Cain and Abel. Two visions about the relationship with our common home on the one hand, that of domination and on the other, that of care. Am I the guardian of my brother? In this case, the question extends to our sister mother earth. What vision is it that continues to dominate today? How can we reverse this and give way to more fraternal and harmonious relationships? In this the original peoples must be our teachers
- C. Liberating Spirituality:** To assume God's mandate to liberate the people from oppression, touching sacred ground and assuming that in our fragility God acts to confront every project of death. Moses before the burning bush. Take off your sandals that the land you step on is sacred land, and assume this prophecy even if we know we are useless, stuttering and limited.
- D. Spirituality of the Incarnation.** A God who makes himself present in our territoriality, who in fact "territorialises", incarnates and continues to make himself alive in the journey and diversity of peoples. The Contemplation of the Incarnation as the centre of our Ignatian spirituality: in it to ask God's gaze on reality and to act from his option of becoming one with us on the periphery, on the margins, in the midst of the discarded and disposable, and from there to be co-creators in his project of

redemption. A look from the bottom to the top and from the periphery to the centre. A preferential option for the poor and for the people.

- E. A **spirituality of dialogue**. The different spiritual traditions in the Amazon that mark different relationships with mystery and enrich it. The great challenge today is interculturality. In the synod a step has been taken, but this implies overcoming univocal (western) gazes that have appeared so strongly in these days and that reject what is different. Synod catalogued as pagan and heretic, when in reality the cultural and spiritual diversity of the Amazon becomes a propitious space for the redemption of the human mystery from the gaze of God. The way to 'Christification'.

"We are not human beings having a spiritual experience; we are spiritual beings having a human experience. - Teilhard de Chardin (1955)

III. Irruption of New Ecclesial Territorial Subject

Pope Francis expresses in the *Laudato Si'* that we are earth (LS §2). This affirmation makes us change the traditional conception of our relationship with the earth. The human being cannot be the owner and proprietor of the land, but both are destined to be part of the mystery of life. In this sense, she is also "our Mother who welcomes us into her arms" (cf. LS §1). The Amazonian indigenous peoples have until today preserved this relationship of belonging to and participation in the life of the earth: it forms part of their identity (cf. LS §38). That is why this intuition is essential for REPAM and this is its true novelty. It is a **deeply improbable network but absolutely indispensable**.

The earth is the place where life happens, where we relate to one another, where we express our identity through culture, and it is also where our material (economic, political, social, etc.) and symbolic (spiritual, religious, psychological, identitarian, etc.) interactions are established, resulting in the notion of territory. Territory is the place where life acquires meaning, and where God is experienced in history. In this, the territory is expressed as a theological place.

*"The deeper we penetrate matter, the more we are confused by the interrelationship of the parts. Each element of the cosmos is woven with the others. It is impossible to break this net, impossible to isolate a single one of its pieces without fraying or breaking all of it. The universe is supported by its whole".
Teilhard de Chardin.*

IV. Some Characteristics of this Territorial Network Experience:

- A. **REPAM was born from the sum of fragilities and the realization that we are alone incapable of assuming the call of God that asks us to overcome fragmentation.** REPAM is not a marvellous intuition, but emanates from the fact that we feel profoundly fragile in the face of the signs of death today, in the face of the violation of rights, the criminalization of peoples, extractive projects, dispossession of land. REPAM was born because there was no other option than to continue working separately.

B. Multidimensional vision in the manner of Integral Ecology as a central and essential category in Laudato Si'. An attempt to dialogue anthropological-human, social, political, cultural, ecological, economic and spiritual perspectives, and even in the key of justice between generations. None of the parties can be treated separately. It is a true epistemological rupture, and the call to create new criteria.

C. Approaches for the territorial approach of REPAM:

- **Biome:** living organism, it is a territory with its own dynamism, if we do not understand territoriality it will be very difficult to accompany what happens in its amplitude (flora, fauna, diversity of peoples).
- **Basin:** Integration of the water systems that make life possible through the waters that are born, produced, moved, integrated.
- **Trans-institutionality:** to go beyond our own structure to integrate the different institutions and organisations that act in the territory and that make up the network, each one from its own particular diversity, but recognising challenges and common objectives that oblige us to establish the necessary minimums and the most urgent elements that lead us to overcome self-referentiality and collective action. Beware of the temptation of endogamy that makes this network fabric impossible.
- **Trans-nationality:** rupture of geographical limits and political-administrative frontiers in function of the biome and the connection of life that occurs in the territory.
- **Trans-charism:** the diversity of charisms in a great richness, but working together implies abandoning the desire to put one's own flag as the predominant one. Everyone is called to put what they have and can, and the experience of inter-congregational and itinerant communities is gaining space in this process.
- **Trans-conferences:** ecclesial institutions that must be strengthened, but the truth is that many conferences have had a posture of turning their backs on the Amazon, and for this reason REPAM has made it possible to integrate to the point that in the Synod the creation of an episcopal and ecclesial Amazonian organism (semi-conference according to the Pope) has been proposed in order to give an account of this intuition.

In the Encyclical *Laudato Si'* the fact that everything is interconnected is strongly established, the climate crisis is a sign of this, but also the possibility of responding articulately to it in order to seek a way out. REPAM tries to do this with a lot of limitation, making mistakes on many occasions, but maintaining an intention to articulate what is diverse, to shorten distances between what is distant, trying to be a bridge. The future perspective has to do with the notion of territorialised interconnection because the incarnation happens in a concrete reality.

Other networks emerge from the irruption of this **new territorial ecclesiological subject** and they give an account of a novelty that wants to impel the 4 conversions that the Synod has proposed (*Pastoral* - *Evangelii Gaudium*; *Socio-environmental* - *Laudato Si'*; *Synodal* - *Episcopal Communion*; and *Cultural* - *Decree Ad Gentes* and *Puebla 1979*).

Maintaining a **territorial and global bipolarity** has been essential for REPAM, because in addition to responding to the concrete reality it has supported the birth or process of initiating other territorial networks around biomes or regions: in the Congo Basin - Ecclesial Network for the Congo River Basin [REBAC], in the Mesoamerican Biological Corridor - Ecclesial Network for Mesoamerican Ecology [REMAM], and the nascent ones in the Tropical Forest System of Asia Pacific - Asia Pacific Environmental Network [APEN], Guaraní Aquifer, as well as other processes of articulation in key INTEGRAL ECOLOGY in Europe with Commission of the Bishops' Conferences of the European Union [COMECE] and in North America with the Conference of the Jesuits and gradually with the Episcopal Conferences of the USA and Canada. Something new is being born.

- **Our option has been to generate services resulting from common discernment that are relevant**, concrete, transformative, subsidiary, not just speeches and documents. Examples: Pan-Amazonian Atlas, School of Human Rights and Report with the Inter-American Commission on Human Rights [IACHR], Advocacy Actions, formation, articulation of border churches, communicational actions, territorial dialogues with indigenous peoples in specific basins, among many others.
- **Interconnection with other jungles.** Not as an exercise in financial dependence or philanthropy established from top to bottom, but as mutual support and response to the structural causes of sociological and ecological sin. Examples: Link up for justice in Spain, Articulation with REBAC, Washington Event in Georgetown, COP, Social Forums, etc.
- **To inhabit tensions. Navigate them and be a BRIDGE.**

"The Church will not have fulfilled its mission in Panamazonia or will have failed in it until the peoples, especially the indigenous peoples, are subjects of their own history, politics, social, economic, cultural and even religious" - *Card. Hummes*

This experience has deep Ignatian features, such as:

- Discernment in common for the definition of common horizons.
- To use the means of *tantum-quantum*. It is a network, not an institution.
- Ignatian indifference in order to get out of self-referentiality.
- *Magis* in the exercise of a more far-reaching action together: greater good, more universal and reaching together to places where others do not reach.
- A territorial experience sustained in the Contemplation of the Incarnation.
- To feel with the Church, which is so urgent and so forgotten in our Ignatian spaces among others.

We are planting seeds of metanoia (deep conversion) in a *kairos* moment (a propitious time).

"I am not afraid of the new world that is emerging. I fear rather that the Church has little or nothing to offer to that world, little or nothing to say or do, that can justify our existence. We don't want to defend our mistakes, but we don't want to make the biggest of all: to wait with our arms folded and not do anything for fear of making a mistake".

- *Servant of God Pedro Arrupe, S.J. (adaptation)*

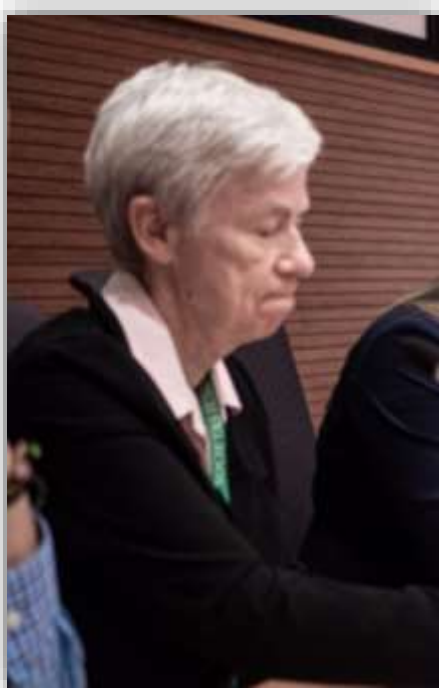
Original in English



Networking and Collaboration beyond the Society of Jesus – Case 2: With Justice, Peace and Integrity of Creation (JPIC), Commission of USG-UISG¹

Sr. Sheila Kinsey, FCJM

Executive Co-Secretary of the JPIC Commission of USG-UISG, 7th Nov. 2019



Thank you for inviting me to celebrate your 50th anniversary of the Social Justice and Ecology Secretariat Congress in Rome. It is an honour for me to be with you and to share my experiences with networking and collaboration. I welcome this time to strengthen our common ministries. Much of what I say will resonate with what you are doing, serving as a basis for further opportunities to work together.

The mission of our Justice, Peace and Integrity of Creation (JPIC) Commission is to transform the world, in the spirit of the Gospel, through lives of justice, peace and care for the integrity of creation. This would not be possible without networking and collaboration. Our focus is clear and continues to be developed using the See, Judge and Act methodology.

Within this framework, our engagements call us to consider team identities around the areas we must address, even as we honour the work of individuals. A generous spirit and a willingness to share resources and expertise is necessary. Having clear expectations, finding ways to build trust and confidence in one another encourages us to contribute resources necessary to promote our efforts. We need flexibility and an ability to stretch ourselves. Yet, we must allow time to learn together and to fill-in the gaps necessary for a well-developed program. This also includes careful attentiveness to one another in order to make qualified decisions and choose the right connections.

The JPIC Commission, through the work of the Secretariat, has established various networks. The working groups of JPIC Promoters in Rome each focus on a particular area of concern

¹ Union of Superior General (USG) and International Union of Superior General (UISG)

that is determined by the members who belong to different international congregations. These include the Africa Working Group, the Anti-trafficking Working Group, the Refugees and Migrants Working Group, the Integrity of Creation Working Group, the International Religious Congregations at the UN FAO, and the West Papua Network.

The Integrity of Creation Working Group has evolved into a web, addressing critical concerns that deal with the environment. The continuous networking with congregations engaged in mining communities is based on the findings of a comprehensive survey done in 2013 and continues to be used as an indicator to evaluate present-day mining issues. A conversation with one of your members resulted in the professional assessment of the survey by a Jesuit institution and being recognised as “ground-breaking”. The major recommendation was *networking*, resulting in our participation in meetings with mining executives and those affected by mining with the Pontifical Council of Justice and Peace now known as the Dicastery for Promoting Integral Human Development. We also attend ecumenical conferences, and recently, we held a seminar on JPIC and Mining with representations from Catholic Social Justice Organisations (CIDSE), Caritas, and a Jesuit organisation for development and social action (ALBOAN) engaged in advocating for justice in mining and whose work with the European Union includes saying no to conflict minerals such as gold and tin in the Democratic Republic of the Congo. The statement from this seminar was posted on the Amazon Synod and the Amazonian websites.

The Catholic Nonviolence Initiative includes organisational contacts to promote nonviolence at every level of the Church and in society. Different groups are working on various aspects of nonviolence, including environmental concerns. Nonviolence is a pervasive value and its qualities are included in the work we do.

Our networking provides opportunities for dynamic interactions, making the necessary contacts, meeting like-minded people and exchange of ideas, developing a more organised method to the work. Focused groups begin connecting around common concerns, involving key people in the discussions, encouraging creative ideas to emerge and developing an integrated systematic approach.

Collaboration includes a more developed teamwork in which we partner with one another in a more intentional way. This often entails a concept note which clarifies responsibilities and activities of the parties concerned. More cooperation is expected as we build alliances and cooperative relationships in our group efforts.

Our networking provides opportunities for dynamic interactions, making the necessary contacts, meeting like-minded people and exchange of ideas, developing a more organised method to the work.

The Pan-Amazonian Ecclesial Network (REPAM) noted our pivotal entry for JPIC efforts as the Secretariat for the JPIC Commission of both the Union of Superiors General (USG) and the International Union of Superiors General (UISG). The work with the Casa Común entailed our being part of the hospitality team that provided lodging for the indigenous people, which the Jesuit parish helped with as

well. We were also present at the welcoming Church of Santa Maria in Traspontina, and invited groups to host events for the Casa Común. The Jesuit representation was evident in all these areas.

We are now engaged in the UISG Campaign, Sowing Hope for the Planet, which the USG group will consider committing to in November. Hopefully, the Jesuits will be strong supporters and encourage other leaders in this effort. This project is a collaborative initiative with Global Catholic Climate Movement (GCCM), in which we are striving to integrate the connections that we have with one another so as to strengthen the movement. To make this systematic, we are doing mapping research on the Cry of the Earth and the Cry of the Poor in each of the countries where the sisters are present and grouped into constellations. The commitments from the different constellations will be presented in this context. Collaboration with GCCM is extremely important because of the pervasive influence it has around the world, which allows the campaign to have a wider reach through the integration of our efforts in the care for our common home. We are able to educate, motivate and affirm the depth and experience of each congregation with their efforts, utilizing their resources and contributing many of our own.

Our relations with the Dicastery for Promoting Integral Human Development goes back to the founding days of the JPIC Commission of which the Dicastery is a member. In recent times, we have actively participated in many of their conferences, which Jesuits have also attended, providing opportunities for collaboration.

Collaboration with the Embassy of the United Kingdom (UK) to the Holy See began with a conversation with a UK ambassador who was convinced that women religious were the most trusted in areas of conflict. A UK team had developed *The International Protocol on the Documentation and Investigation of Sexual Violence in Conflict*, which they wanted to pilot among both men and women religious in areas of conflict, through the JPIC Commission. After several discussions, the first workshop was held a year-and-a-half later in the Democratic Republic of the Congo, followed by Uganda and South Sudan. A Jesuit participated in South Sudan where the focus was on gender-based violence.

In working with these relationships challenges that may arise are differences in values, language difficulties (lost in translation), complications and delays with funding, time constraints, reporting mechanisms and identification of decision-makers.

Yet, networking and collaboration are ways to expand ourselves and our scope of influence, rather than close-in upon ourselves, and do what we can with our skills and resources. It's about knowing the needs of our time and determining what is ours to do to carry out God's will for us. It's about doing our part, however big or small that may be.

By doing so, we can consciously focus on our efforts to bring about change by honouring Pope Francis' four-point pastoral program:

- **Time is greater than space.** Significant engagements are not one-time events but require continuity of ongoing growth and development.

- **Unity prevails over conflict.** By grounding our strengths for social concerns, our caring faith and expert analysis, we can work together for the good of all.
- **Realities are more important than ideas.** As we share our journeys with people who suffer deprivation of basic human rights—food, water, health, work, and the destruction of our planet—we strive to concretely respond to the needs.
- **The whole is greater than the part.** Our involvements encourage us to look for ways to broaden our concerns and spheres of influence by seeking areas for interconnection.

Our hope is to create working relationships that respond to the call of Pope Francis, that “What we need...is to give priority to actions which generate new processes in society and engage other persons and groups who can develop them to the point where they bear fruit in significant historical events, without anxiety, but with clear convictions and tenacity.” (E.G. 223)

Original in English





Networking and Collaboration beyond the Society of Jesus – Case 3: With Global Catholic Climate Movement (GCCM)

Tomás Insua

Executive Director, Global Catholic Climate Movement (GCCM), 7th Nov. 2019

Good morning! I am delighted to be here, and happy to share with you some reflections and ideas from the experience of the Global Catholic Climate Movement and the work we are doing, with the hope of providing some ideas.

I heard there are a lot of small group discussions as part of the conference. The idea is to provide concrete inputs for collaborating and working together. In *Laudato Si'* (LS), Pope Francis says that everyone's gifts and involvement are needed toward this crisis and that it means every single Jesuit institution and province are needed to tackle this horrible crisis we have ahead of us: the climate crisis.

Let me share a little bit about the work we do.

In the first place we are a global network and our goal is to serve the Church and be a platform for the Church to help better in taking action against the climate crisis, turning LS into action for climate justice.

We are a fruit of a Kairos. We founded the GCCM in 2015, which was a very special year: LS was published. There was the Paris Climate Agreement that was adopted and we with a group of Catholic Institutions including EcoJesuit, Fr. Pedro and Sylvia we launched GCCM. There are a couple of premises that underlie the rationale of why it makes sense to work together as a Catholic family addressing the climate crisis.

First, it is simply that the climate crisis is global. A global crisis requires a global coordinated response. Second, driven by the urgency and reading the signs of the times, the goal is to network and collaborate to ensure that we have the impact we need in line with the urgency of the crisis. Lastly, rather than working in silos and be isolated in our respective countries or



institutions or even congregations we are much stronger if we work together. We have to work together not only within the Catholic family, but also outside the Church with many other players. Hence, GCCM hopes to provide a service for Catholic institutions and individuals to come together and collaborate on this issue.

We are a network of nearly over 900 member organisations: Catholic institutions of all sorts, and a large network of grassroots leaders whom we support and empower. We are trying to give resources that could be useful. At the same time, we are sharing platforms for different Catholic institutions to learn from each other and learn best practices. We are a very diverse network. We not only have various religious orders, but we also work very closely with UISG. Religious orders have been clearly among the leaders in the GCCM network, ahead of the rest of the Church in implementing LS. We also work with Caritas agencies, other lay movements, youth groups, diocesan offices, and any Catholic institutions that wants to work on this issue.

At the same time we are working on empowering the Catholic grassroots trying to serve as a platform at the local level; we have local chapters and local groups that come together, so this picture for example: we had New York City GCCM chapter. There was a Franciscan there in the middle, a woman from a Jesuit parish, San Xavier Parish, one of the most active parish in New York City. It is bringing together the local Catholic community to work together and take action. Lastly, we also have, though relatively new from this year, a very strong youth branch of the network that is coming up, the Laudato si' Generation, with all the momentum

We have 3 goals. The first one is this transformation of the hearts. We need an ecological conversion, a change of the heart. Second, it is also about changing our life-styles. This is a spectrum from an internal to an external transformation. Finally yet importantly, the systemic transformation that needs to happen.

of climate strikes, the youth movement is rising up as never before. We are seeing a lot of engagement on this front. Those of you who are working with youth groups and youth ministries, this is an input for consideration. We launched this Laudato Si' Generation during the world youth day in Panama this year.

So very briefly to give a very quick overview, I am trying to provide some concrete examples of initiatives that you could consider working on in your respective countries and regions. We have 3 goals. This challenge of tackling the

climate crisis and living LS has three dimensions.

The first one is this transformation of the hearts. We need an ecological conversion, a change of the heart. Second, it is also about changing our life-styles. This is a spectrum from an internal to an external transformation. Finally yet importantly, the systemic transformation that needs to happen. It is not enough for us in the Church to change and be nicer with our common home, we need the larger structures and policies to change as well.

So I will just enumerate a couple of brief examples in each of these three dimensions.

1. The first initiative in terms of the **ecological conversion** that we have is the **Season of Creation**. Pope Francis invited the Church last September to celebrate the season of

creation. This is a special time between September first and October fourth every year. It is an ecumenical initiative with other Christian Churches. It is a special moment in the year to care for creation and to work on this issue. Pope Francis made a very strong statement inviting the Church to celebrate the season and we encourage you all to incorporate that in the annual calendars. It is a beautiful initiative to turn to LS every year and deepen into LS. We also have eco-spiritual initiatives. And for this we collaborate with Jesuits in different capacities for seasonal creation materials. There are Jesuits from the US and Canada who have been helping us in drafting resources. Then we have LS retreat formats and other eco-spirituality resources and LS awareness raising resources.

2. Second in terms of **our life style**, our focus is on reducing our massive **carbon footprint**. This is a relatively newer area of our work. We have developed an eco-parish guide. This was our first project in this area, providing concrete tools to implement sustainability measures in our institutions. We are now putting together a way larger sustainability program and partnership with the Vatican especially with the dicastery for Integral Human Development in order to help Catholic institutions to green their facilities and properties. We have a massive amount of buildings. You Jesuits have a massive amount of buildings and it is a serious responsibility. We have to green them immediately, urgently and we have to decarbonise our facilities. We have many more programs in the pipeline on this carbon foot-print.
3. Last but not least in terms of **Prophetic Advocacy**, raising our unified Catholic voice in the public sphere, we also have a number of initiatives. First, as I mentioned earlier, in the New York Chapter, we went out to the streets and participated in this climate demonstration. And I should mention here, we had some beautiful collaborations with CPAL in Latin America and Ignatian Solidarity Network (ISN) in United States and a few others who have been super active promoting the climate strikes this last September. We are quite excited about that collaboration and partnership. And there are a few others who stand out as well. These climate strikes, I am sure you hear more and more about them, there's another one in a couple of weeks and they happen every two months. We need to get into the rhythm of going out to the streets. The climate emergency we face requires no less. Second, we also do quite a lot about *bringing the Catholic voice to UN forums*. You know about the Paris Agreement and the COPs. The Cop 25 was just changed from Chile to Madrid. We were working very close with the Chilean Jesuits, and now it is a bit delayed with the Spanish Jesuits. We are working closely with all Catholic institutions that want to engage in these Forums. I also want to mention about *fossil fuel divestment*. This is a strong, a prophetic campaign. We encourage and we urge all of you to consider this initiative. About six Jesuit institutions have already divested from fossil fuel. This is about using our financial investments ethically. We cannot profit and invest in the fossil fuel industry that is at the core of the climate crisis. We cannot profit from this industry, we have to move away our money from them. Six Jesuit institutions already did it and I now their conversation are going in a few more, we would love you to consider this initiative. It is a very prophetic initiative that we need, grounded in this call from Pope Francis.

Pope Francis said clearly that most fossil fuel need to stay underground. That means we have to divest from this industry. Those are some quick examples of initiatives.

Just to conclude, in May 2020 we have the fifth anniversary of LS, a major moment for the Church to celebrate this beautiful document. There is a lot of action coming up. We are in conversation with our key members and stakeholders and preparing some big campaigns for next year. We are doing this in partnership with the dicastery for Integral Human Development. We will start a campaign called LS Week, which we already did for the first anniversary of LS in 2016. We will do it again for the fifth anniversary with all our key partners and most active institutions working on LS. It will be a week in May 2020, during which we will try to show how the Church is still looking at this encyclical with a great hope. I think all of us would agree that many in the Church unfortunately have forgotten about LS, or maybe never even got to read LS. So, we will raise awareness about this beautiful document. There will be a lot of action and initiatives going on.

Finally, last but not the least, I really hope we can take to hearts the call of Greta Thunberg, the Swedish young activist, who has popularised this concept that 'our house is on fire'. We have to act as if our house is on fire, because it really is. We hope that the Society of Jesus can take this urgency to heart and can also help inspire the rest of the Church. We need to activate the whole Church. So, we really count on the Jesuit family to turn this beautiful encyclical into action for climate justice and bring about the hope that is needed. We have to be beacons of hope, if not us in the Church, if we people of faith are not beacons of hope, who else will be?

So thank you, that's pretty much a quick overview and looking forward to working together. Thank you.

Original in English



Networking and Collaboration in the Jesuit Social Ministries: Synthesis of Conference Reports

Ted Penton, SJ & Charles Chilufya, SJ

Conference Social Delegates, Canada-US & Africa-Madagascar, 7th Nov. 2019

This short piece is a collation of experiences of networking in the Jesuit social ministries all across the five conferences of the Society of Jesus. What do we see? What do we gather from the collation of experiences of networking in the Jesuit social ministries (JSM) across the world?

What we see is that there are already many networking efforts in the JSM across and within Jesuit conferences. One observes a myriad form of networking; some formal and others not so formal, some high level and others not so high level. The networks in the JSM are based on larger entities like Conferences or Provinces and others are based on smaller entities like apostolates or offices. But what we really see when we take a snapshot of what we see, is a beautiful spectacle, one that could be described using an image of a group of birds like starlings flying in network. An image that brings out the beauty of how networks are growing and entities are working in harmony in the JSM without any central control. It is beautiful to see or to visualise.



Why Network?

The changes in the world have brought opportunities and challenges that call us to work differently. The developments and discoveries in Information and Communication Technologies (ICTs) and transport are one such opportunity. They make it easier for us to combine resources across vast distances. More than that our consciousness of the globality of the Society is another factor calling us to greater networking. But it was also observed in the reports that the world has become more complex now than even such that the global and the local interact much more easily and at multiple levels. The world and human interaction can

no longer be seen in terms of a hierarchy of interactions but in terms of network of complex connections. In this light it has become clear that some of the issues that we face in one local place can better find a solution through a type of networking that interacts the local and the global. GCs 35 and 36 have also highlighted these points.

Variety of Actors

The other beautiful spectacle to regard in the shared reports on networking from the Conferences is the variety of actors. The variety is rich. In the variety of actors we see lay and Jesuit, Catholic and non-Catholic actors, faith-based and non-faith based actors and many others. All of these actors, though different, act together toward a common goal of serving the one mission of Christ. What is even more beautiful to observe is how the variety of actors still listen to one deeper and common call and respond with alacrity and in harmony.

Effective Communication

One important feature of the image of the network of starlings is how they move in network without colliding because they fly in murmurings. They make sounds and they listen in constant communication. Communication, both internal and external stands out as an important feature of communication in the JSM networks. As we have noted, the developments in ICT have brought an opportunity for easier communication. Even more, the communication is wrapped around a strong feeling of togetherness as a Jesuit and Ignatian family. Furthermore, we also observe a high level of intention to take advantage of the opportunities for greater networking. All across the world, Jesuit Conferences, Provinces, apostolates and individuals working in network have developed infrastructure, policies and guidelines to help and promote better communication.

Time and Resources

An important point that our Conferences have learned about networking is that strong networks need dedicated time and resources. Networks do not build themselves. Specific people and institutions need to be given the mission, time and resources to build and sustain a network. Simply assigning a number of people who already have full-time commitments to be members of a new network is not enough. Without someone who has the task and available time of facilitating the network, it is likely to languish.

Discernment

An ever-present risk for our networks is that they turn into long, expensive meetings, which bear little fruit. In-person meetings are important to build relationships, but even apart from the cost in time and money, the carbon footprint of bringing so many people together is significant. When things are not going well, it can seem that that whole point of the network is simply to meet, and this is obviously insufficient reason to justify the expenditure. A second risk is that too much effort may be spent in finding an initiative that all members can participate in. This then risks becoming a lower common denominator program, of little value to anyone beyond the fact that all can join in. In some cases, it is better to focus on potentially

more fruitful projects that a smaller group of partners within the network can work on together.

Accountability

To mitigate these risks, and build more productive networks, each network must have a clearly defined focus and accountability. The nature of the accountability structure will vary, but unless the network answers to someone, it risks not achieving much beyond the meetings themselves. Second, it is important that concrete tasks within the network be clearly defined and divided among the network members. Sharing responsibility in this way gives more of the members a stake in the network's success. It also makes the network less susceptible to decline. If there is only one key facilitator responsible for everything, that person's departure makes continuity difficult. The more people who are responsible for the network, the smoother such transitions will be, and the stronger the network will be over time.

Recommendations

A number of proposals were made for global and regional action:

- Greater collaboration among Jesuit social centres
- Engaging in Jesuit advocacy in international fora, such as the UN
- Promoting joint actions connected to international days and events (e.g. World Day for Migrants and Refugees)

It was noted that the search for global initiatives should not detract from possibilities for regional collaboration, such as the project on tax justice in which the African and European Conferences are collaborating, or the migration networks that bring together Latin America and North America.

The Conferences also expressed a desire for greater clarity around the role of the Global Ignatian Advocacy Networks. Likewise, there was a desire for more clarity around the relationship between JRS and the social sector within Conferences.

Conclusion

To conclude, the Conferences underlined that while networking may be slow, it has many benefits. It opens doors to new initiatives, both through the inspiration of seeing what others are doing, and to totally new possibilities that emerge when we work together. Our networks energise the people working on issues of social and environmental justice, and build trust among diverse groups. They promote a sense of belonging not only to one particular country or region, but to the universal Society of Jesus. By exposing us to a wider range of perspectives, our networks help give us a deeper understanding of the issues we are working on. Ultimately, we are more effective when working together.

Original in English



Experience of Networking and Collaboration through Global Ignatian Advocacy Networks: 2008 to the Present Day

Valeria Méndez de Vigo

Co-ordinator of GIAN - SJES, 7th Nov. 2019

"The complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests."

- General Congregation 35 (2008), D.3, § 28

In this article, dedicated to Global Ignatian Advocacy Networks (GIAN), I would like to discuss the following topics: the origins of Global Ignatian Advocacy Networks; the conclusions of the networks' evaluation, carried out in May 2018; some of the lessons and good practices from the networks and, finally, the main challenges and opportunities faced concluding with some steps on the path ahead.

It all started in 2008 at El Escorial: The origins of the Global Ignatian Advocacy Networks

The origins of the GIAN trace back to a seminar on Ignatian *advocacy* or public advocacy which took place in El Escorial (Madrid), in November 2008, convened by the Social Justice and Ecology Secretariat, with the support of Entreculturas and other institutions of the Society of Jesus. Nearly fifty people gathered there, most of them directors and representatives working in public advocacy in Jesuit works around the world. Their aim was to promote public advocacy in the works of the Society of Jesus and foster a signature, Ignatian way of proceeding, with specific characteristics. These were five exciting and intense days. A *Kairos* moment, in the words of some of those present. It was decided to launch a series of networks to work on different topics in a cross-disciplinary way within the works of the Society of Jesus. The networks would be made up of institutions of the Society from the different Jesuit Conferences, under the leadership of one institution. The topics were chosen by the



participants based on criteria, such as the Society of Jesus' prior activities in the area, the relevance of the topic itself, its importance to the international agenda, and whether it required global collaboration.

Four of them have survived to this day: Right to Education, Justice in Mining (Extractive Industries), Ecology and Migration. Over the years, the networks have carried out various activities, such as developing political policy positions and broader analysis, mapping engagements and activities in different continents, awareness-raising campaigns and actions, and communication.

Promotio Iustitae has published editions dedicated to each of the networks, including their policy positions, maps and activities.

2018 - Evaluation of the Networks - Some Conclusions

In May 2018, ten years after their launch, the decision was made to carry out an evaluation of the networks. This evaluation took account of reports of the leaders of the networks; feedback from the leaders and coordinators of the social apostolate, Father General and some advisors, during the week of May 11-15, 2018; and surveys from: (i) relevant people in the Jesuit governance structure (conference presidents, conference social coordinators, members of the Curia; (ii) leaders and members of Global Ignatian Advocacy Networks and (iii) other users.

The main conclusions of the evaluation were as follows:

1. The Global Ignatian Advocacy Networks are a good and groundbreaking initiative seeking to provide a global response to crucial issues. Four networks are active, some of them very much so. The process of networking and collaboration was positively appraised. Networks have achieved substantial impact in the areas of communication, awareness-raising, and networking, but not so much in *advocacy*.
2. The greatest challenges faced by the networks have been the complexity and absence of a clear incorporation within the governance structures of the Society of Jesus. This is due to the difficulty incorporating networks that seek to be global into a structure subdivided into Jesuit provinces. Likewise, it was noted that at a particular moment the networks were disconnected from the Social Justice and Ecology Secretariat - under whose auspices they had been created - while the conferences failed to take ownership of them. Another challenge has been the lack of a global strategy, as well as the scarcity of resources and capacity directed to the networks.
3. The Global Ignatian Advocacy Networks were created as part of the Society of Jesus' commitment to justice and reconciliation. This is a clearly confirmed intuition in General Congregation 36. There is a clear mandate for the Social Justice and Ecology Secretariat to assume responsibility in relation to networks, the need to deepen public advocacy is emphasised, and it is acknowledged that networks need a new general framework and a new strategy.

4. The Superior General of the Society of Jesus referred to the GIAN as a relatively new project that faced challenges operating as a global network in an essentially provincial structure, and he encouraged the team to provide "*passion, energy, focus and direction*".

Lessons and Good Practices from each of the Networks

In this section, we will briefly identify some of the lessons and good practices from each of the networks.

The Justice in Mining Network has become a space for open dialogue on extractivism with an action plan on global and conference levels with clear strategies and pathways to action. The three main themes focus on unethical practices, the criminalisation of human rights defenders and environmental degradation, especially in the sphere of water. Some of the good practices identified are the following: the excellent collaboration between the different Jesuit Conferences; alliances forged with other Catholic networks, such as the Vatican's Dicastery for Integral Human Development, the Churches and Mining Network or CIDSE, as well as with other external actors and networks, such as the London Mining Network or Global Witness; in 2019, after attending the thematic forum in Johannesburg, the leadership of the network passed to ALBOAN.

The Right to Education Network has distinguished itself by having a clear discourse around the right to education for all, in line with the international consensus around the goals of Education for All and the 2030 Agenda (Sustainable Development Goal number 4); by developing pedagogical and communications materials and by carrying out campaigns.

Networking is not easy. Over the years, as we have demonstrated here, many challenges and obstacles have been uncovered. Nevertheless, we are summoned to network, to collaborate together, to develop our potential in solidarity with others.

Among its good practices, The Migration Network analyses the reality of migration both in the different conferences and at a global level, reflected in various publications which are consistently updated. Furthermore it develops and convenes the Campaign for Hospitality across the different conferences.

In 2018, The Network for Ecology, Ecojesuit, launched a strategic plan for the next 5 years. It has focused its public advocacy actions at COP

25, based on the understanding that climate change is a violation of human rights; it actively participates in groups, networks and actions related to the encyclical *Laudato Si*, considering it an opportunity for gratitude, discernment and conversion. The Network's good practices include possessing very good communication tools, such as its website and the various resources found there, participation in different international forums and, internally, the creation of numerous teams within the conferences.

What have we done in the last two years as a result of the evaluation?

Following the evaluation mentioned in 2018, some steps have been taken to ameliorate the shortcomings identified. The Secretariat has initiated dialogue between the conference

presidents and other secretariats/networks; the coordination and structure in the Secretariat has been strengthened; dialogue has commenced with the leaders of the networks; and effective operating procedures, the development of plans, and participation at international meetings have been encouraged in the networks.

Opportunities and Challenges

Some opportunities have emerged such as the fact that collaboration, networking and public advocacy are gaining relevance in the Society of Jesus; the launch of the Universal Apostolic Preferences, which facilitate a social and ecological framework, the international framework contained in the Sustainable Development Goals and the 2030 Agenda; the Global Compact on Migration and the Binding Treaty on Business and Human Rights, among others.

There are also a number of challenges such as access to resources both in human and economic terms; the need to strengthen capacity in public advocacy and on various issues; building a common narrative and links between networks in light of the Universal Apostolic Preferences.

Next Steps: The Path Ahead

What lies on the path ahead? Some of the steps that we consider necessary for the coming years:

- Establishing a global strategy with a shared mission and vision - aligned with the Universal Apostolic Preferences and other processes in the Society of Jesus - as well as with the international framework.
- Establishing a clear governance structure with the four networks, with the Secretariat operating as the umbrella and the networks as nodes, with distinct roles, leadership responsibilities, membership, and clear procedures.
- Building common links and narratives between different networks.
- Coordination and work between different sectors.
- And perhaps the most important of all: promoting public advocacy or prophetic *advocacy*. The Society of Jesus' organisations have the potential - and let me add - the moral obligation to influence policies, values, and culture to make structural changes so that the rights of the most vulnerable people and groups are fulfilled. Global Ignatian Advocacy Networks can be advocacy instruments from the local to the global.

Networking is not easy. Over the years, as we have demonstrated here, many challenges and obstacles have been uncovered. Nevertheless, we are summoned to network, to collaborate together, to develop our potential in solidarity with others. Because, in the end, networking exemplifies what the Brazilian Bishop Helder Câmara pointed out: "If you dream alone, it is only a dream. But if you dream together, it is the beginning of a reality".

*Original in Spanish
Translation Nils Sundermann*



Experience of Networking and Collaboration through the Ignatian Solidarity Network

Christopher G. Kerr

Executive Director, Ignatian Solidarity Network, United States, 7th Nov. 2019

Three million living alumni of Jesuit universities and secondary schools. 225,000 students currently enrolled in those schools. Tens of thousands of parish families. Thousands of current and former Jesuit Volunteer Corps members. Over 10% of U.S. Congresspersons were Jesuit-educated. These numbers give you a sense of the breadth of the Jesuit network in the United States and the potential influence it could have in building a more just society.

Fifteen years ago, in 2004, the Ignatian Solidarity Network (ISN) was founded as a lay-led organisation that would serve as a conduit for collaborative work for social justice in a robust and complex Jesuit network in the United States—a network with tremendous potential as illustrated by these statistics. However, our history predates this founding, going back to the mid-1990's and the wake of the murders of the six Jesuits and two laywomen at the UCA in El Salvador.



Rooted in the Martyrs

In 1995, as the relationship between U.S. foreign intervention and the murders at the UCA was becoming more obvious, lay leaders with deep connections to the Jesuits sought to unite the Jesuit network to call attention to this reality. Specifically, they hoped they could leverage the Jesuit network to speak out against the long history of U.S. military training of Central American soldiers, including 19 of the 26 soldiers who slaughtered the Jesuits and their lay companions in 1989.

In the midst of growing public attention to the U.S. role, these lay leaders created a space for Jesuit school students, faculty, and alumni, parishioners of Jesuit parishes, and many others

to join others gathering yearly at the gates of a U.S. military base to participate in a public vigil against the U.S. military training. This gathering, which began in a tent in a muddy field a mile from the military base, became known as the Ignatian Family Teach-In for Justice. People of all ages, but especially youth, gathered to hear powerful speakers, pray, meet new people, and celebrate the Eucharist together on the closing night. It was a powerful experience of hope, of network, and of “church.”

And, over twenty years later, the Teach-In continues. Over 2,000 people, eighty percent of them between the age of 16 and 24, converge for three days of learning, reflection, prayer, and action. On the final day, the delegates visit the United States Capitol to meet with members of the U.S. Congress and call on them to pass legislation that protects the dignity of people who migrate as well as that of our Earth. It is important to note that these mass visits of nearly 2,000 people to Congress are the largest “Catholic” advocacy day in the United States each year.

A Call to Collaboration

Building on the story of the Teach-In and its role as a precursor to ISN, there were a few key elements about our founding that are important to note:

- ISN was founded as an independent lay-led organisation that would work in partnership with the Society of Jesus – while Jesuits and their institutions are integrally involved in the work, all of the ISN’s staff are lay people, the vast majority of people involved with the ISN’s programs and campaigns are lay people, and the governing board includes a few Jesuits but has consistently been majority lay;
- Secondly, ISN committed to working with all sectors of Jesuit ministry – higher education, secondary education, pastoral and social ministry – becoming one of few organisations in the U.S. Jesuit network committed to cross-sector collaboration focused on social justice;
- And maybe most notably, while ISN began in response to the martyrs, its evolution was also deeply influenced by the calls for Jesuit-lay collaboration of General Congregations 34 and 35, the call to deepen the work of “networks” – and later by General Congregation 36, and today by the Universal Apostolic Preferences – which affirm our commitment to working for justice through an Ignatian spiritual lens, our significant engagement with young adults affiliated with Jesuit educational institutions, and our focus on the marginalised and our Common Home.

What does our mission of collaboration and networking look like today, fifteen years since our founding?

- We have eight lay staff, each with experiences of Jesuit education and the Ignatian spiritual tradition, work on issue areas, programming, and our digital presence and networking;

- We have over 100 member institutions that co-labor with us each year – these include Jesuit as well as other Catholic like-minded colleges and universities, secondary schools, parishes, and social ministries;
- These institutions participate in a wide range of networking meetings and online gatherings that unite faculty, staff, students, alumni, parishioners, and others together to learn about key justice issues facing society, discover ways to work more collaboratively together as an Ignatian Family, as well as take action through legislative advocacy and public witness for a more just world.

Lay / Jesuit Co-Laboring

When I reflect on what most exemplifies the co-laboring that exists between ISN and the Society of Jesus, an example comes to mind.

In 2018, a Jesuit university student in her final year of studies reached out to us for assistance. Her father was facing deportation to Guatemala by U.S. immigration officials. She desperately hoped that her father, who had lived in the U.S. for over 20 years could remain in the country long enough to see her graduate later that year.

Over the next few months, ISN, and Jesuit leaders worked hand-in-hand to bring attention to this family’s story. This included generating thousands of letters that were sent to U.S. immigration officials, leveraging relationships with media and other communications partners to lift-up the story in the media, and inviting key leaders, including the family’s local Archbishop to show their support for the family.

Values of Networking

I also wanted to share some brief reflections on what we have come to learn about the work

“The Ignatian Family Teach-In for Justice reminds me that I am not alone. I am part of a community and an [Ignatian] family with shared goals and a common purpose: to uproot injustice, to sow truth, and to witness transformation.”

of “networking.” There are four values of a network that I would like to emphasise: context, community, cultivation, and having a captain.

A network needs to “context” for its work. In the Ignatian tradition, this context a deep desire to embrace God’s love for us and respond by sharing that love with others through acts of service and justice. For us in the U.S., it was initially the deaths of the martyrs at the UCA

and our government’s complicity that united us. Context provides purpose and purpose keeps people working together.

In our work with young people especially, we find there is a deep desire to be part of this Jesuit “context” – they hunger for a Church that lives out the Gospel in prophetic ways. Young people often find this context through experiences of encounter with those most impacted by injustice and come to recognise the “other” as equal – brothers and sisters, consequently breaking down the barriers of “us” and “them” and creating a context built on the idea of a one human family.

The second element of a network is a sense of community. It is imperative for people to feel a personal connection in any way possible. While this connection can be deepened through their engagement virtually via web conferences, social media, etc., we find that creating ways to bring people together in-person is imperative. They must come to know each other, to share their stories, their joys, their struggles – and those most directly impacted by injustice must be included in this community.

A few years ago, a young woman who attended the Ignatian Family Teach-In for Justice in Washington, D.C., said this about her experience and the value of community: “The Ignatian Family Teach-In for Justice reminds me that I am not alone. I am part of a community and an [Ignatian] family with shared goals and a common purpose: to uproot injustice, to sow truth, and to witness transformation.”

A network needs cultivation. While bringing people together for collaborative projects, advocacy, or public action can be very meaningful—networks do not sustain themselves without the ongoing cultivation to ensure that people remain connected and involved in the ongoing work. Since 2016, ISN has sustained a group of educators committed to standing with immigrant members of their campus communities. One of the reasons that this group continues to convene is because of our staff’s dedication to providing spaces for them to gather and resources to sustain their efforts—in short, they feel part of something larger.

Finally, a network requires a captain, some individual or a group of individuals, who wake up each morning committed to sustaining the collaborative spirit of the network with a longer vision in mind. In the U.S., the Ignatian Solidarity Network, through a partnership with the Jesuits and their institutions has become this entity, an organisation with the capacity to both initiate and sustain collaboration.

Original in English





Networking and Collaboration: Lok Manch - A People's Platform in India

Vijaykumar Parmar & Sr. Ruby Mary Kujur

Lok Manch, Consultant and Programme Coordinator, 7th Nov. 2019

1. The Context:

India, the largest democracy in the world, claims to have very progressive laws and schemes for socio-economic rights of marginalised communities particularly dalits (untouchables), and tribals (Indigenous peoples). Having progressive laws, policies and schemes are not enough. It is important that there is proper implementation of them. For decades, the dalit and tribal communities all over the country, particularly in the rural areas, continue to real under extreme poverty, face discrimination and violence based on



caste, gender and sex, and die of malnutrition and hunger. With low life expectancy, low level of education, and inadequate housing, health, water and sanitation facilities, the poor are left to fend for themselves. They are denied of their fundamental right to life, dignity and a decent living. Although there are many people-oriented projects and schemes, the major gap is in the implementation. Corruption and discriminatory practices abound even within the government system.

Few statistical data reveal the real situation.

- According to FAO-UN 2019 report, 194.4 million malnourished, 51.4% women in reproductive age (15-49) are anaemic, and 37.9% children below 5 years are stunted.
- Global poverty index India ranks 103 out of 119 countries (at the bottom).
- In 2015 the number of atrocities against dalits (the untouchables) was 38,670 and in 2016 it rose to 40,801.
- A little more than 21 million *Adivasis* / Tribals (indigenous people) have been displaced in the name of 'development'.

- Conflict induced displacement is on the increase especially among dalits and Muslims
- More than 50% of under-trials in prisons are Muslims and *Adivasis*.

2. Why Lok Manch?

Lok Manch (LM) is a Jesuit social apostolate initiative. It evolved in the context of the state not fulfilling its constitutional responsibilities. At the same time, the poor dalits, tribals and the other vulnerable had no knowledge of those well-intended schemes and programmes the government enacts. With increasing level of corruption at every level of administration, impunity of law enforcement agencies and government officers, the poor continued to face more hardships and denial of rights. In order to make the state accountable at various levels, it was essential to use peoples' power of collective action. Such collective actions gives enormous strength, unity and leadership within the community. Recognising the importance and power of peoples' unity, Lok Manch (Peoples' Platform) was established as a platform of community leaders, CBOs and civil society organisations.

The *aim* of LM was to develop an informed citizenry among the vulnerable communities; to develop committed and voluntary lay leadership; to redefine the future of the local communities collectively; and to establish linkages to state and national level. In order to fulfil these aims, LM decided to follow secular, democratic processes of collaboration and networking irrespective of their caste, creed and sex by upholding the Constitutional values.

3. What is Lok Manch?

Lok Manch is a platform of community leaders and civil society organisations to do advocacy at block/district, state and national level for the rights of the marginalised communities. LM engages in both types of advocacy: a) for proper implementation of existing schemes, policies and laws, and b) for demanding new schemes, policies, amendments to existing laws or enactment of new laws.

LM is also a platform for strengthening community leadership and community based organisations to strengthen and sustain grass-root level movements towards a 'just, democratic and secular society'. LM promotes and strengthens collaboration between the Jesuits, religious and lay leaders and their organisations. It is a human dignity and rights inspired people's platform.

Moreover, LM is a governance advocacy initiative. At the local level, it aims at strengthening grassroots governance and democracy with direct linkages to state and national level administration, demanding accountability and policy change initiatives. LM is a peoples' platform/ a forum *of, by and for* the priority communities, namely the *dalits, adivasis*, minorities, urban poor and other marginalised communities. Partners and collaborators from different communities, cultures, languages, religions and regions facilitate and

Lok Manch is a platform for strengthening community leadership and community based organisations to strengthen and sustain grass-root level movements towards a 'just, democratic and secular society'.

accompany the people at the grassroots. As a tool, the process begins with working on accessing and claiming entitlements especially on National Food Security Act (NFSA-2013), and Scheduled Caste Sub-Plan (SCSP), Scheduled Tribe Sub-Plan (STSP) and Water, Sanitation and Hygiene (WASH).

4. Theological Foundations:

India is a secular country with a multi-religious and multi-cultural context. LM as platform for the vulnerable people and communities, it works with people of all religions, cultures and languages. Hence, LM upholds these values and spiritual richness that are common to all religions including tribal religions and non-believers. However, Lok Manch being a Jesuit social initiative it has its Christian, biblical and theological foundations. These are:

- God heard the cry of the people (Ex. 3: 9)
- Jesus came to give goodness to the poor-to set the oppressed go free, to tell prisoners that they ... (Lk 4: 16-21)
- So that you may have life in its fullness (Jn. 10:10)
- Love one another. As I have loved you, so also you must love one another (Jn. 13:34) etc.

We, the Jesuits and collaborators, continue to hear the cry of the people and try to respond in a meaningful way in the context of India.

5. Guiding Principles and Values

LM operates on the core values of justice, equality, liberty, fraternity, secularism, non-violence, peace, reconciliation, communal harmony, gender justice that are based on the Constitution of India and the Universal Declaration of Human Rights. LM in its functioning at various levels promotes and practices these above principles and values. We do not say that everything is perfect. There have been challenges in integrating these principles and values in the governance of LM, in building capacity of community leaders, in leading issue-based campaigns, networking etc. However, the core team of LM and its units strive intentionally to meet these principles and values and take corrective actions wherever required in order to strengthen and recommit.

LM strives to *go* to the people, to *live* with them, to *learn* from them and to *love* them. The work begins with what people *know* and build with what they *have*, including the best *leadership* available within. LM does not import leaders from outside. Hence, when the work is done, people know that they have accomplished it and will say with joy, '*We have done it*'.

6. Achievements and Impacts of Lok Manch

LM has completed four years of its intensive work in 12 states in partnership with 92 grass-root level organisations. As a result, it has created a very positive impact and has achieved concrete results. The following tables give the details:

Sr.	Type of Entitlements	Accessed no. of	
		Individuals	Households
1.	Social security	12,295	75
2.	Livelihood related schemes including SCSP / STSP	21,998	6,097
3.	Right to food	62	374
4.	Water and sanitation		13,286
5.	Right to education (admission, scholarship and passes)	6,373	2,000
6.	Housing	146	9,460
7.	Land		3,380
8.	Connections (electricity, gas etc.)		12,764
9.	Access to justice	16	---
10.	Health	677	259
	TOTAL	41,567	47,695

Sr.	Type of entitlements	No of households accessed
1.	Right to food / NFSA schemes	65,748
2.	Roads	115,396
3.	Schools	11,195
4.	Water	99,649
5.	Health services	8,365
6.	Irrigation	4,088
7.	Drainage and sanitation	28,623
8.	Other basic amenities	50,856
9.	Electricity	13,655
10.	Community halls/ cremation ground etc.	3,337
	TOTAL	400,912

Conclusion:

The above table gives some numbers showing the concrete results achieved to help people access various entitlements. In all these, collaboration between Jesuits and non-Jesuits has been working. It has its challenges but all are learning to collaborate and work together. This is a great opportunity. At the same time, it is a touchstone to test our capacity to work for and with the marginalised communities, to walk with the poor (UAP 2), to test our strategies to access people's entitlements through social and political advocacy. Our desire, in the words of Pope Francis, is that "we become collectively the voice of the poor" and enable them to 'speak up/ speak for'. This goes very much in line with the call of GC 36 to collaborate, network and row into the deep!

Original in English



Response to Presentations on Networking within the Society of Jesus

Agbonkhianmeghe E. Orobator, SJ

President, JCAM, 7th Nov. 2019



I have been asked to offer a **reflection on challenges and opportunities for networking and collaboration in the social apostolate** from my own vision and to connect my reflection, if possible, with the experiences of Global Ignatian Advocacy Network (GIAN), Lok Manch and Ignatian Solidarity Network (ISN). I will do this by way of a few observations.

My first observation concerns the spiritual dimension of networking. Ignatian spirituality advocates seeing reality as a whole – not as discrete and isolated parts. As we see in the contemplation of the incarnation (Spiritual Exercises, § 101ff), God’s vision of the world encompasses “the great extent of the circuit of the world, with peoples so many and so diverse.” It

is a connected and highly networked world, where, diverse though it may be, birth intersects with death, laughter intertwines with lamentation, health coexists with sickness and peace is threatened by war. Viewed through this “Ignatian lens,” to borrow the phrase of Chris Kerr, networking appears as an invitation to see and actively take part in bigger processes.

A second observation relates to the purposes of networking. From the narratives, it is clear that networking happens for a reason. In particular instances, as in Lok Manch, it takes the shape of access to food and health; more generally, as in the case of ISN, social justice is the overriding concern. We engage in networking for an apostolic purpose – before two days ago, I would have said, in order to make a difference in the world, especially in those instances where human dignity is undermined or distorted, such as in situations of conflict, displacement, oppression, denial of rights, and failure to protect our common home. But Greg Boyle offered a more persuasive account: “to be reached so that the people can make a difference.” These situations present opportunities for networking because they challenge us

to join purposes and processes with other people who seek to make a difference and transform our world.

Thirdly, if the desire to expand our vision and scope beyond the limitations of our situation is important to networking, so is the capacity for imagination. Listening to the narratives in the morning and this afternoon, it is the exercise of the imagination that allows us the opportunity and gives us the ability to see the world as God sees it, that is, to hold everything together, to see the joy but also the pain, to see the despair but also the hope, to see the challenges but also the possibilities, the wounds but also the tenderness. Imagination is not fantasy. It is about seeing the concreteness of the human reality, engaging with it and envisaging alternatives. As collaborators and partners in mission, if in our processes and enterprises of networking we could not imagine a world that is different from what we are faced with, then our initiatives would be delusional and futile. The reason why REPAM, JPIC, GCCM, GIAN, Lok Manch, ISN and others do what they do is the compelling vision of the possibility of a different world. By the grace of imagination, we know that the world we see could be other than the way we and others experience it, especially in its painful and dehumanizing aspects. From the perspective of social apostolate, our efforts at networking serve no meaningful purpose if we could not imagine the possibility of a more just, healed, reconciled and peaceful world.

Fourth, although networking connects our strength, realistically we participate with an attitude of humility, perhaps even woundedness, to recall the wisdom of Greg Boyle. And this is a real challenge especially for Jesuits. Alone and by ourselves we can not change the world. To recall and paraphrase the wise words of Father Adolfo Nicolás SJ, which Roberto quoted in the morning, the mission of the Society of Jesus is “big and global, but Jesuits are small.” So, how do we fulfil our mission effectively if not in connection and through interdependence with others? How do we become women and men for others if we are not humble enough to be women and men with others, behind others? This is the key challenge of networking for everything we do, especially in the social apostolate. We will not always be in pole position, because we are small in resources and in our reach. We connect with others in order to expand our apostolic scope of influence and to do so as co-workers, who do not always retain leadership roles. To imagine ourselves as this minimal Society is both a challenge and an opportunity to realise that whatever we can achieve, we almost always have to do it by collaborating – playing subsidiary and supporting roles in networking initiatives such as we have been introduced to today.

Fifth, as I understand it, collaboration is the hard currency of networking. Again to paraphrase another Jesuit Superior General, Arturo Sosa, collaboration confers on all of us the status of subjects. In other words, we are collaborators, we are not simply permitting other people to join us. No. We are engaging with people, as we have heard from Lok Manch. There is a quality of mutuality here, the realization that we are all in this together. Whatever Jesuits have achieved across the centuries, they have been at their best when they have been collaborating as partners with others. If you want to go fast, walk alone; if you want to go far, walk with others.

Sixth, there is another challenge that I believe comes out of the narratives of networking. Sometimes when we think “networking,” we think “structure,” and “institution”; we think

parts that fit together. We almost build rigidity into our thinking – this part fits here, that part fits there, and once we have all the parts together, we say we have a network. Pope Francis calls this “occupying space.” But the moment you do that, you lose the sense of networking. Networking thrives on flexibility. Networking is spirit- and mission-driven. How we engage in networking is highly dependent on and influenced by the changing contexts of our mission. As Chris put it, “Context provides purpose and purpose keeps people working together.” Initiatives of networking remain open to change and transformation because the situations in which such networking operates are constantly evolving. Flexibility and creativity in our strategies of networking are critical for the sustainability of the processes of networking.

Finally, if there is an important lesson that I take from the narratives of the experiences of networking, it is this: there is a difference between networking in a digital sense and networking in an apostolic sense. The first represents impersonal processes, highly intelligent, no doubt, but like Pavlov’s dog, they are artificial and could not tell you their father was a poor but honest man. For us, networking must mean more than parts that fit together, machines that work, or ideas that are mutually compatible. In our social apostolate, networking is about how we are connected, with whom we are connected and for whom and for what we are connected. It is who we are and what we can do as individuals, as communities, that matter. Networking is a function of the quality of our relationships. We have a proverb in Eastern Africa: “Mountains don’t meet, but people do.” We can create all the structures and processes of networking; but, in the final analysis, those structures and processes would amount to little more than a self-serving exercise, unless they enable us to enter into an experience of profound solidarity with and radical witnessing to “the joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted...” (*Gaudium et spes*, § 1).

As I see it, therefore, networking is a process whose purpose is apostolic; we are networking to connect our strengths in order to place ourselves at the service of the least and most vulnerable peoples and communities – or what Jon Sobrino calls “Crucified People”. Let’s not forget that and let’s not forget them.

Original in English





Letter to a Companion Martyr

Drafting Committee, Approved by Participants, 8th Nov. 2019

Dear friend,

I had heard of you, although to be honest, not exactly about you, but of several like you. When receiving the book with short testimonies of the lives of fifty-seven Jesuit martyrs, and remembering the dozens of non-reported men and women, religious and lay people, all murdered for being defenders of rights and witnesses of the truth, I shuddered.

There is always a curiosity round the martyrs to know what they suffered, what those dramatic, terrible moments were like, those moments in which violence occupies all the space and makes it impossible to recognise the humanity of the other, and denies him, or her, the most basic thing that all life deserves: the possibility of existing. We would like to know if they were strong, how they controlled their fear or if they had any relief. But in the end, all this is of very little importance. Because your lives were not taken, you gave them – fully – as Jesus did. And because you gave your life freely every day, that's why they took it from you.

I would like to know much more about all those days, those years, in which you gave your life. Those days and events that are not kept in the short testimony of your death. The days when you felt deeply happy because your work was coherent and sincere, the days of joy when you discovered that the seed planted, small as a mustard seed, grew like a bush. I would like to know much more about your prayer, your personal struggle with God. I would like to know what sustained you in your commitment and what made you overcome discouragement; and also, what kept you attentive and vigilant in the face of threats and indifference. I do not believe that you were a hero of one day, I am sure that you filled many days of your life with heroism. That heroism that is not taken in consideration because it is so sincere, and so spontaneous, and so quotidian, that you simply don't count it.

I think that we don't lack that kind of heroism, what happens to us is that as we journey through this life, the desert becomes long and painful. Pain, suffering and injustice are still there, in front of us, but the usual ones distract us: the idols of a comfortable and carefree life, the idols of human intelligence that while they make life easy for us are polluting it, drying it, extinguishing it. And we become discouraged, and our hearts harden. Therefore, when we remember your life, it is like a jolt, like the desire for that first love that wants to give the life for the friends. Remembering you at this moment, at this crossroads of our time, we remember Arrupe's words: "I am not afraid of the new world that is emerging. I fear rather that the Jesuits have little or nothing to offer to that world, little or nothing to say or do, that can justify our existence as

Jesuits. It frightens me that we can give yesterday's answers to tomorrow's problems. We don't want to defend our mistakes, but we don't want to make the biggest mistake of all: waiting with our arms folded and not doing anything for fear of making a mistake”¹.

Therefore, even with my contradictions, I also want to tell you that I want to try it again, that I want to live as you have lived. I do not want to let myself be carried away by pessimism; on the contrary, I want my guide to be only hope, as it was for you. Your life illuminates my life, and helps me to dream, to continue searching, to continue trying, to share with others. And to dance, yes, with the music of the poets and the engagement.

Original in English



¹ Fr. Pedro Arrupe, New York Times, 26/11/1966



Homily at the Concluding Mass at the Church of Gesù

Fr. Arturo Sosa, SJ

Superior General of the Society of Jesus, 8th Nov. 2019

Dear companions:

After careful preparation, we have been invited this week to Rome to come together to give thanks, to remember, and to dream about the future of the Society of Jesus' commitment to the mission of reconciliation and justice. We have been called to deepen our journey with the outcasts of the world and with young people, to contribute to the transformation of structures of injustice that include ending the abuse of the planet and making our common home beautiful. We do this because we live filled with hope listening to the word of the Lord that opens the way for us to a full life.

At the end of this meeting we have an abundance of reasons to give thanks to God our Father. We wanted to do so in this Church where Ignatius of Loyola and Pedro Arrupe are buried and where there are preserved relics of many other Jesuits - among them that of Francis Xavier - who have given their lives in the service of faith, the promotion of justice, and intercultural and interreligious dialogue always seeking to contribute to the reconciliation of all things in Christ.

Celebrating the Eucharist in this church keeps us deeply connected with the memory of the charism given by the Lord to his Church through Ignatius and the first companions, founders of the Society of Jesus. Memory of a tradition of commitment to the service of the poor of the earth that is deeply rooted in the experience of the incarnation of Jesus of Nazareth and always eager to contribute to reconciliation in all its dimensions, a concrete expression of the redemption of the human race desired by the Holy Trinity who continues to act in history through the Holy Spirit and those who allow themselves to be guided by him.



We dream of a world that is just, structurally just, where all human beings will find the conditions for a dignified and safe life; where cultural variety will be an expression of the diverse face of God, embodied in all facets of his creation. For this the prophet Micah reminds us of *that which the Lord demands: only that you do justice, love mercy, and walk humbly with your God.*

To be in tune with the Lord's call begins with the humility proposed by St. Ignatius in the Meditation of the Two Standards of the Spiritual Exercises. That humility by which, freed from all attachment to our own *knowledge, will, and interest*, we acquire the necessary *indifference* to discern and choose that which is most conducive at this moment in our history and our lives to be efficient collaborators in the mission of reconciliation and justice.

This week's experience has once again reminded us of the centrality of the spiritual dimension of our commitment to social justice and integral ecology, as well as the indispensable role of individual and communal discernment to enable the Spirit to transform our lives and guide our action.

This week's experience has also convinced us of the need and complexity of broadening collaboration among ourselves, and with so many others who share the same journey, by a deepening our identity as collaborators in Christ's mission. Humility reminds us that we are the *least Society* and that feeling part of a much greater mission calls us to strengthen ourselves as a body aware of being the *least collaborating Society*, whose contribution is possible from the depth of spiritual experience and the intellectual depth that illuminates the path of what we do.

Three elements have been placed before our eyes as urgent needs in the struggle for justice: to promote economic, social, and political relations in which the people are subjects in the processes of decision making, of the production and the distribution of humanizing goods; to open social spaces in our institutions for a fair and adequate participation of women in leading projects and processes; and to give the necessary priority to the struggle for the eradication of all kinds of abuses in society, in the Church, and in our apostolic works.

The Holy Father Francis reminded us yesterday that it is not enough to approach and accompany the victims of all kinds of injustice, but that "we need a true *cultural revolution*, a transformation of our collective gaze, of our attitudes, of our ways of perceiving ourselves and of placing ourselves before the world" (Speech at the Audience on the 7th of November, 2019).

In order to grow as collaborators in the mission to promote processes of reconciliation and to become messengers of hope amid the uncertainties of history, let us ask the Lord, through the intercession of St. Ignatius, St. Francis Xavier, and Pedro Arrupe, to acquire the spirit of poverty, to cry with those who mourn, to increase our hunger and thirst for justice, to grow in patience of accompanying processes, to be compassionate and clean of heart, to labor without rest for peace without fear of being persecuted for the cause of Christ. In this way we will be able to reach happiness and join the number of blessed.

May Our Lady of the Way, whose beloved image we venerate in this Church, lead us by the hand along the path paved by her son, permanently remind us of the importance of never abandoning, and make us more sensitive to the cry of the crucified peoples of this world.

Amen.

Original in Spanish
Translation Nils Sundarmann





List of Participants in the Second Social Apostolate Congress

Rome, 4 – 8 November 2019

No	Family Name, First Name	Participation	Country/Curia	Conference
1	Aguirre, Santiago	Delegate	Mexico	CPAL
2	Almansa, Ramón	Delegate	Spain	JCEP
3	Álvarez, Patxi SJ	Former Secretary, SJES	Spain	JCEP
4	Amalraja, Paul SJ	Delegate	India	JCSA
5	Ambroise, Gabriel D. SJ	Delegate	Haiti	JCCU
6	Ángel Segura, Miguel SJ	Delegate	Spain	JCEP
7	Arancibia, Luis	Org. Comm. SJES	Spain	JCEP
8	Ares, Alberto SJ	Delegate	Spain	JCEP
9	Assouad, Víctor SJ	Gen.Assistant	Lebonon-Curia	Curia
10	Astanti Rorik, Theresia	Delegate	Thailand	JCAP
11	Azetsop, Jacquineau SJ	Del. Gregorian Univ.	Italy	JCAM
12	Azpiroz, Fernando SJ	Delegate	China	JCAP
13	Ballecer, Roberto SJ	Communication-Curia	USA-Curia	Curia
14	Balleis, Peter SJ	Delegate	Germany	JCEP
15	Barreto, Card. Pedro SJ	Res. Person-REPAM	Peru	CPAL
16	Baudouin, Mary	Delegate	USA	JCCU
17	Bayard, Mike SJ	Delegate	USA	JCCU
18	Bélanger, Pierre SJ	Communication-Curia	Canada-Curia	Curia
19	Bernal, Pablo	Communication-SJES	Spain	Spain
20	Blasón, Guillermo SJ	Delegate	Argentina	CPAL
21	Botond, Feledy	Delegate	Hungary	JCEP
22	Boyle, Gregory SJ	Delegate	USA	JCCU
23	Burbano, Mauricio SJ	Delegate	Ecuador	CPAL
24	Cafiso, Jenny	Delegate	Canada	JCCU
25	Calderón, Oscar Javier	Delegate	Colombia	CPAL
26	Carvajal Meneses, Liliana L.	Former Staff-SJES	Italy	Italy
27	Casanovas, Xavier	Delegate	Spain	JCEP
28	Castelino, Valerian SJ	Delegate	India	JCSA
29	Castrillo, Vega	Communication-SJES	Spain	Spain
30	Cela, Jorge SJ	Delegate	Cuba	CPAL
31	Cempla, Mikołaj	Communication-SJES	Poland	Poland
32	Chilufya, Charles SJ	Conf. Soc. Del.-JCAM	Zambia	JCAM

No	Family Name, First Name	Participation	Country/Curia	Conference
33	Chinnasamy, Marianathan SJ	Delegate	India	JCSA
34	Chiramel, Benny Ouso SJ	Delegate	India	JCSA
35	Chitnis, Paul	Delegate	UK	JCEP
36	Chon, Chu-hui SJ	Delegate	South Korea	JCAP
37	Christopher, Yogitha Madona	Delegate	Sri Lanka	JCSA
38	Ciriello, Valerio SJ	Delegate	Switzerland	JCEP
39	Colizzi, Renato SJ	Delegate	Italy	JCEP
40	Coll, Alex Escoda SJ	Delegate	San Saba-Rome	JCEP
41	Connell, Lisa	Delegate	Australia	JCAP
42	Cortegoso Lobato, Javier	GIAN Network Leader	Mexico	CPAL
43	Costa, Giacomo SJ	Delegate	Italy	JCEP
44	Couceiro, Teresa Paiva	Delegate	Portugal	JCEP
45	Cueva Nevárez, Rossana	Delegate	Ecuador	CPAL
46	Czerny, Card. Michael SJ	Former Secretary, SJES	Canada-Vatican	Vatican
47	Dardis, John SJ	Gen.Assistant	Ireland-Curia	Curia
48	D'Cunha, Vernon SJ	Gen.Assistant	India-Curia	Curia
49	de la Fuente, María del Carmen	Delegate	Spain	JCEP
50	De los Rios, Carmen Rosa	Delegate	Peru	CPAL
51	Dias, Anthony SJ	Delegate	India	JCSA
52	D'Souza, Jerald SJ	Delegate	India	JCSA
53	Duranti, Filippo	Staff SJES	Italy	Italy
54	Dwi Mulyono, Yohanes A. SJ	Delegate	Indonesia	JCAP
55	Edwards, Julie	Delegate	Australia	JCAP
56	Falguera, Patrick SJ	Delegate	Philippines	JCAP
57	Fernandes, Denzil SJ	Delegate	India	JCSA
58	Ferro Medina, Alfredo SJ	Delegate	Colombia	CPAL
59	Fox, Anne	Delegate	USA	JCCU
60	Franck, Janin SJ	President JCEP	Belgium	JCEP
61	Fritzen, Carlos SJ	GIAN Network Leader	Colombia	CPAL
62	Gamio Távara, Alfredo	Delegate	Peru	CPAL
63	Garant, Élisabeth	Delegate	Canada	JCCU
64	Garanzini, Michael SJ	Secretary - HE	USA-Curia	Curia
65	Gentili, Giulia	Translator-SJES	Italy	Italy
66	Gonçalves, Albino Ribeiro SJ	Delegate	Timor-Leste	JCAP
67	González, Milciades SJ	Delegate	Paraguay	CPAL
68	Greene, Tom SJ	Delegate	Belize-USA	JCCU
69	Gudaitis, Aldonas SJ	Delegate	Lithuania	JCEP
70	Gué, Jérôme SJ	Delegate	France	JCEP
71	Guiney, John SJ	Staff SJES	Ireland-Curia	Curia
72	Hanvey, James SJ	Secretary - Faith	UK-Curia	Curia

No	Family Name, First Name	Participation	Country/Curia	Conference
73	Hartnett, Daniel SJ	Delegate	USA	JCCU
74	Heine-Geldern, Max SJ	Delegate	Gesú-Rome	JCEP
75	Hlobo, Rampeoane SJ	Delegate	South Africa	JCAM
76	Holdcroft, David SJ	Org. Comm. SJES	Australia-Curia	Curia
77	Honono, Noluthando	Res. Person	South Africa	South Africa
78	Hsu, Matthew SJ	Delegate	Taiwan	JCAP
79	Ignacio Garcia, José SJ	Delegate	Spain	JCEP
80	Inama, Markus SJ	Delegate	Austria	JCEP
81	Indwar, Pradeep SJ	Delegate	India	JCSA
82	Inés Duarte, Cecilia	Delegate	Argentina	CPAL
83	Insua, Tomás	Res. Person-GCCM	Italy	Italy
84	Ippel, Matthew SJ	Delegate	USA	JCCU
85	Jackson, Anne-Marie	Delegate	Canada	JCCU
86	James, Jeevan SJ	Delegate	Gesú-Rome	JCSA
87	Jankowski, Łukasz	Communication-SJES	Poland	Poland
88	Jaramillo, Roberto SJ	President-CPAL	Colombia	CPAL
89	Jayaraj, Arulanandam S. SJ	Delegate	Nepal	JCSA
90	Jayaraj, Maria Louis S. SJ	Delegate	India	JCSA
91	Jebamalai, Stanislaus SJ	Conf. Soc. Del.-JCSA	India	JCSA
92	Jelusic, Zdravko SJ	Delegate	Croatia	JCEP
93	Jeyaraj, Samson P.	Delegate	India	JCSA
94	Jeyaraj, Xavier SJ	Secretary - SJES	India-Curia	Curia
95	Jothi, Irudhaya SJ	Delegate	India	JCSA
96	Kajiyama, Yoshio SJ	Delegate	Japan	JCAP
97	Kalski, Remigiusz SJ	Delegate	Kyrgyzstan	JCEP
98	Kammer, Fred SJ	Delegate	USA	JCCU
99	Kariakkattil, Joseph V. SJ	Delegate	India	JCSA
100	Kasan, Matej SJ	Delegate	Slovakia	JCEP
101	Kerhuel, Antoine SJ	Secretary of SJ	France-Curia	Curia
102	Kerr, Christopher	Delegate	USA	JCCU
103	Khang, Katleho	Delegate	South Africa	JCAM
104	Kim, Taejin SJ	Delegate	Cambodia	JCAP
105	Kindo, Ranjeet SJ	Delegate	India	JCSA
106	Kinsey, Sheila FCJM	Res. Person-USG/USIG	Italy	Italy
107	Klaric, Drazen	Delegate	Croatia	JCEP
108	Kollakkompil, Thomas A. SJ	Delegate	India	JCSA
109	Kristanti, Yeni	Delegate	Indonesia	JCAP
110	Kujur, Ruby Mary	Delegate	India	JCSA
111	Kujur, Yacub SJ	Delegate	India	JCSA
112	Lacerda, Luiz Felipe	Delegate	Brasil	CPAL

No	Family Name, First Name	Participation	Country/Curia	Conference
113	Lascève, Vincent SJ	Delegate	France	JCEP
114	Lembrechts, Pieter-Paul SJ	Delegate	Belgium	JCEP
115	Lemos, Frederico SJ	Delegate	Portugal	JCEP
116	Lewicki, Lukasz SJ	Delegate	Poland	JCEP
117	Lombardi, Arianna	Translator-SJES	Italy	Italy
118	Lopes, Elias SJ	Delegate-HE	Spain	JCEP
119	Lopez, Mauricio	Res. Person	Ecuador	Ecuador
120	Loredan, Piero SJ	Delegate	San Saba-Rome	JCEP
121	MacPartlin, Brendan SJ	Delegate	Ireland	JCEP
122	Maero, Stefano	Communication-Curia	Italy-Curia	Curia
123	Magallón, Ma del Mar	Xavier Network	Spain	JCEP
124	Manaresi, Alessadro SJ	Delegate	Italy	JCEP
125	Marcouiller, Douglas SJ	Gen. Assistant	USA-Curia	Curia
126	Mattei, Rossana	Staff SJES	Italy-Curia	Curia
127	Mavinga, Patrick	Delegate	DR Congo	JCAM
128	McDonald, Erin	Delegate	USA	JCCU
129	Medina, Carlos	Translator-SJES	Italy	Italy
130	Méndez de Vigo, Valeria	Staff SJES	Spain-Curia	Curia
131	Mesa, José SJ	Secretary - PS Education	Colombia-Curia	Curia
132	Miclat, Sylvia	Delegate	Philippines	JCAP
133	Min, Kim SJ	Delegate	Korea	JCAP
134	Minani, Rigobert SJ	Delegate	DR Congo	JCAM
135	Minj, Marianus SJ	Delegate	India	JCSA
136	Momanyi, Oscar SJ	Delegate	Kenya	JCAM
137	Montes Lagos, Lea María	Delegate	Nicaragua	CPAL
138	Moreno Coto, Ismael SJ	Delegate	Honduras	CPAL
139	Moreno, Rafael SJ	Delegate	Mexico	CPAL
140	Moyo, Anold SJ	Delegate	Zimbabwe	JCAM
141	Mulobela, Gregory SJ	Delegate	Zambia	JCAM
142	Mumpande, Isaac	Delegate	Zimbabwe	JCAM
143	Muñoz Sáenz, Carmen	Delegate	Colombia	CPAL
144	Nantoïallah Maatrengar, Kisito SJ	Delegate	Chad	JCAM
145	Napolitano, Nicholas	Delegate	USA	JCCU
146	Narain, Sunita	Res. Person-CSE	India	India
147	Ndashe, Innocent	Delegate	Zambia	JCAM
148	Ndayisenga, Patrice SJ	Delegate	Rwanda	JCAM
149	Ndayishimiye, Jean Claude	Delegate	Burundi	JCAM
150	Negri, Concetta	Former Staff-SJES	Italy	Italy
151	Neutzling, Ignacio SJ	Delegate	Brasil	CPAL
152	Nyembo, Jean SJ	Delegate	DR Congo	JCAM

No	Family Name, First Name	Participation	Country/Curia	Conference
153	Orobator, Agbonkhanmeghe SJ	President JCAM	Nigeria	JCAM
154	Oshoriamhe, Patrick Etamesor SJ	Delegate	Nigeria	JCAM
155	Otano, Guillermo	GIAN Network Leader	Spain	JCEP
156	Parmar, Vijaykumar	Delegate	India	JCSA
157	Patil, Vaishali	Delegate	India	JCSA
158	Paul, Claudio SJ	Gen.Assistant	Brasil-Curia	Curia
159	Penton, Ted SJ	Conf. Soc. Del-JCCU	Canada	JCCU
160	Phokthavi, Vilaiwan	Delegate	Thailand	JCAP
161	Pi Pérez, Higinio SJ	Delegate	Spain	JCEP
162	Pitoyo, Agustinus Sugiyo SJ	Delegate	Thailand	JCAP
163	Ranjaramanana, Masy Alinoro	Delegate	Madagascar	JCAM
164	Ravizza, Mark SJ	Del. for Formation	USA-Curia	Curia
165	Razafinandraina, Cyprien Médard SJ	Delegate	Madagascar	JCAM
166	Rodriguez, Jesús SJ	Org. Comm. SJES	USA-Curia	Curia
167	Romero, José Carlos	Delegate	Spain	JCEP
168	Rosa, German SJ	Delegate	Honduras-Curia	Curia
169	Rosalyn	Delegate	Myanmar	JCAP
170	Rosenhauer, Joan	Delegate	USA	JCCU
171	Rottier, Frédéric	Delegate	Belgium	JCEP
172	Rožič, Peter SJ	Conf. Soc. Del-JCEP	Slovenia	JCEP
173	Rumao, Isaac SJ	Delegate	India	JCSA
174	Sachs, Jeffrey D.	Res. Person-Col. Univ.	USA	USA
175	Sammour, Nawras SJ	Delegate	Syria	JCEP
176	Santiago, Girish SJ	Delegate	Myanmar	JCAP
177	Saverimuthu, Benedict SJ	Delegate	Sri Lanka	JCSA
178	Scaramuzzi, Iacopo	Communication-SJES	Italy	Italy
179	Schweiger, Robin SJ	Delegate	Slovenia	JCEP
180	Sealey, John	Delegate	USA	JCCU
181	Segura, Jose María SJ	Delegate	Spain	JCEP
182	Serrano Marte, Mario SJ	Conf. Soc. Del.-CPAL	Dom. Republic	CPAL
183	Sievers, Uta	Former Staff-SJES	Germany	Italy
184	Signorino, Sarah	Delegate	USA	JCCU
185	Silva, Carlos SJ	Delegate	Peru	CPAL
186	Smolich, Tom SJ	ID-JRS	USA-Curia	Curia
187	Solomon, David M. SJ	Delegate	India	JCSA
188	Sosa, Arturo SJ	Superior General	Venezuela-Curia	Curia
189	Suyadi, Adrianus SJ	Conf. Soc. Del-JCAP	Indonesia	JCAP
190	Szabolcs, Sajgó SJ	Delegate	Hungary	JCEP
191	Tchabounono, Easo-Molla	Delegate	Côte D'ivoire	JCAM
192	te Braake, Geoff SJ	Delegate	Britain	JCEP

No	Family Name, First Name	Participation	Country/Curia	Conference
193	Tirkey, Sushil SJ	Delegate	India	JCSA
194	Tirone, Marco	Translator-SJES	Italy	Italy
195	Toole, Sean SJ	Delegate	USA	JCCU
196	Trepiccione, Piero	Delegate	Venezuela	CPAL
197	Truong Van, Phuc SJ	Delegate	Vietnam	JCAP
198	Turkson, Card. Peter	Res. Person	Prefect-IHD	Vatican
199	Uhaa, Sylvester T.	Delegate	Nigeria	JCAM
200	Vaethroeder, Klaus SJ	Xavier Network	Germany	JCEP
201	Varghese, Siju SJ	Delegate	India	JCSA
202	Vas, Santosh SJ	Delegate	India	JCSA
203	Villanueva, Dani SJ	Delegate	Spain	JCEP
204	Walpole, Pedro SJ	GIAN Network Leader	Philippines	JCAP
205	Ward, Caitlin-Marie	Delegate	USA	JCCU
206	Xalxo, Prem SJ	Del. Gregorian Univ.	Italy	JCSA
207	Xavier, Joseph A. SJ	Delegate	India	JCSA
208	Yong, Kenneth	IT-Curia	Curia	Curia
209	Yuraszeck, José SJ	Delegate	Chile	CPAL
210	Zaglul, Jesús SJ	Gen.Assistant	Dom. Rep.-Curia	Curia
211	Zapata, Manuel SJ	Delegate	Venezuela	CPAL

To read all news and media reports of the Congress visit:

<https://www.sjesjesuits.global/en/index.php/50th-anniversary/news-and-media/>



Social Justice and Ecology Secretariat

Borgo Santo Spirito, 4
00193 Rome
+39-06689 77380 (fax)
www.sjesjesuits.global
sjes@sjcuria.org